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of Spiritual Ideas and Love of God)

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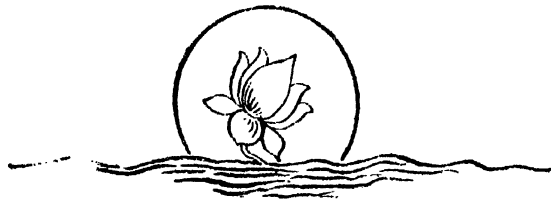
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A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

--Bhagavadgītā VI. 30.

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February, 1937

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श्रीगोविन्दं व्रजानन्दमन्दाहामन्दमानन्दरम् ।

वन्दे वृन्दावनानन्दं श्रीगङ्गाङ्गनन्दितम् ॥

I bow to Śrī Govinda, the delight of Brindaban, who embodied in Himself the collective joy manifested in Vraja and who is Himself delighted by union with Śrī Radha.



Bhagavan Sri Krishna—

The All-round Perfect Avatar.

~~~~~BY HIS HOLINESS SRI JAGADGURU SRI 1108 SRI SANKARACHARYA  
OF SRI GOVARDHAN MUTT, PURI.

(Continued from our previous issue)

### 1. AISWARYASYA SAMAGRASYA

(Absolute Suzerainty)

Commencing from the very birth of Bhagavān Śrī Kṛṣṇa and going on to the very end of the story, we find that every incident (including even the most trivial ones in His life-history) goes to prove that, in the shape of Bhagavān Śrī Kṛṣṇa, it was the Lord of the whole universe Himself (attended by all His Kalās and Śaktis, i. e., all His Omnipotent powers in the fulness of actual manifestation) that had come down in human form in order to consecrate the Earth (with His personal *physical and visible* presence) and redeem and give salvation to its denizens. In proof of this, we need only cite a few conspicuous examples. (1) His foster-mother Śrī Yaśodā's experience in her efforts to bind the little child Kṛṣṇa, wherein she found that even an infinity of rope-length was insufficient for binding Him with (until He Himself, in sheer compassion for the exhausted and perspiring mother, allowed Himself to be bound by her); (2) the incident connected with the deliverance of His devotee Draupadī Devī from the hands of the monster Duśśāsana when the latter tried to strip her naked in the midst of a huge assembly of men but found her clothed by the Lord with an infinite supply of clothing; (3) the spectacle of His simultaneous presence (as seen and recorded by the celestial sage Nārada) in the thousands of houses dwelt in by His thousands of wives; and other such instances are clearest possible

illustrative proofs of Bhagavān Śrī Kṛṣṇa's Omnipresence, Omnipotence etc.

And, on the contrary, there is not even a single incident in the entire life-story of Bhagavān Śrī Kṛṣṇa (commencing from His killing of the demoness Pūtānā and such other episodes of His early childhood) in which we find things going out of His hands or beyond his control, under any circumstances whatsoever. In other words, we find not only the whole of humanity but even Mother Nature Herself absolutely under His perfect control and domination. Under these circumstances, the requirement of *Sa-magra Aīśwarya* (i. e. Absolute Suzerainty over the whole Universe), which is the first concomitant ingredient in the above quoted definition of "Bhagavān" (i. e., God Almighty), is so clearly fulfilled in Bhagavān Śrī Kṛṣṇa that no further need is left for the explaining, expounding, proving, substantiating, and so on thereof.

### 2. DHARMASYA SAMAGRASYA

(Omnilateral Dharma)

The next requirement contained in the aforequoted definition is that Bhagavān is, and should, therefore manifest Himself as the Fountain-head and actual store-house of all Dharmas. Now, *Dharma* is the name technically given to and denotes and connotes the entire multitude of *Sādhana-Sāmagrī* (or means) calculated to work for and bring about the uplift of individuals and of society as a whole. From this angle of vision, too, Bhagavān Śrī Kṛṣṇa shines before us with perfect

effulgence as the very embodiment of *Dharma*. And even when we take into account and look at *omnilateral Dharma* from the necessarily manifold and multifarious points of view arising out of and in relation to all conceivable relationships and capacities which obtain in the transactions of the world and also from the still further varying standpoints of the innumerable differences caused in respect of individual and collective Duty by differences relating to time, place, and condition, qualifications and other differences of *Adhikāri-Bheda*, the wonderful and extraordinary fact stares us in the face that even then Bhagavān Śrī Kṛṣṇa places before us the highest Ideals of *Dharma* in respect of them all, not merely by means of His nectar-like *theoretical* teachings but also through the instrumentality of His *actual model* conduct in the practical every-day life.

Even the pettiest of petty instances throwing light upon all these matters is so wondrous and beautiful that it deserves to be the subject-matter of, and yet cannot be done justice to by, even hundreds of lengthy lectures and elaborate dissertations. We shall therefore content ourselves with adopting the *Sthāiti-pulāka Nyāya* already referred to and, by means of a few particular cogent and conspicuous illustrations of an exemplary character, seek to make clear how, along with the highest ideals conceivable in spirituality and other-worldliness of the most striking, thrilling and soul-stirring character, Bhagavān Śrī Kṛṣṇa was also, at the same time, a perfect past-master and an unrivalled, nay, unapproachably skilled expert in worldly transactions, too; how at the same time He kept His statesmanship undivorced from *Dharma* and how, although dealing with people of varying views and mentalities and different inclinations, tendencies and qualifications, being connected with them in thousands of mutually conflicting relationships and capacities, Bhagavān Śrī Kṛṣṇa was

always able to get all such persons to do all things in accordance with His own Divine *Sankalpa* and also enable them, at the same time, to tread and make continual progress on the path leading to their happiness here and hereafter.

#### TOWARDS PARENTS

When He was only 11 years and 3 months old, He left Brindāban, returned to Muttara, destroyed Kamsa and released His parents, Śrī Devaki and Śrī Vasudeva from prison; and with hands folded before them, with the utmost humility and supplication, He said to them:—

"A living son who does not serve his parents, deserves to be counted as a *corpse*; but, having remained during all these years in Gokul and Brindaban I have not been able to serve you in the least as befits a son. Pray pardon me" and so on. What an exemplary object-lesson for us all who, in spite of our having all facilities and opportunities for such filial service, are generally too lazy *both physically and intellectually* to really serve our parents as we ought to!

#### TOWARDS HIS FOSTER-PARENTS

It is well-known how Bhagavān Śrī Kṛṣṇa behaved towards His foster-parents, Śrī Yaśodā and Śrī Nandagopa, all through His boyhood and afterwards on and after the occasion of the Solar Eclipse at Kuruksetra, and how full of exemplary affection combined with model humility His conduct towards them was.

#### TOWARDS HIS ELDER BROTHER

It is also a very interesting and instructive study in human psychology to note how, in dealing with His rather fiery-tempered Elder Brother, Śrī Balarama, and even during those occasions when He found that acting in accordance with the latter's wishes was



flagrantly inconsistent with *Dharma* or with *Niti* (i. e., either with Righteous Principle or Righteous Policy), even then, in spite of His being the Lord of the Universe, Bhagavān Śrī Kṛṣṇa always satisfied and pleased Śrī Balarāma by His affectionate humility, on the one hand, and by His unique methods of gentle and irresistible persuasion, on the other, and how He always served His elder brother to the latter's perfect satisfaction.

#### TOWARDS HIS GURU

In spite of His being Omniscient and absolutely without the least little tinge of ignorance in any respect or on any point whatsoever, and notwithstanding the consequent utter needlessness for Him to take instruction or even advice from anyone whomsoever, we find that ( in the strictest possible accordance with the laws of conduct framed by Himself for humanity to follow ) Bhagavān Śrī Kṛṣṇa went to reside in the *Gurukula*, was an Ideal Pupil of His *Guru* Śrī Sāṅdīpani, and served him with exemplary humility and love and paid *Guru-Dakṣiṇā* of a unique character to him by bringing to life and restoring to the latter, his son who had been drowned in the sea !

#### TOWARDS THE BRAHMANS

We must similarly note—with interest and with profit—that, not only by precept but also by His own exemplary and inspiring example and not merely towards Mahārṣis of the type of Śrī Nārada but even towards Sudāmā, Śrutadeva, and others, who were the poorest of the poor and the lowliest of lowly Brahmans, Bhagavān Śrī Kṛṣṇa illustrated the principle and always evinced the attitude enjoined by the Śāstras, viz. of looking on them as *Bhūdevas*, i. e., gods in human form.

#### TOWARDS COWS

The world-renowned facts that Bhagavān Śrī Kṛṣṇa's tender years of

early boyhood were spent, and that all His wonderful and miraculous feats of those years were performed, in the loving service of the cows and calves at Gokul and Brindaban, will suffice to show how exemplary was His attitude of loving service towards *Gomātā*, the mother cow.

#### TOWARDS HIS WIVES

It is a well-known experience of everyday life which is recorded in *Śrīmad Bhāgavata* in the words:—

‘बह्वयः सपत्न्य इव गेहपतिं लुनन्ति ।’

( i. e., a plurality of co-wives means torture to the husband. )

And yet, we find that, not merely with Bhagavatis Śrī Rukmiṇī, Śrī Satyabhāmā and the other six *Paṭṭa-Mahiṣīs*, but also with the other sixteen thousand, who were His wives, Bhagavān Śrī Kṛṣṇa always kept up a relationship of such utterly impartial and tender love that, on the historical occasion when they all gathered together at Kurukṣetra and entered into conversation with Śrī Draupadī, each of them vied with all the others in giving expression to her indescribable happiness and her heart's fervent desire that, during every future existence of hers, she might be privileged to get further opportunities for the service of Bhagavān Śrī Kṛṣṇa. What a splendid model and ideal for the *Gṛhasthas* of the present-day world to mark, digest and follow !

#### TOWARDS POLITICS

Bhagavān Śrī Kṛṣṇa's unbounded and unrivalled expertness in politics was of such a towering character that, owing thereto, His enemies invariably suffered defeat on all occasions and every one of His activities was a perfect and thorough-going success. And His exemplary statesmanship was of such a unique character that even Vidura, Uddhava, Bhiṣma and others, who were

experts and past-masters in all the arts of diplomacy relating to Peace and War, and who were the greatest authorities in Political Science and practically the Highest Courts of Appeal thereon—even they were astounded at His statesmanship and learned by actual experience to recognize in Him the Master-Diplomat of the whole world's entire history !

### TOWARDS HIS DEVOTEES

His mentality towards Śrī Veda-vyāsa, Akrūra, Uddhava, Vidura, Sañjaya and other devotees, and the masterly way in which He dealt with all of them according to their respective Adhikāras were similarly of a model and exemplary character; but His attitude towards Bhīṣma was of such an especially thrilling character that it deserves special mention and description. Bhīṣma was one of His greatest devotees; and yet, in accordance with and in fulfilment of his duty (which he was unfortunately required to perform in his capacity as Generalissimo of Duryodhana's army), He was called upon to aim arrow after arrow at Arjuna and consequently on the body of Bhagavān, too, (who was sitting in front of Arjuna as the latter's charioteer) ! But even when a regular flood of blood was flowing from Bhagavān Śrī Kṛṣṇa's body in consequence of Bhīṣma's arrows, we are thrilled to find that, going much farther even than promised to the world in the third *Skandha* of the *Śrīmad Bhāgavata*,—

‘छिन्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम्’

("If mine own arm should happen to do aught against My devotees, I would first cut it off and then attend to other matters.")

He subordinates even His own prestige to that of Bhīṣma. By going back upon His own vow of not wielding any weapon in course of the Mahābhārata War, He rushed with a

wheel to encounter Bhīṣma and fulfilled the latter's vow that he would drive his Master to such a contingency that He would be compelled to take up arms against him. Thereby He showed not mere 'Bhaktavatsalatā', i. e., affection towards devotees, but also 'Bhakta-Parādhīnatā', i. e., the subordination of His Almighty Self to His puny devotees.

This incident is of such an unparalleled character that, during his last moments, Bhīṣma himself refers in terms of utmost gratitude and reverential love thereto by saying:—

‘स्वनिगममपहाय मत्प्रतिष्ठा-

मृतमधिकर्तुमवच्छ्रुतो रथस्थः ।’

### TOWARDS SUFFERING SUPPLICANTS

In fulfilment of His *Gītā* pledges—

‘अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥’

and—

‘कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।’

(1) "I take upon Myself the burden of looking after the welfare and the fulfilment of the aspirations of those devotees who, with single-minded devotion, devote themselves to Me and worship Me"; and (2) "Oh Arjuna ! evil shall not befall My devotee"

we find Bhagavān coming to the rescue of Prahlāda, Draupadī and other devotees and saving their life, their prestige and so on; and thereby placing before the world the loftiest object-lesson to the effect that He is the Protector of the innocent sufferers and the Helper of the helpless. And, similarly, there is even in more recent times the grand and wonderful example wherein we find Him protecting Mira Bai from untold sufferings and thereby proving the truth of the ancient scriptural contention:—

द्रौपदी च परिव्राता येन कौरवकदमलात् ।

पाणिता गोपसुन्दर्यः स कृष्णः क्वापि नो गतः ॥

"He, by whom Draupadī was protected from the hands of Duśśāsana and who was the Protector of the Gopis—He, Bhagavān Śrī Kṛṣṇa, is not gone anywhere."

#### TOWARDS THE FALLEN

In the 9th and 18th Chapters of the *Gītā*, we find Him placing Himself thus:—

‘अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।’

‘क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।’

‘अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥’

"If even the worst of sinners becomes My single-minded devotee, I speedily make him a righteous soul and guarantee eternal Peace and Bliss to him."

"I shall free you from all sins; grieve not."

Countless are the instances wherein we find Him fulfilling this pledge too, and which (as in the examples of Kubjā, Yamalārjuna, etc.) we need not now go into details of.

#### TOWARDS DISCIPLES

With the sincere outlook of a true disciple, Arjuna throws himself at the feet of the Lord and says to Him:—

‘यच्छ्रेयः स्यान्निक्षिप्तं ब्रूहि तन्मे

क्षिप्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥’

"Determine for me and tell me what will be for my welfare. I am Thy disciple (i. e., shall obey all Thy Commands). Pray order me, who am Thy disciple and am taking shelter under Thy feet."

And in response to this prayer of Arjuna, we find Bhagavān Śrī Kṛṣṇa teaching him the *Bhagavadgītā* which is the very quintessence of the Upaniṣads, uplifting him from the mire and mirage of ignorance and delusion into which he had fallen; and thereby, placing before the world a most beautiful and perfect example of the true *Guru*.

#### TOWARDS FRIENDS

We similarly find Him as the setter of ideal examples to us in respect of true friendship, too, by His affectionate behaviour towards the cowherds and the cowherdesses in Gokul and Brindaban during His boyhood, and towards Sudāmā (Kuchaila) and other co-disciples during the period of His stay as a student in Sāndīpani's *Gurukula*.

#### TOWARDS ENEMIES

From His earliest childhood to the very end, we see Him possessed of supernatural powers which He always brings into play for the subjugation or even destruction of terrible enemies and their countless Akṣauhīnis, without the least trace of fear, anxiety or effort. And, yet, we also find Him following the invariable rule of adopting peaceful methods as far as practicable and not resorting to war except as a last resource. For example, He goes forth, in the interests of Peace, as an Ambassador from the Pāṇḍavas, to Duryodhana and seeks to persuade him to give up his all-devouring greed and agree to the giving up, not of the whole kingdom nor even half of it or a quarter of it and so on, but just barely enough landed property in the shape of only five small villages (out of the millions constituting the Pāṇḍava kingdom) and that, too, not indeed for the purpose of enabling the Pāṇḍavas to live lives of ease, indolence or luxury and to keep a huge band of parasitical retainers and camp-followers as a symbol of their worldly prestige and so forth, but merely and solely in order to enable them to perform the elementary Kṣatriya Duty of maintaining themselves and not being a burden upon others. And yet bloated and intoxicated with power, Duryodhana says, in reply, that he was not prepared to yield up even a pin-point unless and until he was compelled to do so by force of arms! And then it is that Bhagavān Śrī Kṛṣṇa bows down to the inevitable

and agrees to the arbitrament of War in the interests of Justice! And even this He was forced to do by the irresistible and compelling force of duty for the benefit and upliftment of the world, as declared in the well-known and already-cited declaration of His 'परित्राणाय साधूनाम्' etc.

And when thus, in the interests of the world's welfare, He has to perform His Duty of the destruction of the wicked and therethrough the protection of the innocent and the re-establishment of *Dharma*, even then He is found placing before Himself and honouring, in His own practical example, the principle laid down in His own teachings:—

‘सुखदुःखे समे कृत्वा लाभालाभौ’

‘रागद्वेषौ व्युदस्य च’ ।

‘बलं बलवतां चाहं कामरागविवर्जितम्’ ।

In other words, He behaves towards his enemies impartially and without the least hatred or prejudice; He uses His powers in the performance of His sacred and unshirkable Duty (untainted by thoughts of profit and loss i.e., unprompted by greed, partiality, self-interest, etc.). And this is why, after His killing of Narakāsura and His getting Jarāsandha killed by Bhīmasena, He does not seize their kingdoms but places their sons upon the Gaddis with His own hands, gives them the necessary advice with regard to just and loving rule over their subjects and Himself becomes their Helper, Protector and Patron! And, even as regards those whom in the performance of His duty and for the benefit of the Universe, He is reluctantly but unavoidably called upon to kill, we find one additional fact of a unique character about Him, viz. that He makes it a rule of giving salvation even to those who thus die at His hands! And this is, in very truth, in the fitness of things, because of the Oneness of the ‘Bearer of the Sudarśana Chakra and of the Flute’

### TOWARDS THE GOPIS

The relationship of Bhagavān Śrī Kṛṣṇa (the *Rasikarāja Śīromani*) during His childhood towards the Gopis dwelling in Vrajabhūmi (Gokul, Brindaban, etc.) and His sports with them are brilliant and model illustrations throwing wonderful and illumining light on His Ideal of Love, companionship, service, peace, sweetness and other innumerable qualities of a most fascinating character.

### TOWARDS THE WHOLE WORLD

In the Rājāsūya Yajña episode of the *Sabhā-Parva* of the *Mahābhārata*, we find Bhagavān Śrī Kṛṣṇa—as usual—the Motive Power and tower of strength behind the Pāṇḍavas in all matters; but when various functions have to be distributed amongst various persons and the question arises as to Duryodhana, the greedy and vicious creature, vain of power and knowing the power of the purse in the affairs of the world and therefore always hankering thereafter, the *Śrīmad Bhāgavata* text ‘कोशाव्यक्षः सुयोधनः’ tells us that Duryodhana was entrusted with the treasurership! And other functions having been allotted to many others (into the details of which we need not now go), what was the function which Bhagavān reserved for and assigned to Himself? The same text says:—

‘कृष्णः पादावनेजने ।’

He allotted to Himself and actually performed the task of washing the feet of the guests who had assembled to witness and participate in the Rājāsūya Yajña! By this practical example in excelsior, He not merely places before us and teaches us—by His own sterling example—the Ideal of service for its own sake, but also proves incidentally the correctness of three consecutive names which are His in the *Viṣṇu-Sahasranāma*:—

‘अमानी मानदो मान्यः’

(Himself without pride and arrogance,

giving respect and honour to others, and by virtue of the combination of qualities worthy of respect and adoration.)

Summing up the results of this brief study of Bhagavān Śrī Kṛṣṇa's really *exemplary examples* in so many different capacities and relationships, it is no exaggeration but merely the bare truth to say that the entire history of the whole Universe may be ransacked from the beginning to the end but cannot show even a single parallel or even a single instance to surpass—or even equal—a single one of the herein above-described examples in question. Each one of them may, in fact, be made the subject-matter of thousands of lectures and articles and yet cannot possibly be done justice to by the whole lot of them. And this is why we have merely made what may be rightly called a sort of brief inventory or catalogue of a few such illustrative examples, and placed them before our readers with the fervent hope that they will be able to realize thoroughly therefrom that in all matters, in all respects and in every possible capacity, Bhagavān Śrī Kṛṣṇa was *Śakṣāt Dharma-Mūrti* (i. e., the veritable Embodiment of *Dharma*) and, at the same time, the Perfect Incarnation of the highest degree of condescending, ennobling and uplifting Love, wherein the whole world—not excluding even His bitterest enemies and worst haters—had their own secured, reserved and protected niche. With such an Embodiment of *Dharma* and Incarnation of Love to deal with, how can there be even the least little shadow of a doubt as to whether the first requirement (यस्य सप्रस्य) postulated in the above-quoted definition of Bhagavān was truly, completely and perfectly fulfilled in the Lord Śrī Kṛṣṇa or not?

### 3. YAŚASAḤ SAMAGRĀ SYA

(From the Vedantic standpoint)

As regards the world-pervading *Kīrti* (reputation) of Bhagavān Śrī Kṛṣṇa,

we may, at the outset, look at the matter from the Vedantic standpoint and say that, inasmuch as every person whose praises are sung by the world is really a *Vibhūti* of the Lord; their combined reputations are really His because, with a breadth of mind, a largeness of heart and a high-souled generosity, to which there is absolutely no parallel anywhere in all the religious literature available to mankind in the entire history of the universe, we find Him saying;—

‘यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।’

‘येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥’

“In whatever shape or form the devotee adores Me, I help him through the instrumentality thereof to reach Me.

“Even those who do not worship Me but worship *other gods with faith and devotion*, are in reality worshipping Me, although not according to the Rules which I have laid down, and so on !”

From this point of view, it is clear that the praisers and worshippers of God, whatever religion or denomination they may belong to and whatever name or form they may worship Him under, are really all Bhagavān Śrī Kṛṣṇa's praisers and worshippers !

### FROM A LOWER STANDPOINT

Laying aside for a moment, however, this higher standpoint of the Monistic Vedantic point of view and dealing with the question from the lower angle of vision (which looks at things from a constricted and narrow standpoint), it is still perfectly true that Bhagavān Śrī Kṛṣṇa's fame has covered and pervaded the whole world. And this fact is proved by the undeniable fact that the greatest saints, sages, seers and spiritual inquirers and the spiritual literature of the whole world (including the western hemisphere) have been deeply impressed by and clearly manifest the influence of Bhagavān Śrī Kṛṣṇa's

Life and Teachings. It is possible to make out a complete list even of the most prominent and renowned personages from amongst the spiritual seers and inquirers of the world and of the higher philosophical literature of the world on whom and on which Bhagavān Śrī Kṛṣṇa's Life and Teachings have thrown and impressed their influence and left their indelible mark. But it can be briefly asserted with absolute truth and with utmost assurance and sense of responsibility that it will be a difficult task for anyone to find out even a rare or exceptional example of a spiritually lofty soul and sublime philosophical literature (in world history) who or which has not—consciously or unconsciously—come under the influence of, and been benefited by, the influence of Bhagavān Śrī Kṛṣṇa, and does not bear and show clearly and absolutely unmistakable signs thereof ?

#### INDIAN LITERATURE

We may not attach any importance to the sayings and writings of unimportant or ordinary individuals but must necessarily note and give due importance to the considered views of personages of high spirituality, character, intellect and standing. From this standpoint, we may first note the great historical fact that Devotion to Śrī Kṛṣṇa has invariably produced a deep impression on, and its influence has been strongly felt by, the minds and hearts of all the sages and saints who have become so famous in the history of India. This is true of all provinces of India generally and of the entire field of Hindu Literature. The cases of Soordas, Mirabai, Narasi Mehta and other saints and devotees of the highest rank in Indian devotional literature prove this contention of ours. And, even with regard to Sanskrit literature, it is to be noted that not only poems like the *Śiṣupāla-vadha* of the great poet Māgha ( whose whole plot is connected with some part or another of the

beautiful life-story of Bhagavān Śrī Kṛṣṇa ) but even other poems and dramas composed by other great authors in Sanskrit Literature are also found to have been influenced and affected by the spirit of the history and the teachings of Śrī Kṛṣṇa. As regards Bhajans, i.e., the purely lyrical and devotional literature in Sanskrit, we need not elaborately point out that the great lyrical poet Jayadeva's *Gītāgovinda* ( which is chokeful of the spirit of concentrated devotion towards Śrī Kṛṣṇa ) has secured for itself a lofty, prominent and superb niche in Sanskrit lyrical literature from which it can never be dethroned.

#### INDIA'S DHARMĀCHĀRYAS

In the next place, we would refer to the interesting and striking fact that, amongst the great Dharmāchāryas whom our great and beloved Motherland India has given birth to, there is not even a single solitary or exceptional instance of an *Āchārya* who was not a devotee of Bhagavān Śrī Kṛṣṇa. In this connection, it is also worthy of note that, although there is nothing particularly surprising or out of the common in Śrī Rāmānujāchārya, Śrī Vallabhāchārya and other professed Vaiṣṇava *Āchāryas* being devotees of the Lord Śrī Kṛṣṇa, one must recognize this one fact of the most momentous character and importance, viz., that even Jagadguru Śrī Ādi Śankarāchārya Maharaj ( who is universally acknowledged and actually declared by the *Śiva-Purāṇa*, the *Bhaviṣya-Purāṇa*, the *Kurma-Purāṇa*, the *Viṣṇu-Dharmottara* and other Scriptures themselves to be the Incarnation of Bhagavān Śrī Śankara ) was also himself a firm devotee of Śrī Kṛṣṇa. This being so, it is impossible for anyone to get away from that Bhagavān Śrī Kṛṣṇa's Divinely thrilling, beautiful Form, His Magic Flute, His childhood's sports, His wonderful teachings in the *Gītā*, and His achievements in the Indian Politics of those

days,—in fact, all things connected with His fascinating life-story and life-work attracted and captivated the minds and hearts not only of Śrī Rādhā Devī and other Gopikās and the Gopas of Brindāban, the Pāṇḍavas, and so forth, but also, in reality, of all sentient beings in the entire universe.

#### ADWAITIS AND BHAGAVĀN ŚRĪ KṚṢṆA

In this connection, we should all know and remember that Bhagavān Śrī Ādi Śaṅkarāchārya Himself has composed (qualitatively) loftier and (quantitatively) more numerous Stotras (Hymns) in praise of Bhagavān Śrī Kṛṣṇa than all the Vaiṣṇavāchāryas put together and there is no work in the entire field of Sanskrit Theological and Devotional literature which explains, expounds and enjoins Śrī Kṛṣṇa-Bhakti in higher and more devotional style than the *Bhakti Rasāyana* composed by Swami Śrī Madhusūdana Sarasvatī Maharaj, the redoubtable author of the *Adwaita-Siddhi* and perhaps the greatest exponent propagandist of Bhagavān Śrī Śaṅkara's Adwaita-Siddhānta of the Vedāntas ! Nor is there to the credit of any other author up to the present day, anything exceeding or equalling and worthy to be placed alongside of the Devotion and Love evinced towards Bhagavān Śrī Kṛṣṇa by Swami Śrī Madhusūdana Sarasvatī in the course of his philosophical writings, his devotional ślokas, etc.

#### ILLUSTRATIVE INSTANCES

As illustrations proving this proposition of ours, we merely cite here three ślokas of his from which it will become obvious to every unbiassed reader that, although Bhagavān Śaṅkarāchārya was the world's greatest propounder of the Nirguṇa Adwaita-Siddhānta (i. e., the doctrine of Absolute Monotheism) of the Vedāntas, and although Swami Madhusūdana Sarasvatī was the greatest expounder and propagandist of the Nirguṇa-Nirākāravāda school of the Vedānta, yet even the heart and brain of such a Jñānakāṇḍī, Adwaitavādī and Māyāvādī as Swami Śrī Madhusūdana Sarasvatī was drawn, captivated and held captive by Bhagavān Śrī Kṛṣṇa's magic Form, His thrilling

Līlās and His sublime Teachings. The ślokas in question run as follows:—

चिदानन्दाकारं जलदश्चि सारं श्रुतिगिरां  
ब्रजलोणां हारं भवजलधिपारं कृतधियाम् ।  
विहन्तुं भूभारं विदधदवतारं मुहुरहो  
महो वारं वारं भजत कुशलारम्भकृतिनः ॥  
दयानाम्यासवशो हृतेन मनसा यन्निष्कलं निष्क्रियं  
ज्यातिश्चेति स योगिनो यदि परं पश्यन्ति पश्यन्तु ते ।  
अस्माकं तु तदेव लोचनचमत्काराय भूयच्चिरं  
कालिन्दीपुलिनोदरे किमपि यन्त्रीलं महो धावति ॥  
वंशीविभूषितकरावन्नवीरदाभात्  
पाताम्बरादरुणबिम्बफलाधरोष्ठात्  
पूर्णन्दुमुदरमुखादरविन्दनेत्रात्  
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

"Remember, O men of wisdom, again and again, that Effulgent Being having a Form constituted of Consciousness and Bliss and a colour like that of a cloud laden with moisture, who is the purport of the Śruti texts, and serves as an ornament for the neck of cowherd-maids of Vraja; who takes those who fix their mind on Him across the ocean of birth and death, and who repeatedly incarnates Himself for relieving the burden of Mother Earth."

"Let the Yogis behold, if they so choose, with their mind controlled by meditation and other spiritual practices, the Supreme Effulgence which is actionless and devoid of attributes. As for ourselves, let that violet Effulgence ever be before our eyes which is seen running to and fro on the banks of the Jamuna."

"I know no Reality higher than Śrī Kṛṣṇa, who has a flute in one of His hands, whose complexion is like the hue of a cloud laden with moisture, whose lips are ruddy like the fruit of the *Bimba* tree, whose charming countenance is bright as the full moon, and whose eyes are beautiful as a pair of lotuses."

Is it not clear from these ślokas that, in the estimation of the author of *Adwaita-Siddhi* itself, Bhagavān Śrī Kṛṣṇa was the *Saḡuṇa*, *Sākāra*, *Khaṇḍa* and *Parichchhinna* and at the same time *Pūrṇāvatāra* of the *Nirguṇa*, *Nirākārā*, *Akhaṇḍa*, *Aparichchhinna*, *Sarvavyāpi* and *Sarvāntaryāmi* *Paramātmā* Himself ?

( To be continued )

# Our Present-Day Education.

—BY HANUMANPRASAD PODDAR.

It is on the repeated request of some particular friends that I have dared to take up the pen and enter on a discussion on the present subject. These friends are pained to notice the consequences of this education as reflected in the lives and day-to-day activities of our educated youngmen and women. Some of them are direct sufferers themselves. Having spent their hard-earned money in the education of their boys and girls, they now find these young hopefuls cast in an altogether different mould. They find these boys and girls not only steeped in luxury and all sorts of extravagance, but otherwise disqualified and devoid of a spiritual life. In sheer helplessness these parents send their problems for a solution. An attempt is therefore made in the following pages to discuss the subject, although it appears that the disease has gone so deep that it is fairly impossible to think of obtaining a radical cure. In God's creation, however, nothing can be an unmitigated and absolute evil. From that point of view there must be some good points even in this education, and society must have to a certain extent profited by them. But if a proper estimate is made it will be found that the loss in this case far outweighs the gain. Nobody cared to bestow any serious thought on the problem when there was time to think, nor was the after-effect properly calculated; now when the country is full of the products of this education, when in the name of progress schools and colleges have sprung up everywhere, when owing to a change of outlook this education has acquired a prestige in the eye of the multitude, no substantial change is possible even if the evil effects are adequately brought to light. The disease has permeated all parts

of society and it seems difficult now to overcome it unless the evil makes us so helpless as to compel us to turn our eyes to God alone for a remedy. The failure of the present system of education is very often discussed even in the Convocation Speeches of the various universities. It is described as a system that fosters a false perspective of life, that breeds unemployment, that is un-spiritual, that instils in the hearts of our youngmen a sense of luxury and ease under the plea of raising the standard of life and comfort. But these speeches generally end only with this criticism. The reason for this is apparent. Those who run these Universities cannot close their eyes to the evils of the modern system of education. But being incapable of changing their outlook, they observe some strong points in its favour and feel that it has also its use for society. They cannot, therefore, suggest any vital reform. All the same complications in society are daily growing inasmuch as educational institutions are growing in number turning out innumerable boys and girls who bear the hall-mark of this education on their forehead. Is there a way out of this difficulty? If not, is it any good to spend time over this discussion? One cannot blame even those who regard this education as nothing but a blessing, because that is how they have learnt to look at the question. No useful purpose is likely to be served by criticizing, or finding fault with others. What is therefore written here under pressure from friends is not intended to lay the blame upon any person or criticize any opinion. The reader will kindly excuse me, in spite of myself I am observed exhibiting any useless heat in the course of this discussion.



## TRUE GOAL OF EDUCATION

According to the tradition of the Hindu civilization the goal of education is to bring about an all-round growth of the pupil, physical, mental, material and moral, leading ultimately to the attainment of bliss, which is otherwise known as salvation, or freedom from the round of births and re-births. Our ancient Rsis recognized only that knowledge as true which brought about release from the meshes of ignorance. 'सा विद्या या विमुक्तये'—ord Śrī Kṛṣṇa also, when he hinted in the Gītā that Spiritual Knowledge was an aspect of Himself—'अद्यात्मविद्या विद्यानाम्' gave the seal of His approval to the above view. The institution of the four Āśramas ( stages ) of *Brahmacharya* ( student life ), *Gārhasthya* ( Married life ), *Vānaprastha* ( forest life ) and *Samnyāsa* ( Renunciation ) was introduced into Hindu society with the object of achieving this very object. The student in those days had to pass through the rigorous discipline of *Brahmacharya* while cultivating knowledge of things of this world as well as of things spiritual, and came out of the *Gurukula* as an embodiment of physical and mental health. Self-abnegation became the breath of his nostrils. When he entered the next stage of a householder he had to develop this capacity of self-abnegation further. Service became his ideal. He had to deny himself at every step for the sake of others. Thus finally he was able to renounce all that he possessed and merge his identity in the One Existence that permeated the whole universe. This is the line of growth chalked out for a student according to our Hindu tradition. So long as this method of education based on the four Āśramas remained undisturbed in India, our tradition and ideal remained intact, and all classes of society were more or less happy. But when under many adverse circumstances we forsook this *Āśrama Dharma*, various

complications arose in society. The twentieth century has appeared as sounding the death-knell of this ancient tradition. It has produced a strange infatuation which is leading us towards destruction in the name of progress. The Mohammedans did not succeed in removing our sacred tuft of hair or our sacred thread at the point of their sword, but now in the name of progress we, educated Hindus, are eagerly removing them ourselves. Our women embraced fire as a long lost friend to maintain the high ideal of feminine chastity. Fire could not impair their chastity, although it burnt their bodies; on the contrary, it shone all the brighter; but now modern education has made that very ideal an intolerable burden to our sisters and daughters, and organized attempts are being made on all sides to throw that ideal overboard. According to our ancient tradition society is held together by the force that lies in the truths of religion, and God is the foundation on which everything rests. But our present-day educated youngmen consider it a derogation and an act of shame to make a confession of faith in these realities. They cannot support such foolish superstitions for fear of losing prestige with their fellow-youngmen. Enjoyment has become the supreme ideal of life to-day. The intoxication of modern education has blurred our vision to such an extent that we have begun to regard the satisfaction of base desires as the highest achievement and a source of supreme bliss, and like moths rushing headlong towards fire, we are feeling irresistibly drawn towards the ways of destruction. The Time-spirit has no doubt played an important part in the development of this new outlook. The present unspiritual and ungodly education has helped forward the Time-spirit. The inspiration for this education has come from a dominant source which is outside India, and whose brilliance has

dazed and stupefied our vision. We are caught in the meshes of a mirage, and are hotly in pursuit of it. That is why we feel tempted to indoctrinate our young boys and girls whose intellect and reasoning faculty is yet undeveloped with the base ideal of enjoyment inherent in that civilization and thereby unhesitatingly send them along a wrong path. The wonder of it is that we consider this to be a desirable path both for our children and for ourselves. The countries where this civilization was developed to perfection have now got fed up with it and are anxious to find a way out. But we in our blind folly refuse to see, although we have eyes, and refuse to hear although we have ears, and are rushing headlong without looking to the pits that lie ahead. When will God dispel the delusion which inspires us to follow this maddening course ?

#### EVILS OF MODERN EDUCATION

The evils that can be detected in most of our college or school students may be enumerated as below:—

1. Lack of faith in God and Religion;
2. Lack of Self-Restraint;
3. Lack of *Brahmacharya*;
4. Lack of respect for teachers, parents and elders;
5. Contempt for antiquity;
6. Luxury and extravagance;
7. Sense of shame in following such hereditary avocations as agriculture, or in undertaking household duties;
8. Lack of open-mindedness.

We shall deal with these points in some detail.

1. 'God is only a creation of the imagination of man. It is sheer waste of time to indulge in talks about Him. Has anybody ever seen Him ? What is

religion except a figment of the human brain ? Designing and selfish persons have created these conceptions of God and Religion in order to frighten and cheat the unsophisticated. Religion is only a form of superstition.' These and similar views are aired with some amount of gratification by those who have received the light of modern education. There are, again, others who, though holding the same view as the above, are cultured enough not to produce a shock by a direct frontal attack. They therefore take recourse to a subtler method of reasoning. They argue as if they have to deal with either a fool or a child.—'May be, there is a God; we do not contest this. But even if He is there, He does not take care of anybody. Rather, when He is everywhere, His service should consist in serving the world. One should, therefore, serve the masses instead of wasting time over useless worship or recitations of His name. Does not even the *Gita* teach that one should serve God in every being through one's action ?' Those who advance this argument have no faith in God themselves; but, instead of directly denying His existence, they attempt to rid us of our superstition through the subtle and back-door method of convincing us about the futility of worship or chanting His name. They do not know that without a proper realization of God, without, in fact, a vision of the Infinite in every finite creature, there cannot be service in the proper sense of the term. The service that fills us with pride or arrogance is no service at all. And service that is devoid of touch with and realization of the Infinite cannot but breed such arrogance. A *Yajña* ( sacrifice ) performed without the direct presence of *Śiva* can result only in bringing destruction on our head ! Through our neglect of God and Religion we are gradually moving along the path of indulgence and ruin. And the irony is that we miscall it as the path of progress.

2. Self-restraint has become now a thing of the past. We do not follow any standard of decency to regulate our talks, our mirth and fun, our mode of living, our wearing apparel, food and other items of our daily life. Manners are out of court. No control is exercised over the tongue. Some years ago I remember crossing the Ganges near Patna on a steamer which was boarded by a party of young college students accompanied by one or two of their youthful professors. The whole party was full of fun and light-hearted banter, which soon overstepped the limits of decency and good breeding. Some ladies were seated at a short distance from the party. They began to feel very uncomfortable. The boys were, however, indifferent to their surroundings and began to behave as if there was none else in the steamer besides themselves. Indecent language and indecent gestures followed by loud peals of laughter from many throats, disorderly shouts and catcalls, all this formed part of their riotous and disreputable conduct. An old Maulvi, whose nerves could not tolerate this ribaldry of the boys, found himself in hot-water in trying to expostulate with the party. It resulted in turning their torrent of ridicule on such objects as his beard, his spectacles and even the shape and cut of his upper garments. No sooner the poor old man opened his lips than he was met by a terrible shout of laughter. The poor Maulvi had finally to save himself by beating a hasty retreat from such uncongenial company.

The restriction about food is rapidly disappearing; every food has become the object of our avidity, be it even the leavings of an unknown person; the plate on which beef was served to a Muslim an instant ago is used the next moment for serving *pakouri* to a Hindu. Soda water bottles are commonly used by all as the nectar of mother's milk. There is no hesitation in taking food

tasted by another. I remember an incident at a railway station when some young students dressed in the most up-to-date fashion came frolicking along the train and caught hold of a vendor near a female compartment, where they started talking in a language which gave one the impression that they had neither mother nor sister in their homes. One of them purchased one kind of eatable and another a second variety; soon a struggle ensued for the possession of the stuff in each other's hands; the food tasted by one was thrust into the mouth of another; they began to roll in laughter and profusely perspired in the excitement of their merriment. Then the tea vendor was called, and some food was also purchased from a Muslim vendor. No one cared to enquire whether the food was pure, or whether it was cleanly cooked and served. Incidents like these must be occurring daily these days.

There may be poverty in the family, and the father may be sending the monthly expenses of the boy with great difficulty; yet the boy must have his standard of luxury satisfied. Apart from other things, he cannot manage with anything less than three pairs of footwear, one for outing, another for the tennis ground, and the third—a pair of slippers—for use in his room. There is no scope for the exercise of restraint or moderation anywhere. What a sad contrast with the injunctions of Manu who lays down the following rules for regulating the conduct of students who attend the *Gurukula* for their education. "A Brahmachāri should after his daily bath perform *Tarpana* to satisfy the Devas, R̥sis and Pitrs; he should worship the Devas, perform *Havan* both morning and evening; he is to abjure liquor and meat, renounce the use of scents and ornaments, should not visit any woman, should eschew all exciting foods from his diet, should not kill any animal, should not rub

oil in the body or apply collyrium in his eyes, should not use shoes, should control his propensities of lust, anger and greed, and should sleep alone. He should not participate in dance or music, (whether vocal or instrumental) and should not indulge in gambling or quarrelling. He should guard himself against undue inquisitiveness in regard to the affairs of others, against untruth, doing injury to others, and casting glances on women or embracing them." We find just the opposite now when late-rising has become fashionable, bath is taken only after the morning tea, Devas, Rsis and Pitrs are made objects of ridicule, prohibited food is welcome and scents are profusely used. Add to these the visits made to cinema houses and the reading of light and obscene literature, all of which help to vitiate the conduct of our youngmen.

3. We must recognize to our shame and sorrow that in regard to the third item we, as a race, are perhaps going to be the worst sinners. Our students who start life without any chart or standard to regulate their conduct are being daily tempted to lead a life of indulgence through their text-books containing open references to love affairs, through light novels that appeal to the base nature, through the spread of sex-literature, and through their mode of living of which enjoyment is the only goal. Their association with immature and short-sighted young professors, who have themselves no self-restraint, very often leads them astray. Co-education has opened another road to ruin. Colleges and hostels built in imitation of the west and breeding an atmosphere of luxury and enjoyment, exchange of objectionable letters among friends and fellow-students, or securing gross objectionable pictures that naturally excite the mind towards enjoyment, all these help to bring about their downfall. A very respected friend whose veracity or capacity to judge

cannot be doubted once told me that in a province, which is considered to be one of the most advanced in western education, about half the student population of the university are victims of one or other form of venereal disease. This deplorable condition of the youth, who are the future-hope of the nation, should draw tears of blood from our eyes!

4. It has become almost a habit with those who have received the light of modern education to regard their parents as antiquated fools, to find fault with their actions or to slight their judgment even though trying to serve them bodily to a certain extent out of a sense of duty, or for the sake of winning popular applause. The time-honoured practice of worshipping the feet of elders at home is being neglected; nay, some even go to the length of feeling a sense of shame in being recognized as sons of their parents. An educated friend once actually said, "If instead of being the progeny of these fools, I could take my birth in a country where there is free-thinking, I would have been blessed indeed." The friend holding this extreme view may be an exception, yet it is a fact that respect for the wishes and opinions of parents has now dwindled almost to the vanishing point. Disrespect for parents is sometimes recognized and advocated as a sign of progress! A son can never imagine the deep anguish which his parents feel when they find the child of their bosom, nursed with so much trouble and care regarding them as nothing but old fossils and inflicting suffering on them through contemptuous indifference to their feelings and sentiments. I could hardly restrain tears when an aggrieved father, full of tears, related to me his bitter experience in words whose pathos gave an indication of the extent of his anguish and suffering.

5. A young friend once told me that they were out to uproot and

destroy all antiquated ideas and customs and replace them by new. The Vedas, the Purāṇas, the Qoran and the Bible,—they have no respect for any of these. Such is the mentality of most of our youngmen, no matter whether they give expression to it or not. That is why they want to destroy in the name of reform. This thoughtless contempt for everything old, and attraction for a new if novel order, is another direct result of modern education.

6. The average monthly expenses of a college student are taken to be about Rs. 50/- now-a-days. In cities like Bombay they exceed even this amount. The colleges and hostels have been constructed on such a plan, and the standard of life in their atmosphere is so high, that the boys feel demoralized if they cannot live up to this level of expenditure. The poor souls have to conform to the prevailing fashion the expenses of which are sufficient to maintain a couple of ordinary families in India. Shoes and boots of several varieties, boot polish, foreign dentifrice, looking-glass, brush, wrist-watch, flannel suit for the cricket-ground, another suit for the tennis court, tiffin in restaurants, daily shave in saloons, expensive laundering, purchase of the latest fictions, parties to friends, presents to friends on special occasions, visits to Picture-houses and play-grounds, these and who knows how many more are the items on which they have to spend money without hesitation in order to maintain the false dignity of their position. Their poor parents may be in the meantime selling their jewellery or mortgaging their residence and property, or may beg and borrow to meet this heavy expenditure. The boys do not care to know in what difficult situation their parents are; they live in a paradise of their own where life is guided by imitation of one another. At the time of their visits to home during vacation such of them as are married would make fresh

demands of money for purchase of enjoyable things for their young wives. Being afraid of displeasing the son, lest he may fail in the examination, the parents swallow the bitter pill without any murmur, and never allow the child to know either their chagrin or their suffering. The student, in his turn, has no business, when he visits home, to enquire about a gross subject like the affairs of his home ? Why should he lend a helping hand in the rough household work of his parents ? His time is spent in visits to friends, in the writing of love-letters, in fun and enjoyment, in indoor games or idle gossip. The parents tolerate all this in expectation that when the boy should come out of college all the family wants would be removed by his earnings. How should the poor guardians in their distant village homes know that the very boys for whose education they are parting with their life-blood, and whose demands, whether right or wrong, they met without any hesitation, would regard them as nothing but old fools when they come out of college after completion of their education; and if they fail to get any employment, the distress of the family would be much more acute. God alone knows how the poor would be able to bear the cost of an education which is so dear.

7. I have found through experience that a university-trained young man is incapable of doing agricultural work, nor can he run a shop. Boys of the artisan class, when they have received this education, consider it derogatory to carry on their ancestral calling. They are not fitted to do anything else than clerical work. They develop a false sense of dignity, and feel shame in doing even their own work with their hands. They require a porter to carry even commodities weighing a few seers only. To carry weight they regard as *infra dig* not to speak of

sweeping rooms or washing clothes ! Let alone these household duties, some even consider it a degradation to live under the same roof with their old style parents or brothers and sisters who have no knowledge of modern manners and etiquette. If it is analysed properly, it will be found that this is one reason for the present growth of unemployment in the country. Every educated man seeks service. The love of false dignity of the modern educated always keeps their expenditure out of proportion to their income; the result is, as we often read in papers, that some even go to the length of seeking relief through suicide. It is seldom heard that an artisan or even a day-labourer committed suicide for want of occupation. Such extreme steps are taken only by the educated unemployed who are unfit for other work than either service or the legal profession. They look down upon all other kinds of work. Who can picture the terrible

consequences of the acute unemployment for which the ground is being prepared by our universities annually turning out from their portals thousands of youngmen possessing mentality as described above ?

8. The amount of straightforwardness that could be observed among our elders cannot be traced among us of the present generation, instead we have become adepts in deceit and past masters in double-dealing. Our elders never hesitated to call a spade a spade. They used to call an enemy an enemy, and a friend a friend; but we address a person as a friend, and treat him as an enemy. This false friendship, this covering of brute nature by drawing-room manners, has become a part and parcel of modern civilization. Openness and frankness is now regarded as an indication of foolishness, whereas deceit is regarded as an indication of wisdom !

(To be continued)



## Abode of God.

Deep deep down at the bottom of the seas,  
Where inaccessible passage wouldn't admit the breeze,  
Where dare not reach even rays of the moon,  
Liveth Thou there, bestoweth Thy boon.

Very very high up above the stars,  
Mercury, Jupiter, Saturn or Mars,  
Where no visible flight can ever reach,  
Sitteth Thou there, Thy wisdom to teach.

The nectar of the flower that attracts the bees,  
The lovely smiles of holy babies,  
Pious hearts of saints and sages,  
No wonder, O God ! are Thy halting stages.

—B. R. Sharma.

# The Individual Problem and the World Problem.

BY MADAN MOHAN VERMA, M. A.

This would appear to be an age of world movements. For every conceivable department of human life and activity there are annual, biennial or triennial "World Conferences". There have been world conferences of academic interest before the advent of the League of Nations, but since the advent of the latter there has been virtually a plethora of World Conferences: of Education, of Labour, of Women, of the Faiths and Religions, of Abolition of Slavery, of the Youth, Scout Jamboories, and what not. The Sociologist of the day is out with his panacea for world ills: world organization, world movement and the fitting in of the individual into the world system of his dreams.

All honour to these brave workers for the good of mankind. No true effort for human welfare should be discouraged. It is obvious, too, that world movements definitely and palpably react on the individual environment and happiness. The individual is a component unit of the world.

And, yet, one sometimes wonders if it is a complete approach, or even *the* right approach, to the problems of mankind. After all, man is not a mere cog in the wheel of the world, an inanimate part of a gigantic machine; he is himself a world of his own with his hunger, his feelings, his thoughts and his spirit. Within each individual is his own world to

be achieved. World movements and world organizations can at best create the right *environment* for the individual's growth and happiness. The ultimate salvation of humanity can only be in the salvation of each individual composing it, there can be no such thing as world salvation by the sacrifice at its altar of the individuals composing the world. Why do we notice so many of the world conferences and world movements end in fiasco? Much ado about nothing! Take the League of Nations itself. What hopes and expectations it had raised of world peace and world brotherhood. Millions of rupees have been spent over its working, hundreds of conferences have been held, thousands of tons of paper has been consumed and many brains exhausted themselves—and yet, is there any wonder if we are farther away from Peace? *Unless each individual Nation that participated in the League went to it with a clean heart and a reverent aspiration and resolve for peace, how could a conjunction of warring hearts produce the harmony of peace!* Similarly, unless the individuals of a Nation are devoted to Peace, how could a Nation or its spokesmen do more than lip service to the cause of Peace!

As is the individual, so indeed is the world made by him. No wonder if the Rsis of old laid all emphasis on the individual and his *dharma*, believing that with the right individual

the world would automatically be right. The mischief of, and the havoc wrought by, Fascism and Communism lies just in this wrong conception that the deity of Power can work the miracle which is exclusively that of Love. Power is no substitute for love, and love is not a commodity which can be produced in the workshop, it must be aroused in the heart of each individual. The maladjustment of production and distribution—resulting in the horrid contrasts of the rich and the poor, the haves and have-nots, of the world today—can never be rectified by mere political systems, with the soul-less wilderness of modern *isms*. Only when the heart of man enshrined love and brotherhood, could they be reflected in political and social systems.

The task of tackling the individual is not even as difficult as it may appear at first thought. It is not a question of tackling one individual *after* another. It is a matter of directing the floodlight inwards instead of outwards, of creating an environment in which the hearts of men would aspire to worship the God of Peace, instead of rushing to feed the demon of world greed, world lust, world power. Take care of the individual and within two generations the world will have achieved a miracle; concentrate on "the world", and man will only run after a mirage! *The individual problem is the world problem.*

Here we get a flood of light by a study of the ancient Hindu polity. The classes which dominated society were governed by the strictest code of ethics;

the individuals who wielded power—even Rajas and R̥sis—were qualified to enjoy their role not by wealth or brute force but by renunciation. When the daily life of man was a series of exercises in self-control and self-purification, the organic life of the Nation could not be otherwise. Accordingly, when the daily life of the individual in modern civilization is one of grasping for the materialistic and the sensual, the organic life of a Nation cannot make for peace. A Fascist Italy could not put forth the flower of a Gandhi, and pacifist India with her traditions sanctified by Rāma, Kṛṣṇa, Buddha and Asoka could not glory in Mussolini. Science would have been a handmaid of *Brahmavidyā*—an agent of co-operation and creation—had all been well with the *motive* power of the individual; it is the most demoniacal instrument of competition and destruction because the hands in which it is placed are impure hands.

Were the West to begin anew her lessons in right thinking and right living, to worship God and the Christ and not the illusion of wealth, sensuality and power, it would work a miracle by the release of soul force through her new leaders. The energy of a Hitler or a Mussolini could not die, but it could be a healing balm to humanity where now it threatens to be her shrieking agony. India may be politically, and even socially, backward, but all is not lost if the hearts of her people are sound and responsive to the call of love and worship. The cycle of Nature shall not necessitate their *beginning anew*,



The wisdom of her Ṛṣis shall guide her footsteps aright, amidst world-round temptation and confusion.

This is an age of research. Let humanity *re-search* its goal. "It is because you have not established your goal that the present is as the mountain when the sun has set—the light fails and the darkness of the mountain overshadows the valley....As a butterfly that knocks against the window pane, struggling to escape into the fresh air and the open sky, so do men struggle when they have not caught a glimpse of the goal—but it is not hard to establish. It is because they are in darkness that the goal seems far away." The same teacher has said: "Because the individual has not solved his own problem, the problem of the world has not been solved. The individual problem is the world problem.

If the individual is unhappy, discontented, dissatisfied, then the world around him is in sorrow, discontentment and ignorance. If the individual has not found his goal, the world will not find its goal. You cannot separate the individual from the world. The world and the individual are one."

Nations, and what is called Civilization, cannot shine forth qualities to which their component units are dark strangers, viz. *Viveka* ( discrimination between right and wrong ), *Vairāgya* ( desirelessness ), *Saṭsampatti* ( the well-known six divine acquisitions\* ) and *Mumukṣā* ( desire for liberation ).

In a nutshell what is wanted is not the jargon of armaments and disarmaments, currency tricks and economic jugglery, but MORE 'SOUL' FOR ALL !



To those who know Śrī Kṛṣṇa as the cause of the entire universe, all creation—animate and inanimate—appear as but a manifestation of the Lord. To them nothing exists beyond Him. Every effect has a cause and Śrī Kṛṣṇa is the primal cause of all causes.

—Śrīmad Bhāgavata.

I seek refuge in that Blue Beauty, Lord of Gokula, possessing the colour of a cloud, who is surrounded on all sides by handsome cowerd lasses, who is the source of all arts, the dancer in the Rāsa-circle, more charming than Cupid himself, and worshipped by Brahma, Śankara and other Devas.

—Raghunath.



\* The six acquisitions are Inner Control ( सम ), control of senses ( दम ), endurance ( तितिक्षा ), want of desire for enjoyment ( उपरति ), faith ( श्रद्धा ) and composure ( समाधान ).

## The Heart of a Gopi.\*

BY JIVAN SHANKER VAJNİK, M. A.

महानामशनिरृणां नरवरः स्त्रीणां सरो मूर्तिमान्  
गोपानां स्वजनोऽस्तां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।  
मृत्युयां नपतेर्विराडविदुषां तत्त्वं परं योगिनां  
वृष्णोनां परदेवतेति विदितो रङ्गं गतः सायनः ॥

"To the wrestlers He appeared fierce and furious as a thunderbolt; to ordinary men He was a wonderful specimen of perfect manhood; to women He was the beautiful Eros incarnate; to the cowherds He was a playmate full of fun and frolic; to the vicious kings assembled there, He was a heroic chastiser of the wicked; to His parents He was a mere child—an object of compassion; to Kāṁsa He was terrible death; to foolish men He was a mere human being (disgustingly stained with the stains of battle); to *yogīs* He was the highest Truth—the embodiment of peace and the object of single-minded devotion; and to His own kinsfolk He was an idolized personal deity and the object of their whole-hearted affection."

Thus appeared Śrī Kṛṣṇa, differently in the eyes of different persons, when He entered the arena of the tournament wickedly arranged by Kāṁsa for His murder. In this one *śloka* the author has indicated that all the Rasas were fully and simultaneously manifested in Him, though the assembled people could see only the broken gleams and stifled splendour of the Perfect Person, because their individual vision was conditioned by their own minds and attitude towards Him.

To the women who saw Him entering the arena, He appeared the highest embodiment of Love, as Cupid incarnate. Saints and sages, friends and foes alike, with one voice praised the transcendental beauty of that divine personality. No praise is supposed to be too high for the charm that He radiated and with which He captivated everyone. Poetry seems to have found its fulfilment in attempting, however vainly, to catch a vision of that glory which brought the heaven upon earth by its presence. These women could see only the beauty of His person and were charmed. But to the Gopīs of Vṛndāvana He was something different and very much more. He was all-in-all to them, and they were fortunate, as none else was, to comprehend the divine personality more fully than others whose glimpses were fragmentary and hopelessly incomplete. It is a sad mistake, so often committed, to bring down the Gopīs to the level of these women. The episode of Rādhā and Kṛṣṇa and His Līlā with the Gopīs has often been described as 'amorous, sensuous and meltingly voluptuous'. Utterly wrong notions about Śrī Kṛṣṇa and the Gopīs are responsible for the great mischief. How do some revilers present Śrī Kṛṣṇa to us? Let us see. No man we know of has ever been so misunderstood and misinterpreted, and even maligned, as He is today in the world. Great men are condemned to explain themselves; and prophets, if they are

\* Though this article was written at our special request for the Sri Krishna Number, we regret that as it was received rather too late it could not be included in that number.

to be accepted, must produce their credentials. And therefore, the critics argue, Śrī Kṛṣṇa's life and personality must lend themselves to a rational exposition before He can be accepted. But they make one serious blunder in forgetting that when Divinity is revealed in man, its complete purpose cannot be comprehended by mere man, and his judgment is likely to be vitiated by his incomplete knowledge. Then we find that the most fantastic theories have been woven round His name. Some scholars would have us believe that He was not a historical person; and others maintain that the common name of two or three persons has caused confusion in identification. "The story of Kṛṣṇa," writes Professor Jacobi "being the son of a knight Vasudeva, is not true; and the name of father seems to have been developed from his (Kṛṣṇa's) very name Vasudeva." Another scholar Professor Winternitz, maintains that there must be more than one person of Kṛṣṇa's name. "It is difficult to believe", writes he, "that Kṛṣṇa the friend and counsellor of Pāṇḍavas, the herald of the doctrine of the Bhagavadgītā, the youthful hero and demon-slayer, the favourite lover of the cowherdesses, and finally Kṛṣṇa, the incarnation of God Viṣṇu, was one and the same person." He emphatically asserts—"In any case it is a far cry from Kṛṣṇa, friend of the Pāṇḍavas to the Kṛṣṇa of Hari-varṇsa and the exalted God Viṣṇu." Sir R. G. Bhandarkar also expresses a similar opinion when he says, "The story of the Viṣṇu prince Vasudeva being brought up in a

cow settlement is incongruous with his later career as depicted in the Mahabharata." Then, there are critics who say that Śrī Kṛṣṇa was a non-Aryan. "The name" (of Kṛṣṇa) says Rev. Tisdall, "which signifies 'black' probably shows that he was originally a deity worshipped by the aboriginal inhabitants of India and borrowed from them by their Aryan conquerors." Dr. Lorinser develops a no less interesting theory that Kṛṣṇa-idea is a plagiarism from Christianity. For him Kṛṣṇa is simply a corruption of the name of Christ, and he safely concludes that the Gītā is a Hindu rendering of the Christian Gospels. Volney held quite the opposite opinion when he asserted in 1791 that Christ-worship in Europe was nothing but a poor imitation and a foreign adaptation of the Kṛṣṇa-cult in India. These theories and wild notions, however, do not help us much in understanding the great personality, its message to humanity, or the purpose of the Avatāra. Nor can they explain the reason of the most astonishing hold which Śrī Kṛṣṇa has had for ages on the Hindu mind. They only confuse the inquirer and obscure a personality already difficult to comprehend and baffling to the human intellect. But the worst offenders are those popular poets who drag the names of Rādhā and Kṛṣṇa in their amatory compositions, charged with human passion, and devoid of spiritual vision, ethical value and devotional fervour. Critics feel justified in holding up to ridicule Hindu morality and ideals of religion.

Bishop Caldwell indignantly remarked: "The stories related of Kṛṣṇa's life do more than anything else to destroy the minds and corrupt the imagination of the Hindu youth."

Śrī Kṛṣṇa's life as it is known to us today may be a blend of history and mythology, of allegory and symbolism; but to deny its historicity seems untenable. Those who desire to have a human biography of Him, brushing aside all symbolical and allegorical significance, may find their task well-nigh impossible. Who can paint Him in whom all contraries are harmonized, and Love, Beauty, Bliss and Power attain their highest manifestation? For a devotee all other considerations and cobwebs of criticism have no significance whatever; he longs to visualize and realize as a physical entity the radiant divine personality which is as supreme a reality to him as his own existence. The devotee knows that He is life itself, and in order to instal Him permanently in his heart, the abode must be purified by the quest of Truth and Knowledge, and it should be consecrated by the power of supreme devotion to Him. Those who become Gopīs, they alone can know Him, possess Him and eventually get lost in Him in supreme ecstasy. Thus the *Bhakta* does not trouble himself with the problems about Śrī Kṛṣṇa's life. He knows a truth which his heart feels, though the rational mind may fail to perceive it.

But, then, how to become a Gopī? The Gopīs of Vraja were different from

other women. It must be clearly understood that the Gopīs are not merely symbols to represent the feeling of devotion in the human heart. If they are symbols, they are also as real as living men and women, because *Gopī-bhāva* can be attained by devotees even now. As Sri Aurobindo says, these Gopīs are "embodiments of a spiritual passion extraordinary by their extremeness of love, personal devotion and unre-served self-giving."\* He alone who can follow the path of the Gopīs can reach Śrī Kṛṣṇa. If we can attain their emotional force and passion for beauty and cultivate the soul-thirst for Him, the transcendental dignity and beauty of Śrī Kṛṣṇa can become objective realities for us. Arjuna had to be given the power of vision before he could see the glory of the Lord, but the Gopīs brought the divine vision upon this earth and enjoyed it with their physical eyes, and remained in blissful companionship of the idol of their heart. If we can believe the authentic testimony of Bhaktas, their emotional and spiritual experiences, we should not find it difficult to believe also that the object of our devotion can assume any form, and does reveal itself to us in a physical body as He did to the Gopīs of Vraja.

When Śrī Kṛṣṇa is so much maligned for His Līlās, the Gopīs cannot escape all sorts of uncharitable criticism. But for those who care to know and are interested to understand the significance and value of Vraja-Līlā, the whole episode has been presented in an acceptable form by a cultured

\* *Suryamukhi* by Dilip Kumar Roy.

Muslim lady.\* Though her own religious culture is different, she has visioned the truth and has unexpectedly received the grace of Lord Kṛṣṇa. "Those of us" writes she, "who have come in contact with this altogether Perfect Person, whose lives and natures have been utterly transformed by Him, begin to divine the truth behind the symbolism of those ancient poets and chroniclers."† Her own direct experience has been something like a revelation and Kṛṣṇa's light has made her flower into a remarkable composer and poetess. She writes to a friend: "The Gopīs did surrender to Kṛṣṇa and were made all over new, as thousands of Gopīs are being made today." By the grace of Śrī Kṛṣṇa, the process of spiritualization of men and women, who surrender to Him, is always going on. Therein lies the hope of mankind. So far she has been content with her Kṛṣṇa, but now she desires to make Him more universally accepted, and, therefore, desires to share her joy and light with others, and proclaim to all what the transforming influence of His beauty can do for us. In another letter she opens her heart which is irresistibly drawn towards Śrī Kṛṣṇa. "For I love Kṛṣṇa," she writes, "not because I am loving, but because Kṛṣṇa is supremely lovable: how can I help it, He being what He is? I feel, it matters nothing, less than nothing, what I am: Kṛṣṇa being Kṛṣṇa, I must be a Gopī. I simply can't help myself. If I were a stone, a sword, a tiger, a piece of dried hide, a very ghoul, I must still love Him

because He is heart-bewitching, *manamohan*, first, last and every time, all the time. And herein lies for me His greatness: the Gopīs are Gopīs because Kṛṣṇa is Kṛṣṇa." This is the true *bhāva* of a Gopī beautifully described by a lady whose heart has been divinely touched to music. She has heard the music of the flute, and now she yearns that others or all may hear it and be lost in the beauty and rapture of its love.

And with this purpose in view she has recently published a book entitled *The Heart of a Gopī*. The history of the book is interesting and let us read it in her own words.

"Sometime in 1926, I suddenly felt a tremendous, an irresistible urge to write—to write what? That I do not know. I only felt it must be about Śrī Kṛṣṇa. But what could I write about Śrī Kṛṣṇa? I had read nothing about Him, save what singing Bhajans had taught me. Since childhood the name Kṛṣṇa had had a strange fascination for me, and my own instinctive interpretations of the Bhajans I sang had created for me a Personality which I deeply loved and revered. But—write about Him? That was unthinkable! And here was this urge, and what was I going to do about it? I sat at my desk with sheets of foolscap and poised pen, and the story of Sharmila came pouring out at the end of it almost faster than the ink would flow. For three days I was literally possessed. And so was the heart of a Gopī revealed to my own astonished and enraptured gaze—enraptured, because

\* Raihana Tyabji.

† *Suryamukhi*.

## The Kalyana-Kalpataru.



Devarsi Narada



the revelation of that heart brought with it the revelation of Kṛṣṇa's." She knows that rationalists would smile or sniff at her, but she has no other explanation to offer but that she was possessed by some outside force which compelled her to write, and to write some of the things which she could not comprehend then. In this way a great secret flashed across her mind and its inspiration bodied forth as the strange story which she herself did not write, and yet it was certainly written by her hand.

The book transports the reader to the Vraja of Śrī Kṛṣṇa's days and captures his imagination for a couple of hours and then continues to haunt it long after. The whole thing reads like a poem and describes how Sharmila, a young wife, is turned into a Gopī by surrendering herself to Kṛṣṇa, attaining to different stages, till she ultimately finds herself united with the object of her adoration. In the beginning of the story Sharmila is introduced to us as a devoted wife, dutiful and obedient to the elderly relations of her husband. She hears the name of Kṛṣṇa from the Gopīs who gather at the *ghāts* of the Jamuna and finds them always talking of Him and singing His praises. She is fascinated by the name, which appears full of colour, full of light, full of music. The holy name lingers in Sharmila's mind and casts its spell. She longs to see Him because she learns that He is only ten years in age, but in wisdom, strength and beauty, in stature, in power, He is a very God. Her quest begins and

inquiries are made. She learns that one must love Him to know and find Him. She meets Rādhā and learns the first lesson of true *Bhakti*. But her husband and other relations become suspicious and she is torn by a sense of divided loyalty to Śrī Kṛṣṇa and her own husband. She hears the flute and receives His message of love through music. And all her doubts are set at rest and her surrender becomes complete. But the husband grows jealous and he questions her. She explains that the Gopīs love their lords, but they adore Kṛṣṇa. "The two loves differ in kind and are entirely separate, and the one doth in no way interfere with the other." Her love for Kṛṣṇa but intensifies her love for her lord, and her pure love for her lord increases her *Bhakti* for Kṛṣṇa. She confesses: "I know not how this may be, yet so it is, and that I could swear." Her love for Kṛṣṇa grows and the music of the flute throws her into ecstasy. But He would not appear yet to her eyes. His pranks begin and when her heart has become a fit temple for His image, He appears. She describes the marvellous divine vision to her lord. Now Kṛṣṇa's image shines eternally in Vraja, because Sharmila has accepted Him for her Bhagavān. All is Kṛṣṇa, all is Kṛṣṇa now. She learns that to be a *Bhakta* one must renounce all things, even his *Jñāna*. And another great truth which she learns is to find Him in all things and everywhere. All appearances are but His disguises.

In the course of all these experiences, Sharmila recalls the words of



wisdom which her *guru* had taught her before she came to Vraja. Then it was all a meaningless jargon, but now the light of love illumines wisdom. Without the feeling of devotion, Knowledge has little value. Thus there is, first, "the hearing of the name, followed by a curiosity that rapidly deepens into attraction. Then comes the contact with a true *Bhakta*, and then a gradual and ever-deepening sense of His presence, an intense desire for direct communion with Him. Whereupon the soul turns into a Gopī, sees Him, and lives in Bṛndāban, near His feet, for ever afterwards".

Sharmila became a Gopī herself and initiated her husband and other relations, who at first created trouble for her, including Mālatī, the villain of the piece; and she made them all *Bhaktas* of Śrī Kṛṣṇa. Even so does Miss Raihana, who has amply received His grace, desires all to enjoy His blissful adoration. "The more I adore Kṛṣṇa," says she, "the more doubtful I become whether, really, there can be any worship at all outside of Kṛṣṇa-worship, whatever names and forms we may choose to give to its various aspects. He is so extremely everywhere!"\*



Obeisance to that *Puruṣa*, the best among stealers, who steals all possessions of those taking shelter under His feet, who stole Śrī Rādhā's heart as well as the hue of the blue lotus.

Let the child of cowherd Nanda, playing on the banks of the Jamuna in a bower humming with the soothing music of bees amidst a ring of Gopīs enchanted by the sweet notes of His flute, protect us.

Let the child Gopāla, adorned with a garland of lotuses of golden colour, who was Death to Keśī, Kāṁsa and other evil-doers, a terror to warriors in the field of battle, the swan in the pond of Love, sustainer of all, new leaf of the creeper of virtue, come and take possession of my heart.

I bow before Śrī Govinda, child of Nanda, Lord of the abode of Fortune, friend and protector of the good, who is like a cloud that showers supreme bliss.

-*Nārāyaṇadāsa Kavirāja.*



\* *Suryamukhi.*

Kumari Raihana Tyabji is the daughter of the famous Mussalman patriot, the late Mr. Abbas Tyabji Sahib of Baroda.

—*Editor*

# The Soul and Its Goal.

~~~~~BY ARTHUR E. MASSEY.

Our relation to the world we are in is first by means of our senses, and secondly through the mind. With the loss of either of these instruments our relation becomes imperfect. First, then, what do the senses do for us? By them all experiences upon the material plane reach us. There are people, who consider that man is a purely material being, but that I am quite sure is not the view of our readers. Man is a spiritual being or soul, acquiring experience through his earthly life.

He acquires such experience by means of the two instruments previously mentioned, through the senses and the mind. But he himself is separate from both. What, then, is he? If he is neither the eye that sees, nor the ear that hears, nor the mouth that speaks, neither is he the mind that thinks, reasons or meditates. He is aware that he is doing all these things,—for he will say, I am seeing, I am hearing, I am thinking; but, in reality, what he means is, I am using the eyes and ears as well as the mind. The eyes and ears and brain will all be there just the same after he ceases to live, the corpse has them all; but the spirit or soul whose instruments they were is no longer using them. Now, what is the difference between these instruments? The senses have every one of them, their own kingdom. The eye sees, it does not hear; the ear cannot see, and we would never expect to see with the nasal organ or mouth. Every sense

then, is limited to its own objective purpose. Sometimes we find that loss of one sense makes the others more acute; the blind hear readily, the deaf rely upon the sight, and those unhappily deprived of both these servants, for such they are, are apparently often able through touch to reach the outside world. The fingers will help to supply the place of one or more of the other senses. But the senses, as a whole, are the instruments through which man is enabled to use his brain or to receive mental impressions. They are the servants of the mind. And, what is the mind? It is that which synthesizes experience gained through the senses. It is another servant and not the man himself. It is no more the man than the senses are, but we often speak as though the thinker and the brain were the same thing. If we do this, we are forced to be materialists—for the brain will be just as definite in the dead as in the living man; but it will be idle, as the senses will, because there will no longer be anyone in command of the body to use it. What, then, shall we call the one whose instruments these were? How do we know that the thought in the mind and the thinker are not the same? It is because the thinker *knows* that he is thinking; he is outside his thought; he can stand, as it were, behind or above it, and judge it. Yes, but the materialist will say, O that is no proof that he and his mind are not the same; it is both objective and subjective, and can look upon itself just as well as not.

But wisdom has foreseen this difficulty, and in a very ancient religion, it gives another name to the soul; it does not say the soul is the thinker, it goes further and calls it the FEELER, and this is a very deep and a very true definition. If we are true to our own experience and sincere about it, we shall all have to admit that there is something in us all that is not brought to us through the senses, no, nor through our thoughts, but through what we feel deep in our inmost selves. We may be looking at the most beautiful landscapes, we may be thinking of the most interesting things, and have a heartache all the time; for beyond the senses, beyond the intellect, there is within every one of us that which *feels* and, moreover, *knows* that it is feeling. This, then, is surely the soul itself, that which is feeling, suffering, learning, rejoicing, sorrowing, while living in the great school of life, by means of its instruments, the senses and the mind.

When, then, we talk of the within, or the inner life, what do we mean? We suppose the world of our thoughts to be the inner world, a world in which we make, as it were, our own happiness or misery; but this happiness and this misery are not really in the thoughts, but in that which lies behind and sums them up, *that which experiences*, that which knows and feels, that which is the soul itself. The mind has almost as many divisions as the senses; in its earliest stage, as in the child, when through association, it connects what it sees and hears with the source of seeing and hearing, and recognizes light, for instance, or its mother's voice. It synthesizes. In other words, it

deduces and combines complex ideas from simple ones. Then there is that faculty of the mind that considers any course of action, as when we say, I want to read or write, or shall I read or shall I write; but from this faculty we pass to another which compares, and asks, would I rather read or write? These are elementary processes of the mind that go on almost unconsciously. Then comes that which we call the Will. The mind recognizes that which decides, and says, I *will* read or write, and we speak of this as that in us which wills,—the Willer. Then there is that which symbolizes or makes pictures, imagines, reaches out of the actual into the possible; and we have the Thinker, who may be a logician, or a poet, or a painter, and we still speak as though the thinker were in the mind, as if the thoughts were inseparable from him. This is because the mind is the great 'I' maker, the maker of personality, and we all of us more or less confuse ourselves with our thoughts, as though they were the only reality. And yet, as a matter of fact, it is only when we leave off thinking and let our minds rest, and forget to register what our senses are doing, that we really are in touch with the Inner Life—the Life of the soul, that which feels, that which suffers and enjoys, and, above all, that which LOVES; for the soul is justly described as that which loves, just because it is that which is Feeling. It is the inmost core in us all. No one ever yet loved with his mind. He may fill his mind with thoughts of that which he does love, but the love itself, is behind and beneath and above and outside of the

mind, which can act only through its instrument, the brain. The soul does not need to use the brain. It knows without thinking; it loves because it must love—just as a child loves without thought, spontaneously, we say, and that is why to live the real inner life of the soul we must become as little children and leave off trying to love with our intellects, which work through the brain. The inner life, the soul life, is the life of the heart, and not of the mind, and those who learn this carry about the secret of Peace with them; for the soul is at home in the heart and is not troubled and concerned about many things. It loves and knows that it loves, and its life is full because it has only one way of expressing itself and that is by loving. God and the soul both love, because that is their mode of expression. As a flower gives out perfume because it is its essence, so the soul gives out love because it is itself. "He that loveth is born of God", and "Love is the fulfilling of the Lord."

Krishnamurti, who is, to my understanding, the clearest and most comprehensive living exponent of the Truth, says that "the illusion of separateness is the cause of all sorrow, that when we are aware of separation, it is a limitation, and in its wake must come suffering. That if we love but the external, which is only the manifestation of the real, there must be suffering. But if we love the *reality* in all things, there is continuity of love. One no longer asks to be united with that which is loved as a separate entity; for Love is its own eternity, its own continuity." There is nothing

clearer than these statements of facts, and, whether we are at present able to assimilate them or not, the time must come when experience will have established their accuracy in our individual lives. Krishnamurti goes on to say that individuality grows in the soil of love, hate, jealousy, greed, action, inaction, loneliness, the desire for company. But the man who depends on any of these knows separation and is in the clutches of sorrow. Wherever there is sorrow, there is the seeking for comfort, and for the persistence of individual existence. When one realizes that this craving is a delusion, then in its place is born faith—faith not in another individual, however highly evolved, however superior, but faith in that reality which exists within oneself; that is what he calls *true faith*—the realization, that within oneself lies the potentiality of the whole, and that one's task is to grasp and to realize that totality. Here, then, is pure unadulterated mysticism. "There is one God, the Eternal, the Only Being; none exists save He," or one might say 'It' to avoid the sex implication.

"There is one truth, the true knowledge of our being, within and without, which is the essence of wisdom."

"There is one path, the annihilation of the false ego in the real, which raises the mortal to immortality, in which resides all perfection."

From the realization of that totality of Being comes the certainty of individual purpose, the aim of individual existence, which is to be *united* with the totality in which there is no separation, no subject and object.

Between that life, and the understanding of it by the individual, says Krishnamurti, lies individual existence, "this scar of suffering". The purpose of the individual is to wear down this individuality, this ego of reaction, by recollectedness, by constant awareness, by concentration in all that one is doing with this purpose ever in mind. It is, then, one's own desire which is constantly urging one more and more to purify one's conduct, as the result of emotion and thought. 31420

Conduct is the outcome of a clear understanding of the purpose of individual existence. If conduct is born out of purity of emotion and thought, out of understanding, such action will not entangle, will not act as a cage but as an instrument for realization. Conduct is the way of life, the way to that supreme, serene reality which everyone must realize.

When living it, even partially—then through our own effort we are illuminating the darkness which surrounds the life of every human being—the darkness which Krishnamurti rightly calls the "unessential". We are further told that "the liberated man is the most practical man in the world, because he has discovered the true value of all things. That discovery is illumination—a liberation which is to be found *in* the world of manifestation, and *not* away from it. Liberation is *into* manifestation rather than out of it. When we are free in the sense of knowing the true value of manifestation then we are free of manifestation. It *is* in this world that we

must find balance", so that, in the words of the Christian scriptures, we may be "in the world and yet not of it". Directly one discerns what is the *unreal*, reality is beginning to assert itself. The conduct is the translation of one's realization into activity. In this there is no longer an attempt to *become*, there is always attempt to *be*—the striving after *being*, not becoming. When we realize through experience, through continual examination, observation, impersonal analysis, that *life is one*, that we are part of that all-inclusive life, then we shall have removed the fundamental cause of fear. When that fear has been removed, there is the clear strong purposeful striving after being. The cessation of fear is the beginning of being and being is harmony, perfect balance in all its expressions. Spiritual religion is for all—because that reality exists within all. But it is only the few who are willing to concentrate, who will be continually aware, constantly watchful in their choice of the essential, and will in this way realize more and more of that effortless existence, effortless being, which is serene, supreme.

The happiness we are all seeking is hidden within our own limitations, within our own hearts, within our own minds; we must, then, seek the ultimate truth which is of no person, of no sect, of no path. In the fulfilment of our own individuality is the totality of life.

There are no intricacies about the *truth*, it is perfectly clear and

plain. There is no need for theology, for elaborate disquisitions on the Divine plan, or the intricate working out of evolutionary processes on the various planes of being. "*Do the Will and you shall know of the Doctrine*", and "*the truth shall make you free.*"

Cultivate the open mind, rid yourselves of all thought moulds and all mental limitations, and "wait on the Lord" in silent receptivity,—it is the only way to liberation, and peace.

"His will is our Peace."

*"Whatever heart doth yield to
love,*

He charms it. In His love

*The heart hath life. Longing
for Him, the Soul*

*Hath victory. That heart which
seems to love*

*The fair ones of this world loves
Him alone.*

*Beware ! say not, He is all-
Beautiful,*

*And we His lovers. Thou art but
the glass,
And He the face confronting it,
which casts*

*Its image in the mirror. He alone
Is manifest, and thou in truth
art hid.*

*Pure love, like beauty, coming
but from Him,
Reveals itself in thee ! If
steadfastly*

*Thou canst regard, thou wilt at
length perceive*

*He is the mirror also; He alike
The treasure and the casket. 'I'
and 'Thou'*

*Have here no place, and are but
phantasies*

*Vain and unreal, Silence ! For
this tale*

*Is endless, and no eloquence hath
power*

*To speak of Him. 'Tis best for
us to love*

*And suffer silently, being as
nought."*



The Trinity of Yogas.

(Karma—Bhakti—Jnana)

~~~~~BY BIRESHWAR BANERJI, M. A.

( Continued from p. 759 of Vol. 3 )

For the sake of clearness of understanding the mutual relations of the three Yogas may be represented in the form of the following statement on the assumption that *Bhakti* is in evolution.

| Yoga   | Gender<br>Relation | Time<br>Relation | Action<br>Relation |
|--------|--------------------|------------------|--------------------|
| Bhakti | Female             | Present          | Active             |
| Jñāna  | Male               | Future           | Passive            |
| Karma  | Neuter             | Past             | Neuter             |

With reference to the theory of relations applicable to the three Yogas, it has been assumed that as regards their Time relation only one *Yoga* can be, that two Yogas, or all the three Yogas *cannot be*, in evolution in the present. Evolution implies unwearying practice, active endeavour, concentrated attention. Two or more Yogas in simultaneous evolution means and implies simultaneous practice, simultaneous attention and endeavour bestowed on them—which is a practical impossibility. Assuming it as a possibility, two or more Yogas in simultaneous evolution would, with their contrasted ideals and modes of action and procedure antagonize each other, throw each other into an inextricable tangle of confusion, and inevitably end in failure and useless dissipation of energy. The perfection and harmony that preside over nature's

operations in all her realms of evolution forbid such an assumption. Therefore, only one of the three Yogas can be in actual evolution in the present.

With reference to the Gender relation of the three Yogas, the law governing the evolution of the Guṇas (*Sattva, Rajas, Tamas*) furnishes a most instructive and illuminating analogy. As the three Yogas are a trinity, so are the three Guṇas. Of the law governing the action of the Guṇas, an exhaustive account, complete in all essential details, is furnished by the *Devī-Bhāgavata*, the most authoritative of the Śākta Purāṇas. According to this authority, a *guṇa* in evolution unites with another in the relation of a *mīthuna* ( male-female couple ). The Guṇas being the aspects of *Prakṛti*, which is all-present, it may be assumed that this *mīthuna* evolution embraces all nature. The grandest synthetic illustration of this is the male-female relation of *Puruṣa* and *Prakṛti* expounded in the Sāṅkhya philosophy.

This trinity may be looked upon as the *guṇa* trinity in a secondary form. It has been seen that *Bhakti* corresponds to *sattva guṇa* and *Karma* to *rajo-guṇa* and *Jñāna* to *ta-mo-guṇa*.

*Jñāna-Bhakti-Karma* has been shown to be a trinity both in theory and practice. A little reflection upon the working of this trinity in human life will suggest the conclusion that the *Jīvātmā* must reap a full harvest of experience in each *Yoga*—each of the three lines of evolution—before he is deemed qualified to mount to the immeasurable perfection of *mokṣa*. It is manifestly illogical and inconsistent with the spirit which presides over the whole scheme of evolution to suppose that a direct and fairly full experience acquired in one *Yoga* during one or more lives, coupled with an indirect and transparently incomplete experience of the other two will qualify the *Jīvātmā* to mount straightway to *Mukti*. Such a thing cannot be. In the slow, long drawn out course of his evolution spread over thousands of incarnations he builds into the tissue of his Self the varied and fruitful experience of the three *Yogas* repeated in succession in innumerable rounds of incarnations each yielding an ever fuller and richer and nobler harvest until in the fulness of time having reached the full limit of development in each, his human destiny accomplishes its goal.

Here it is necessary to reiterate what has been indicated at the beginning of this article, viz., that the triple evolution of the *Jīvātmā* in *Jñāna-Bhakti-Karma* is a reflection in human life of the three co-eternal parts or aspects of the Self consisting of *Aparā Prakṛti*, which is mirrored in *Karma*; of *Parā* or *Daiṇī Prakṛti*, which is mirrored in *Bhakti*; and lastly of *Puruṣa* or *Ātmā*, which is mirrored in

*Jñāna*. In human evolution it is an observed fact that the current of evolution starts at man's outermost parts—at the surface of his bodily system and, having worked to its full limit therein, flows progressively inwards into the higher and finer parts until the Self at the centre is reached. Hence the progressive order of evolution with reference to the three parts or aspects of the Self would be *Aparā Prakṛti*, *Parā* alias *Daiṇī Prakṛti*, *Puruṣa* alias *Ātmā*. And necessarily the corresponding order of evolution among the three *Yogas* would be *Karma-Bhakti-Jñāna*.

As the tide of evolution starting at *Karma* in due course overflows into *Bhakti*, and thence pushing upward touches the shores of *Jñāna*, the trinity completes one cycle of its course of evolution. The first cycle must be followed by a second, the second by a third, the third by a fourth, and so on in continuous succession in an ever ascending series of spirals, each higher than its predecessor, until all the three *Yogas*, having touched the final limit of perfection, merge and become one in the perfection of *Ātmā*.

Clearly, then, the *Jīvātmā*'s evolution in *Karma-Bhakti-Jñāna* is not an event restricted by nature to a single incarnation, viz., that wherein the final release is won, but is spread over the whole series of his lives as an organic law of his evolution.

Corroboration of the above doctrine comes from the following simple but conclusive proof. *Karma* practised as a *Yoga* tends to the subjugation and perfection of *Aparā Prakṛti* (Matter);



*Bhakti* practised as a *Yoga* throws into action and tends to the perfection of *Parā* alias *Daivī Prakṛti*; *Jñāna* practised as a *Yoga* calls into action and tends to the increasing vivification of *Ātmā*. It is absurd and ridiculous to think that these three original principles of the human constitution can all be perfected as by a touch of the magician's wand in the space of a single incarnation; wherefore *Karma*, *Bhakti*, *Jñāna*, the perfecting instruments of these principles, must come into action birth after birth until the finality of perfection is reached.

The three Yogas, being the perfecting instruments of the Self, come into action in rotation. The current starts at *Karma*. With *Karma* in evolution *Jñāna* and *Bhakti* co-operate as auxiliary Yogas. From *Karma* the current mounts to *Bhakti*, which in the course of its evolution receives analogous co-operation from *Karma* and *Jñāna*. From *Bhakti* the centre of active evolution shifts to *Jñāna*, which thrives on and at last perfects itself through the co-operation of *Bhakti* and *Karma*.

While the three Yogas are in an orderly evolution on an ascending scale of perfection, in any one incarnation *one* only can be, and is in actual evolution. For it has already been conclusively demonstrated that this evolution cannot be simultaneous; it must be successive. In this article it has been assumed that of the three Yogas, it is *Bhakti* that is in present evolution.

In terms of the law of evolution applicable to a trinity already outlined,

*Bhakti* will form different relations to *Jñāna* and *Karma*. It has already been stated that these relations may be viewed from three different angles of vision, viz., Gender, Time, Action. (1) With reference to the Gender relation *Bhakti* itself will be female, *Jñāna* and *Karma* being respectively male and neuter. (2) From the viewpoint of the Time relation *Bhakti*, *Jñāna* and *Karma* will respectively be time present, time future, time past. (3) Lastly, as regards the Action relation *Bhakti* will be the active, *Jñāna* the passive, *Karma* the neuter unit.

On a thorough understanding of the above three relations depends an intelligent grasp of the theory of the three Yogas. Therefore, the first thing that demands careful attention in the theory is a study and dissection of these relations.

The time relation of the Yogas, being the easiest of proof, may claim the first attention. It has been satisfactorily shown that the order of evolution of the three Yogas is one of *succession*. Succession implies that *Bhakti* being assumed to be in evolution in the present, *Karma* must be assumed to have finished its evolution in the past, and *Jñāna* to await its evolution in the future.

The Gender relation of the Yogas is the heart of the theory. The first question that demands an answer with reference to the Gender relation concerns the *mithuna* (male-female) union *Bhakti* in evolution forms with *Jñāna*, *Bhakti* assuming the role of the female, *Jñāna* that of the male. It has already been stated that each

of the three Yogas in action is a trinity in the same way as each of the three Guṇas in action is a trinity. On this point the following citation from the *Devī-Bhāgavata*, SK. 3, Chap. 9 will be both pertinent and instructive. "*Sattva* is nowhere seen singly in action. Each of the Guṇas, being a blend, manifests in action as such. As a lovely woman bedecked with jewels and ornaments, full of amorous glances and gestures, becomes to her husband pleasure-giving, to her parents and friends joy-giving, while in her co-wives she begets distress and delusion; even so that *sattva*, assuming the female role, is procreative of *rajas* and *Tamas* activities."

From the above extract, deeply interesting and instructive, it is perfectly valid and logical to deduce the generalized conclusion that each *guṇa* in action becomes a female. Even so each *Yoga* in evolution on the analogy of the *Guṇas* becomes a female. And *Bhakti*, being the *Yoga* in evolution, must be female.

Thus is *Bhakti* a female, *Jñāna* being her companion male. Evolution implies what Hindu philosophy calls *pariṇāma*, transformation, expansion, these being changes which presuppose activity. A thing in action is a thing in constant action, constant flux—is full of life and energy and persistent endeavour.

Again, a thing in evolution is productive; productivity nature has assigned to the female.

A third virtue, perhaps less noticed but not the less characteristic of a thing in evolution is receptivity—the

capacity of being acted upon, of absorbing and assimilating influences coming from an external source.

Thus *Bhakti*, the female, in evolution possesses three distinctive properties, viz., *activity*, *productivity*, *receptivity*.

### ACTIVITY

Activity, action, is opposed to restfulness. A thing in evolution is a thing in action; a thing in action is a thing stirred to mobility. It is a mobile centre which thrills with life and energy, and in this centre energy is in a continuous state of growth and a continuous process of transformation from a latent into a kinetic, from a grosser and less enduring to a finer and more enduring form. The result of these changes is evolution, which is an ever widening expansion and enrichment of life.

In its practical sense, the term 'Active' applied to *Bhakti* means that what is called steadfast resolve and steady and unremitting effort and application is being poured into *Bhakti*; that a settled purpose and a resolute will is animating the mind and setting it upon the pursuit of a noble, inspiring, all-absorbing goal, that all the powers and faculties and resources of the mind inspired and intensified by a grand ideal are being concentrated upon the accomplishment of a single object—the consolidation of *Bhakti*; that every ounce of energy and power possessed by body, speech and mind, the three creative instruments of *Karma*, are being perpetually harnessed in the service of *Bhakti*. It is in this sense that *Bhakti* in evolution is active.

### PRODUCTIVITY

Reproduction is a function which nature carries out by the joint action of the male and the female organisms. In physical reproduction, the function of the male organism is to supply the seed—the nucleus; of the female, the form—the body. In the evolution of *Bhakti*, *Jñāna*, the male organism, supplies the *Bhakti* seeds; and *Bhakti*, the female organism, in co-operation with *Karma* clothes them in palpitating life and form. In metaphysical reproduction ideas and thoughts are the seeds. And so it is *Jñāna* which conceives fertile ideas and illuminating thoughts, lays out plans of sacrifice, flashes across the sky of the mind far-reaching projects of service; it is *Bhakti* which, drawing upon the unlimited resources of *Karma*, nourishes them, incarnates them, converts them from abstract intangible ideas into grand, wondrous, moving realities.

In this and similar ways under the constant inspiration of *Jñāna* piling work upon work, *sevā* upon *sevā*, *Bhakti* carries all to the foot-stool of the Divine. Thus does productivity help in the evolution of *Bhakti*.

### RECEPTIVITY

Receptivity is the capacity of being acted upon. It is the faculty of passivity. Both activity and passivity must jointly operate in pushing forward the evolution of *Bhakti*. Activity means the practice of *Bhakti* and in due course assumes the form of *sevā*. Receptivity absorbs high and holier influences, by assimilation whereof *Bhakti* makes an ever nearer approach to its goal. In human life, more so in

spiritual life, higher influences are assimilated in one way—by being 'negative' to such influences. The more a person's attitude towards such influences, *i. e.*, towards those beings who are the living centres of such influences, is one of humility, lowliness, submission, devotion, keen appreciation, high honour—the higher and finer and more sensitive is his negativity (receptivity) to such influences, and the quicker and surer is his absorption thereof.

All evolution, all advance, all gain in knowledge, whether in the worldly life of matter or the higher life of spirit, is accomplished through a dual agency—receptivity and *Karma*. Receptivity is the channel, the conduit pipe, which carries to the Self within both mind-knowledge and heart-illumination. Through it is poured into the mind knowledge, both temporal and spiritual. Through it are poured into the heart vivific and expansive influences from holy beings, which wake up and illumine the Self.

And *Karma* is the creative manufactory, the mill, wherein is perpetually going on the conversion, through action, of abstract knowledge and principle, into rich practical experience which knits together and compacts the Self.

In nature there is nothing so astonishingly dynamic as the force of love. Love seeks to incarnate in the perpetually shifting and divided life of matter the heart and essence of spirituality. And so *Bhakti* transforms the human heart into a spiritual electric battery which propagates on all points

of the compass wave upon wave of love. Love of Bhagavān—love of creation—is the normal mode of its life expression.

*Bhakti* carries in its every fibre a dashing *elan* that is alien to the spirit alike of prosaic *Karma* and of meditative *Jñāna*.

Productivity is the impulse imbedded in *Bhakti*. Productivity in *Bhakti* means multiplication whereby it seeks self-realization in matter. And so *Bhakti* seeks self-realization in *Karma*, which gives limitless scope to its hunger to incarnate in *sevā*. And *Bhakti* piles service upon service, accumulates sacrifice upon sacrifice until in service and sacrifice its cravings have had their fill.

This vow of service and sacrifice *Bhakti* derives from the Promethean touch of *Jñāna*, and with the ready co-operation of *Karma* straightway proceeds to incarnate it in deeds. This is what is meant by *Bhakti* being the active *Yoga*; this is what is meant by its evolution.

The phrase '*Bhakti* in evolution' in reality means the individual who is going through *Bhakti* evolution, is engaged in practising the discipline pertaining to *Bhakti* evolution. And *Karma* means his *Karma*—*Karma* done by him. And of *Bhaktiyoga* in its proper sense *Karmārpaṇa*, dedication of all *karma* whatever to the Divine, is an essential condition. All the authorities without a single exception agree in laying down *Karmārpaṇa* as one of the essential conditions and component elements of true *Bhakti*.

And for a simple and obvious reason, *Karma* is the life-blood of *Bhakti*. Without *Karma*, *Bhakti* would languish and evaporate in inane emotion. In *Karma*, *Bhakti* incarnates—assumes a visible material form. In *Karma* the bounding ardour of *Bhakti* finds a spontaneous outlet. The wells, temples, Dharmashalas, the various charities for the relief of distress and suffering, the magnificent Satras, the pride and wonder of Kashi and Brindāban, what are these but visible symbols of *Bhakti*, devout offerings at the altar of humanity alias Divinity?

Such and similar *Karma*, *Bhakti* fired by its insatiable ardour is led to pile up. But it is not necessarily *Karmārpaṇa*. *Karmārpaṇa* is in the first place governed by two preliminary conditions that are essential. (1) A person to qualify for *Karmārpaṇa* must be equiminded, *i. e.*, of a balanced state of mind amid both success and failure, feeling no elation of spirit at success nor depression of spirit at failure. (2) He must renounce, once for all, all attachment to *Karma*, *i. e.*, to its fruits (*vide Bhāṣya* II. 48). These two preliminary conditions acquired, the third equally essential condition must come from *Bhakti* itself. *Karmārpaṇa* means willing and entire dedication of (the fruits of) all *Karma* to the Supreme Self. No non-bhakta is qualified to develop this condition. It can only come from deep selfless *Bhakti*.

It may usefully be recalled here that all *Karma* in its nature is *bandha* (bondage). It is *Karmārpaṇa*

which operates to dissolve and finally to give release from this original bond of nature.

A man who has definitely accomplished the *siddhi* of *Karmārpaṇa*, who is equanimous alike in success and failure, who has lost all attachment to the fruit of *Karma*, who out of deep and fervid attachment dedicates all fruits of *Karma* to his *devatā*—such a man has undoubtedly mastered *Karma*. He has accomplished a prodigy—has brought under effectual control the almighty and devastating forces which *Prakṛti* marshals in grim array under the banner of *Karma*. *Karma* no longer sways him, constrains him, no longer rides on his back.

Take the opposite case of a man attached to ( the fruits of ) *Karma*. Suppose his higher Self resolves to make an offering of all *Karma* to his *Devatā*. His lower self entrenched in desire at once frowns and protests and keeps a desperate and tenacious hold of it. He is not free yet from the masterful action of *Pravṛtti*. And *Karma* done under the influence and instigation of *Pravṛtti* is *Karma* in undisputed mastery over the lower self. A man of *Pravṛtti* is nominally the doer; it is *Karma* that is really the master. It is *Karma* that sways him, hectors him, instigates him, cozens and constrains him to do its bidding.

Undisciplined *Karma* is precluded from co-operating in the higher evolution of *Bhakti*. *Bhakti* grows by offering to the Divine its all.

The lower self acting under the instigation of *Pravṛtti* stands athwart the path, grasps this all, devours this all.

*Karmārpaṇa* is a vital element in the evolution of *Bhakti*. And *Karmārpaṇa* implies and presupposes mastery of the *Karma* force.

The above simple and self-evident truths expressed in metaphysical phraseology would assume the following form:—that when *Bhakti* is assumed to be in present evolution, *Karma* must be assumed to have finished its evolution in the past. A thing that has finished its evolution is obviously a thing that no longer answers, that has lost and has outgrown the capacity to answer, to changes extrinsic or intrinsic. It is no more subject to *Pariṇāma* ( change ). A thing dead to all change is comparable to a thing devoid of life or animation. Its condition is similar to that of a tool, neuter in gender. Lastly, a thing impervious to change is a thing that has no action in it. It is dead to all action. Being neither active nor passive, it can only be—it is neuter.

In the trinity of *Karma-Bhakti-Jñāna*, *Karma* occupies precisely the above position. Having finished its evolution in the past cycle, it is impervious to change, neuter in gender, neuter in action. In this condition of *Karma* the use left to it is to be appropriated and assimilated by *Bhakti* that comes next into evolution. And *Karma* that is neuter in gender, neuter in action, irrespon-

sive to change, that is ever constant in quantity, is *Karma* that obeys the will and direction of *Bhakti*. *Bhakti* is its master.

It has already been said (at the beginning of the present article) that the trinity of the Yogas are the reflections in human life of the trinity of the original cosmic principles—*Aparā Prakṛti*, *Parā Prakṛti*, *Puruṣa* alias *Ātmā*. Of these *Aparā Prakṛti* alias matter is manifestly the lowest, *Parā Prakṛti*, the source of life and consciousness, is admittedly the next higher; and *Puruṣa*, *Ātmā*, Self is the highest. This orderly relation of the original Tattvas is eternal and unalterable. Such being the case, the orderly relation of the Yogas, derived from this primal relation must be equally eternal and unalterable.

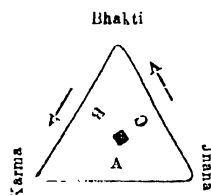
Among the trinity of Yogas, the orderly relation is *Karma-Bhakti-Jñāna*. From this orderly relation certain obvious inferences are deducible: (1) *Karmayoga*, the first in order, is the first *Yoga* to begin with in point of time. (2) Hence, with reference to the time relation *Bhaktiyoga* must follow *Karma*, and *Jñānayoga* must follow *Bhakti*. Whence *Bhaktiyoga* in present evolution means that *Karmayoga* has finished its evolution in the past and *Jñānayoga* must await its evolution in the future.

From the above eternal and immutable relation subsisting among the three Yogas, it is possible, with

some degree of precision, to determine the respective relations which either of the Yogas in evolution will bear to the other two. The precise nature of these relations will appear from the table subjoined below:

|                        | Yoga   | Time    | Gender<br>Relation | Action<br>Relation |
|------------------------|--------|---------|--------------------|--------------------|
| Bhakti in<br>Evolution | Bhakti | Present | Female             | Active             |
|                        | Jñāna  | Future  | Male               | Passive            |
|                        | Karma  | Past    | Neuter             | Neuter             |
| Jñāna in<br>Evolution  | Jñāna  | Present | Female             | Active             |
|                        | Karma  | Future  | Male               | Passive            |
|                        | Bhakti | Past    | Neuter             | Neuter             |
| Karma in<br>Evolution  | Karma  | Present | Female             | Active             |
|                        | Bhakti | Future  | Male               | Passive            |
|                        | Jñāna  | Past    | Neuter             | Neuter             |

A simple diagram may help to explain these changing relations among the Yogas. Construct the figure of an equilateral triangle with a pivot at the centre



on which it may be turned either way, A, B, C, being its three sides. It will be seen that in this figure *Karma* is at the left extremity, and *Jñāna* at the right extremity, of side A, while *Bhakti* is at the apex.

Assuming the fixed and immutable order of evolution among the Yogas is *Karma-Bhakti-Jñāna*, the following general formula may be deduced, viz., that of the three *Yogas* the one that is in evolution will be at the left extremity of the base line, the one that co-operates in this evolution

as a neuter agent will be at its right extremity, while the third that acts as the male passive agent will be at the apex.

In the above figure *Karma*, being at the left extremity of side A, the base line, must be supposed to be the *Yoga* in evolution. When *Karma* is the *Yoga* in evolution, it is female, active; *Bhakti* acts towards it as male, passive, and *Jñāna* as neuter agent. Now turn the figure of the triangle on its central pivot so that side B forms the base line. *Bhakti* will now form its left and *Karma* its right extremity and *Jñāna* the apex. And the usual relations will follow, *Bhakti* being the *Yoga* in evolution.

Give the figure another turn so that side C may form the base line. *Jñāna*, being its left extremity, will be in evolution; *Bhakti*, its right extremity, will co-operate with *Jñāna* in a neuter capacity; while *Karma* will bear it the relation of the passive, male.

When *Karma* is in evolution, *Jñāna* must be assumed to have finished its evolution in the past, and *Bhakti* to await its evolution in the future.

When *Jñāna* is in evolution, *Bhakti* must be supposed to have finished its evolution in the past, and *Karma* to await its evolution in the future.

As regards *Bhakti* in evolution the relations it will bear respectively to *Jñāna* and *Karma* have been exhaustively studied.

Although each *Yoga* is seen to be dependent on the close and con-

tinuous co-operation of the others, yet, in truth and fact, each is a self-contained, independent Path of Liberation. The *Śāstra* mentions in its unforgettable pages the names of illustrious historical personages who stand as towering representatives of each Path. Of *Jñāna-Mukti* the most notable example is Śuka, the illustrious son of his illustrious father Bhagavān Vyāsa. As regards *Karma-Mukti* familiar to the readers of the *Gītā* are the names of Janaka and others. Of liberation accomplished through *Bhakti* the instances are so numerous that beyond the *Bhāgavata*, Skandha XI. Chap. 12, it would be unnecessary and inconvenient to cite the authorities.

Each of the three *Yogas* is thus seen to be a co-ordinate and independent Path of Liberation. Each, however, is an organic whole—a trinity which is three in one, one in three. This basic fact of their mutual relation should not be lost sight of.

The inquiry into the trinity of *Yogas* is now brought to a close. It has sought to prove that *Karma-Bhakti-Jñāna* is an impregnable and indissoluble trinity of *Yogas*, which, separable in idea, are inseparable from each other in practice. About the transparent practical importance of this truth there can be no manner of doubt. It is an act of insensate shortsightedness to create separation and ignore unity. The zealot who exalts one Path and belittles and disparages the others is playing with fire. The so-called *Yogi* who is entrenched in a preference for one *Yoga* and is seized with an attack of

sickness at hearing of the others he does not tread in this incarnation may feel surprised and humiliated to be told that in the coming incarnation he may succeed to the very *Yoga* he denounces with fatuous zeal in the present. For, in nature opposites meet. Extreme cold is productive of the same effects as extreme heat. Extreme *dveṣa* (Hate) produces the same effects as extreme *rāga* (Attachment). Śiṣupāla killed by Bhagavān Śrī Kṛṣṇa straight-way entered His Body.

The three *Yogas* are one. It is prejudice and ignorance that seek to erect a wall of separation and commit an unwarranted sacrilege upon their inviolate unity. In the shadow of this truth let us repose, believing that even if the doctrine of the organic unity of the *Yogas* were a survival of the mythological epoch, a figment of a speculative brain, still the best interests of the seekers after *mokṣa* will not suffer by a fiction that pleads for toleration, accommodation and union.



## Unto Bliss.

Always carefully examine every nook and corner of your heart. Within that internal palace of yours, pillagers like egotism, lust, anger and greed lie so dexterously hidden that a superficial examination will not enable you to trace their existence there. But as soon as a favourable opportunity presents itself they reveal themselves and mercilessly rifle the store of your good qualities and noble thoughts and thus deprive you of the acquisitions of your life time.

Never adopt a self-confident or careless attitude imagining yourself to have reached a stage which is above all fear. So long as these pillagers are not driven out lock, stock and barrel, go on striving to exterminate them. When discovered in their true colours, they will humbly approach you and appeal to your mercy for being allowed to

stay as your friends or dutiful servants, but take care not to place any reliance on them on any account whatsoever. The moment you trace them, close up with them for their overthrow.

Try as far as possible not to associate willingly with people who are swayed by egotism, lust, anger or greed. Through their association your mind will be contaminated by evil thoughts and sentiments, and you will never receive any true help and right guidance from them.

Never speak ill of others. Always bear in mind that by vilifying others you will defile your own tongue and make your thoughts impure. The person you speak ill of may develop enmity towards you and evil impressions will be imprinted on your mind.



Unless it is absolutely necessary to do so, do not visit big men and Government Officers, or those whose ambition in life is to acquire honour and prestige. Such persons will never like to hear from you an honest expression of opinion. You will have to say ditto to what they may desire you to say and suppress or ignore your own impartial views or convictions. They will resent an expression of honest opinion on your part which may contradict their own.

Remember, those alone who are themselves evil-minded constantly make it their business to discover the weak points of others. For they require the shelter of others' evils to cover up their own. Pious and holy people try to discover only piety and holiness everywhere. They see nothing but piety in this world. Like the proverbial swan which can separate milk mixed with water, they see only the good point of others.

What avails it, if one externally appears good to others through an assumed veneer of goodness or piety. So long as the heart is impure, so long as you cannot present a pure heart before the Lord residing within your heart, the show of goodness on

your part will be as good as a pitcher of gold containing poison.

\* \* \* \*

Through the influence of your *Prārabdha* (past *Karma*) you may acquire a great name in the world and people may begin to worship your feet. But what avails it? So long as you carry an impure heart within you, so long as you feel tempted to commit acts of sin in secret, you can never escape from anguish, distress, or the sufferings of a hell.

To perpetrate an objectionable act in the name of *Jñāna* (knowledge) or *Bhakti* (Devotion) is nothing but a loathsome attempt to deceive God Himself. Far better than these are those who commit such acts but are known as sinners. These last do not bring any stigma to the false names of *Jñāna* and *Bhakti*.

\* \* \* \*

Never burn with jealousy when you find another provided lavishly with bread and butter and take your food after offering a portion of it to the needy. To satisfy the needs of the needy and rejoice in the happiness of others constitutes real service to them. Wish well of all, render good to all, and be happy when you find that others are thriving.

"Siva"



# The Yoga of Knowledge in the Gita.

~~~~~BY JAYADAYAL GOYANDKA.

QUESTION

An esteemed and learned friend belonging to Benares writes:—

"In the article under the caption *Sāṅkhyayoga in the Gītā* (published on pp. 56—64 of Vol. I) three different stand-points have been discussed, and it has been put forward that the third was the correct point of view. You have attempted to show through that article that the *Gītā* establishes that the 'Way of Knowledge' (*Sāṅkhyayoga*) and the 'Way of Action' (*Karmayoga*) are two different paths, and both are independent ways of reaching salvation. I have my doubts on this point:

About the *Gītā* it is said:—

सर्वोपनिषदो गावो द्रोण्या गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

"The Upaniṣads are cows as it were; the milker is the Divine Cowherd, Śrī Kṛṣṇa; the son of Pṛthū (Arjuna) is the calf and *Gītā* is the nectar-like milk."

From this and other similar verses it appears that what the *Gītā* attempts to establish is also the cardinal teaching of the Upaniṣads. The *Gītā* cannot teach anything which may even slightly vary or deviate from the teachings of the Upaniṣads. The Upaniṣads are the breath of God 'यस्य निश्चस्ति वेदाः'—and similarly the *Gītā* represents words that escaped from the lips of the Lord Himself. There cannot be any contradiction between them. We meet with declarations like the following in the Upaniṣads:—

'ऋते ज्ञानान्न मुक्तिः', 'ज्ञानादेव तु कैवल्यम्', 'ज्ञात्वा देवं सवपाशापहानिः', 'ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः', 'तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय', 'तरति शोकमात्मविद्', 'स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति', 'ब्रह्मविदाप्नोति परम्' etc.

"There can be no liberation without Knowledge'; 'Absolution can be reached only through Knowledge'; 'By knowing Him one is released from all bonds'; 'One is liberated the very moment he attains Knowledge and, being freed from sorrow, gets absolution'; 'By knowing Him alone one goes beyond death, there is no other way to liberation'; 'The knower of Self crosses sorrow'; 'He who knows the Supreme Reality becomes one with that Reality'; 'The knower of *Brahma* attains the Supreme'."

Now, these clearly indicate Knowledge as the immediate cause of liberation; if, therefore, *Karma* was also a direct cause it would have been corroborated by similar declarations. But such declarations are not only not forthcoming; what is more, statements are found to the effect that salvation cannot be attained through *Karma*, e. g.:—

न कर्मणा न प्रजया धनेन
त्यागेनैकेन अमृतत्वमाशुः ।'
'नास्त्यकृतः कृतेन ।'
(कृतेन कर्मणा अकृतो मोक्षा नास्ति)

"Not through action nor through progeny nor again through money but through renunciation alone have they attained immortality. There is no liberation through action."

With what emphasis and strength of conviction do the Śrutis assert that

Karma (action) cannot lead to salvation & *Karma* has a place only in the preliminary stages for purification of the heart.

The Lord also corroborates this view through the following verses in the *Gītā*:—

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।
(V. 6)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥
(V. 11)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥
(VI. 3)

यज्ञा दानं तपश्चैव पावनानि मनीषिणाम् ।
(XVIII. 5)

"Renunciation is difficult to attain without the help of action." "The Yogis (followers of the Path of Action) perform action with the body, mind, intellect, or even the senses, giving up attachment, for self-purification (purification of the heart)." "For the man of meditation who seeks to purify his heart as a means to concentration (*Yoga*) work is said to be the way; for the same man when he has attained to this *Yoga*, tranquillity (inaction) is said to be the way." "Sacrifice, charity and austerity are purifiers of the heart of the wise."

The Lord says the very same thing to Śrī Uddhava in *Śrīmad Bhāgavata*:—

तावत्कर्माणि कुर्वीत न निर्विद्येत यावदा ।
मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥
(XI. xx. 9)

"One should continue to perform actions so long as he does not get disgusted with work, or till he does not develop a faith in hearing My stories, and so on."

These and other similar statements clearly show that *Karma* is the cause of *Jñāna* (Knowledge) and not of *Mokṣa* (Liberation).

Now, I shall examine the following verses of the *Gītā* mentioned by you in support of the argument on the strength of which you seek to establish the third point of view:—

‘सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।’
(V. 4)

‘यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।’
(V. 5)

‘लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।’
(III. 8)

‘यत्सांख्यैः प्राप्यते स्थानम्’ should be taken to mean that ‘the goal which the *Jñāni* (follower of the path of *Sāṅkhya*) attains through Knowledge, the *Karmayogi* attains through attainment of *Jñāna* (Knowledge).’ It should not be construed to mean that *Karma* directly leads to liberation. Such an interpretation would militate against the statements quoted above. ‘लोकेऽस्मिन् द्विविधा निष्ठा’ through this the Lord has no doubt pointed out that there were two disciplines. But that they are mutually independent ways to liberation is not the purport of this line. ‘तयोऽस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते’—this is meant for those who have not attained the required standard of purity and are not therefore qualified for *Jñāna* (Knowledge). On the basis of this interpretation alone it may be possible to reconcile the different statements and declarations. It is therefore that the Lord says:—

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।

"The wise, the seers of the essence of things, will instruct thee in wisdom." If it were possible to attain salvation through *Karma* alone, where was the necessity for *Jñāna* in the case of Arjuna, for which he was advised to approach *Jñānis* and hear their instructions ?

If the Lord held *Karmayoga* and *Jñānayoga* as mutually independent ways, how could He say: ‘संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः’ (*Gītā* V. 6)—without *Karmayoga*,

Samnyāsa (Jñāna) is difficult of attainment,—which means in effect, that *Karma* is the cause of *Jñāna* (Knowledge) ?

Now, let us examine the validity of the view that through *Jñāna* (Knowledge) alone, and not through *Karma*, can liberation or God-realization be attained. If *Mokṣa* (salvation) were something like the attainment of heaven that can be brought about through performance of *Yajña*, etc., *Karma* would have been necessary, but in that case *Mokṣa* itself would be limited by time, and therefore transitory. If *Mokṣa* were a state of transformation like curd or a pot of earth, then also *Karma* (action) would be necessary, but in that case, too, *Mokṣa* would be treated as something limited by time, and transitory. If, again, *Mokṣa* were a state of reformation, then also it would be necessary to have recourse to *Karma*. There are two processes through which reformation or improvement can be effected, viz., (1) assimilation of good qualities, and (2) rejection of evil. *Mokṣa*, which means realization of *Brahma*, is a state which is perfect in every way and therefore incapable of further improvement, and cannot be embellished by any virtue, nor can there be any evil attached to that state inasmuch as it is a state of eternal purity. If God were entirely different from us, Jivas, or if He were possessed of any Form similar to or different from ours in type, then also it might be possible to attain Him through physical, vocal or mental action; but God is our very Self.

‘अन्याऽसावन्योऽहमस्मीति न स वेद यथा पशुरेव ऽस देवानाम् ।’
(*Bṛihadaranyaka Upanishad* I. iv. 10)

‘तयोऽहं सोऽसौ योऽसौ सोऽहम् ।’

‘त्वं वा अहमस्मि भगवो देवतेऽहं वै त्वमसि ।’

‘वस्तुतस्तु त्वमेवाहमिति मे निश्चिता मतिः ।’

“He is one thing and I am another—he who knows thus knows not; he is like animal meant for gods.”

“He is what I am and I am what He is.”

“O Lord, I am what Thou art and Thou art what I am.”

“In reality I am what Thou art, this is my firm conviction.”

Even if He is recognized as different from us, He is all-pervading like the *Ākāśa* (space or ether)—

‘आकाशवत्सर्वगतश्च नित्यः ।’

The analogy of *Ākāśa* (Ether), too, is not appropriate; for *Ākāśa* takes its origin from the Lord—

‘तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ।’

(*Taittiriya Upanishad* I. 1)

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकाशेन स्थितो जगत् ॥

(*Gītā* X. 42)

तावानस्य महिमा ततो ज्यायांश्च पूरुषः ।

पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिव्यीति ॥

(*Chhandogya* III. xii.)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

(*Gītā* IX. 6)

“From that *Ātmā* (Self or Spirit) sprang up space or ether.”

“Or what avails to know all this diversity, O Arjuna ? (Know thou this) that I exist, supporting this whole world by a portion of Myself.”

“Of this magnitude is the greatness of the *Puruṣa* (Spirit) but He is ever greater than this greatness. One-fourth of Him forms all created objects, the Immortal three-fourths are in the region beyond.”

“Just as the mighty wind, moving always everywhere, rests ever in the *Ākāśa*, know thou that even so do all the elements (including the ether) rest in Me.”

In reality, however, even the elements are not in Me—“न च मत्स्थानि भूतानि”—because creation itself is only an

illusive appearance; hence the comparison between *Ākāśa* and God is made only in the metaphorical sense.

प्राणबुद्धिमनःस्वात्मदारापत्यधनादयः ।

यत्संपर्कात् प्रिया आसंस्ततः को न्वपरः प्रियः ॥

"Our life, our intellect, our very self, our wife, our children and our money—all this is dear to us because of their contact with Him; who else, then, can be dearer than e p"

Therefore, God, who is the supreme object of love, is always present with us p How can there be dependence on any *Karma* for His realization p

If the *Ātmā* (*Jīva*) were by its very nature subject to bondage, it could not divest itself of that character without losing its own identity; so that emancipation for the *Jīva* would have been impossible.

आत्मा कर्वादिरूपश्चेन्मा कांक्षीस्तिर्हि मुक्तताम् ।

(*Sureswaracharya*)

आत्मानमेवात्मतया विज्ञानतां

तेनैव जातं निखिलं प्रपन्नितम् ।

ज्ञानेन भूयोऽपि च तत् प्रलीयते

रज्ज्वामहेर्भोगमवाम्नौ यथा ॥

अज्ञानसंज्ञौ भवबन्धमोक्षौ

द्वौ नाम नान्यौ स्त ऋतज्ञभावात् ।

अज्ञप्तिव्यात्मनि केवले परे

विचार्यमाणे तरणाविवाहनी ॥

(*Srimad Bhagavata* X. xiv. 25-26)

"If the *Ātmā* (Self or Spirit) is by nature a doer, etc., one should give up all hope of being emancipated: the inherent nature of an object cannot leave it just as heat does not leave the sun."

"Those who do not know the Self in its true nature are brought face to face with this world of diversity through this ignorance. The world, however, disappears on the dawn of knowledge, just as a snake appears and then disappears in a rope."

"Bondage and freedom from the same are named as such only through ignorance; in reality they are nothing apart from the self-existent and all-conscious Principle, viz., God. Just as day and night are assumed to have a separate existence from the sun, even so bondage and freedom are conceived in the eternal all-conscious supreme Absolute p"

This, however, should not be taken to mean that the *Jñāna* performs no action, or that action becomes a source of bondage to him—

‘न कर्मणा वर्द्धते नो कनीयान् ।’

(*Bṛihadaranyaka Upanishad*)

‘इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥’

(*Uṇa* V. 9-10)

"(A knower) neither grows nor diminishes through action." "The senses among the objects of the senses, such is his (knower's) conviction."

"He who performs actions placing them in the Eternal and abandoning attachment, is not affected by sin as a lotus-leaf by the waters."

Considering these statements of the scriptures, my intellect refuses to accept the view that emancipation is possible through mere action (*Karma*). It is no doubt true that persons qualified to pursue the path of *Jñāna* are very rare in these days and those who simply renounce *Karma* (action) without realizing the Truth merely on hearing the above statements, are sure to go to terrible hells like Raurava. Moreover, it may be assumed that unless we uphold the view that Emancipation is attained through action without attachment (निष्काम कर्म) no one will entertain any respect for action without attachment, much less practise such action. And that action without attachment when

properly pursued, is bound to lead to purification of the heart, and, once the heart has been purified, emancipation is reached as an inevitable consequence through *Jñāna* (Knowledge). If you are led by these considerations, and if it is for the good of the public that you are advancing the view that emancipation is reached through action without attachment, I shall not raise any doubt or objection.

ANSWER

The following is a short reply to the question raised by the learned friend with reference to the view advanced in our previous article on *Sāṅkhyayoga in the Gītā*.

In the first place it is requested that our previous article should be read more carefully in order to be able to understand our viewpoint. It has nowhere been stated therein that even without *Jñāna* emancipation may be attained through *Karma* alone. *Sāṅkhyayoga* and *Karmayoga* both have no doubt been described as paths of equal importance for attainment of *Mokṣa* (Liberation). This should, however, be understood to mean that just as an aspirant in the path of *Jñāna* (Knowledge) attains salvation along with true wisdom as the fruition of his spiritual endeavours, similarly an aspirant in the path of action without attachment also reaches salvation simultaneously with true Knowledge which represents the culmination of his efforts in the line of *Karma*. The difference between the two paths lies only during the stage of *Sādhana*. They both take to the same final goal. That is why the Lord says in the *Gītā*:—

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

यस्तांस्त्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

(V. 4-5)

"It is children, and not the wise, who speak of the paths of Knowledge

and Action as different (i. e. leading to different goals)."

"The same goal which is reached by the pursuers of the path of Knowledge is reached also by the followers of the path of Action."

After the attainment of perfect wisdom, there remains neither the path of Knowledge nor that of *Karma* without attachment. That final stage marks the culmination of *Sādhana* on both these lines. The attainment of that Knowledge and the attainment of *Mokṣa* are not different states. The Lord has further said in the *Gītā*:—

द्व्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

(XIII. 24)
13.24

"Some behold the Self within themselves by meditation through purity of heart, others through the path of Knowledge, and still others through *Karmayoga*."

This shows that attainment of Perfect Knowledge in the form of Self-Realization is the result of spiritual effort on the lines of Knowledge and Action both. Therefore, our article referred to leaves no room for any one to suspect that it has been urged therein that salvation is attainable even without Knowledge.

The statement of the Lord in the sixth verse of chapter 5 of the *Gītā* that complete renunciation of action, viz., the practice of *Sāṅkhyayoga* is difficult without the practice of *Karmayoga* does not prove that *Karmayoga* is not an independent method for attaining salvation. For the second line of the same verse says:—'योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति', that is, 'the man of meditation devoted to the path of action quickly attains *Brahma*.' If this line is taken to mean that 'he reaches *Brahma* through *Sāṅkhyayoga* (*Yoga* of Knowledge)', then the

statement of the Lord 'तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते' (*Karmayoga* is superior to renunciation of action) loses all its value, and *Karmayoga* loses its status as an independent path of spiritual discipline. Such an interpretation would reduce *Karmayoga* to the position of an auxiliary of *Sāṅkhyayoga* (*Yoga of Knowledge*), which does not appear to be a reasonable view being opposed to the spirit of the teachings of the Lord.

The state of liberation is not the result of some action, therefore Action is not necessary for its attainment,—this is perfectly true. But the great spiritual value of *Karma* without attachment is not due to any greatness of *Karma* as such; that value lies in the renunciation of desire, in the genuine spirit of offering everything to God. A *Karma* of the greatest magnitude rooted in desire will not lead to liberation, but an insignificant *Karma* performed without attachment will qualify one for attaining liberation. The value of *Karma* without attachment lies in the element of renunciation that is involved in it, and not in the element of *Karma*. The speciality of

this method of spiritual discipline is that though engaged in the performance of all kinds of activities man does not get attached to them and that it enables even a householder without much difficulty to attain salvation through God's grace. The line of demarcation between these two different modes of spiritual discipline during the stage of *Sādhana* has been discussed at length in the previous article on this subject.

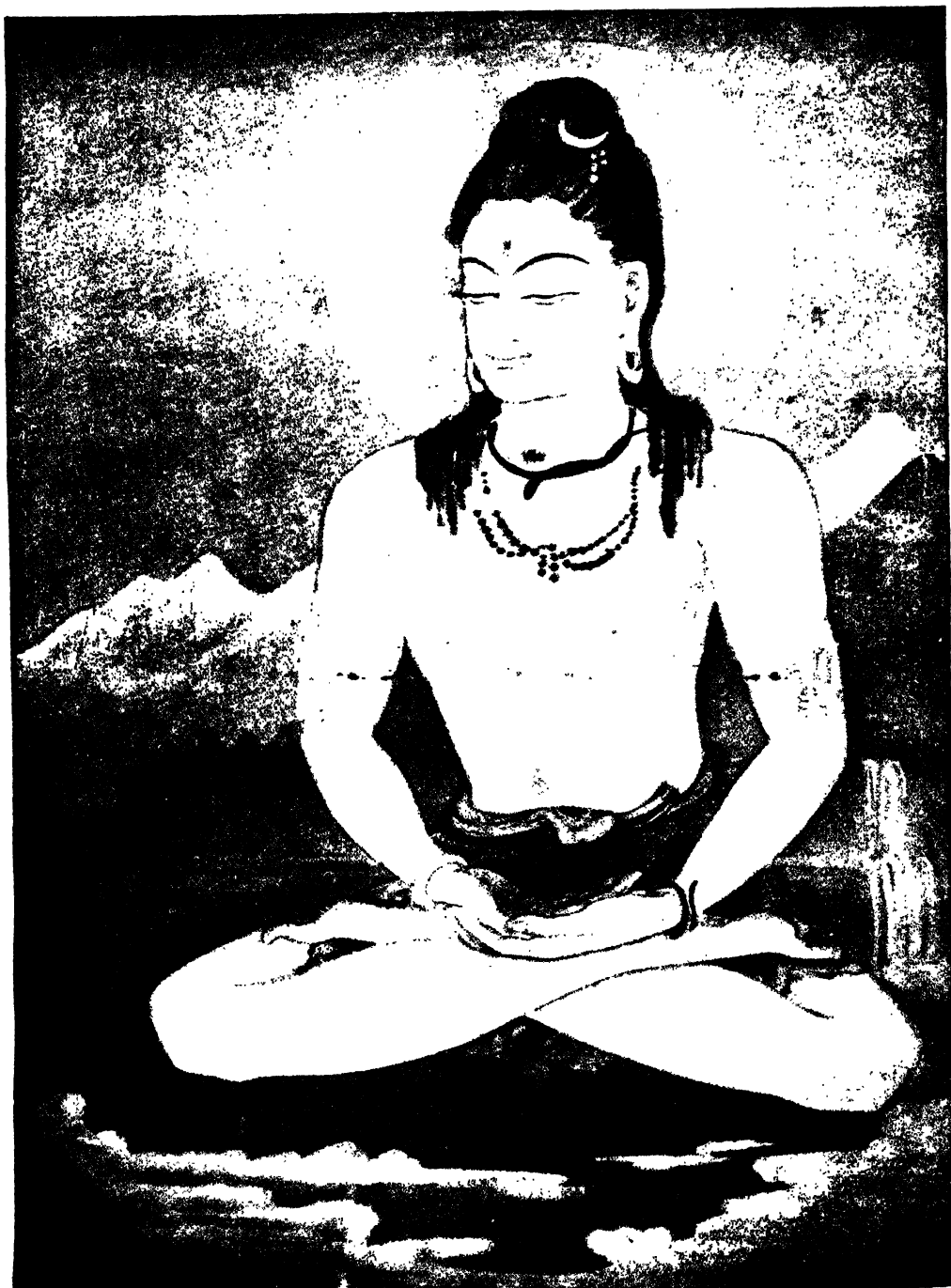
To attempt to establish that salvation is attainable through *Karmayoga* while it is not really so, simply in order that people may develop reverence for this path can in no way be conducive to their best interests. How, then, is it possible for the Lord Himself or for any man of wisdom, for that matter, to mislead people by any such declaration? To imagine with reference to the clearest statements of the Lord in praise of *Karmayoga* that the value of *Karmayoga* has been exaggerated in order to create a reverence for this path, does not appear to me a proper way of approach to the teachings of the Lord.

A Peep into the Illustrations.

Devarṣi Nārada.

Devarṣi Nārada holds a unique place in the scheme of Hindu cosmogony. He is a son of Brahmā produced along with Marīchi and others from the thought of the Creator. The Devarṣi specialized himself in the *Bhakti* form of *Sādhana* and is, in fact, a living guide and helper of all aspirants following the path of Devotion for God-realization. Prahlāda, Dhruva, and other renowned devotees were obliged to the Devarṣi for their soul's awakening, and the great poets Vālmīki and Vyāsa received their inspiration from him for the composition of their immortal books, the *Rāmāyaṇa* and *Śrīmad Bhāgavata*, which contain praises of the Lord and His various manifestations. He possesses a celestial body, and is hence called a Devarṣi. He has unrestricted access to all regions of the universe and is constantly engaged in the task of helping the Lord in the manifestation of His sports for the redemption of Jivas. A short treatise containing some aphorisms on *Bhakti* has come down to us as a production of the Devarṣi, and is highly valued as a part of Hindu devotional literature.

The Kalyana-Kalpataru.



Lord Śiva the Ideal Yogī.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णत्वं पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30*

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अजं शाश्वतं कारणं कारणानां

शिवं केवलं भासकं भासकानाम् ।

तुरीयं

तमःपारमाद्यन्तहीनं

प्रपद्ये परं पावनं द्वैतहीनम् ॥

I take refuge in Śiva, the blessed Lord, the eternal and unborn, Cause of all causes, Illuminer of all illuminating objects, Absolute, transcendent, beyond darkness, without beginning and end, the pure Ultimate Reality free from duality.

Bhagavan Sri Krishna—

The All-round Perfect Avatar.

BY HIS HOLINESS JAGADGURU SRI 1108 SRI SANKARACHARYA
OF SIR GOVARDHAN MUTT, PURI.

(Continued from the previous number.)

SHRIYAH SAMAGRAYAH

(Complete Prosperity)

The fourth part of the definition relates to the requirement that Bhagavān is one who is the *Lord of all wealth*! If we reflect on the actual facts of the situation, namely, that, in repayment of the handful of dried, fried rice which He forcibly took and ate from His destitute devotee Sudāmā (Kuchela), He loaded him with riches beyond human imagination and that Devī Śrī Bhagavatī Śrī Mahā Lakṣmī Herself (the Goddess and Presiding Deity of all Wealth) came down on earth in 16108 forms as Bhagavatīs Śrī Rukmiṇī Devī, Śrī Satyabhāmā Devī, etc., etc., and vied with one another in attending on Him and serving Him, it follows automatically that Bhagavān Śrī Kṛṣṇa was the Lord (Śrīyah Samagrayah) of entire Wealth of the universe! We see no need for proving this axiomatic proposition, and therefore proceed to take up and discuss the next point.

VAIRĀGYASYA SAMAGRASYA

(Absolute and Complete Renunciation)

The most wonderful point, however, connected with Bhagavān Śrī Kṛṣṇa is to be found in the fact that, although He was thus the Lord of all Political wealth, Spiritual wealth, Reputational wealth and Material wealth (as already explained under the four headings already described), yet He was also the Lord of the greatest Wealth of all, namely, *Vairā-*

gyasya Samagrasya, i. e., the Wealth of Renunciation—absolute, complete and perfect! Who can describe this wondrous and lustrous beauty ineffable in the ideological composition of the Lord? And yet, in this exposition of the characteristics of Bhagavān as found in Bhagavān Śrī Kṛṣṇa, we must necessarily deal with this too and proceed to do so.

RENUNCIATION, TRUE AND FALSE

In the course of His teachings in the *Gītā*, Bhagavān Śrī Kṛṣṇa says to Arjuna:—

"The true Sannyāsi (true renouncer of world) and the true Yogī (true devotee of the Lord) is he who, without hankering after the fruit of action, performs his Duty for its own sake and not he who has given up the sacrificial fire and other acts of the *Karmakāṇḍa* prescribed by the scriptures!"

"Thy concern should be with the performance of thy Duty, not with the fruits of action. Don't let thoughts of the consequences accruing therefrom be the motive-power behind your activities; and don't incline towards inaction!"

"The wise ones declare that Renunciation consists in giving up not actions, but all desire for the fruits of action."

"It is physically impossible for any embodied soul to give up all action."

He is called an abnegator who has abnegated all desires for the fruits of action!"

Again and again, as a sort of chorus or refrain through the pages of the *Gītā*, we find Bhagavān Śrī Kṛṣṇa laying the utmost possible stress on this central and cardinal doctrine of His—a doctrine which He has not only placed before the world by His *theoretical* teachings, but also consecrated by His rigidly correct and brilliant example in His own *practical* life from day to day!

OUR PRESENT-DAY MENTALITY

The world is chokeful, at the present day, of persons who have reversed the grand teaching contained in the above-quoted words of the Lord, and practically produced what may be called a *revised, corrected and up-to-date* edition of the sublime philosophy of the Bhagavadgītā wherein, in place of His well-known teachings, we find ourselves up against a new philosophy and a corrected version:—

"All our concern is with the fruits of our actions and not with the performance of our Duty. Never, even by mistake, do or shall we concern ourselves with the performance of our Duty."

On the contrary, we find Bhagavān Śrī Kṛṣṇa always carrying out, to perfection, the high Ideal of self-forgetting Devotion to Duty which He taught and prescribed to His devoted disciple Arjuna.

LUST FOR WEALTH

A few examples will suffice to illustrate our point. Let us herein first take the first of the three besetting *Eṣayās* (or Lusts) i. e., *Vitteṣayā* (Lust for Wealth and other such material profit), which is very often responsible for our swerving from the Path of

Duty and for degrading Nara from potential Nārāyanaship to stark and thoroughgoing bestiality! He who, for the benefit and protection of the oppressed, destroyed the demon Kamsa and placed on the throne the aged King Ugrasen (whom the latter had dethroned and imprisoned); He who similarly destroyed Narakāsura and had Jarāsandha destroyed by Bhīma for the benefit of suffering Humanity and placed their sons on the throne as successors to them; and He who, through His entire life-time extending over a period of 125 years marked through and through with incessant exertions in Politics and with warlike exploits that led to tremendous upheavals amongst all the then existing kingdoms of the whole world—took the leading part in every one of them but never, even on a single occasion, seized or *annexed* anybody's kingdom or even a slice of territory from any one—surely, as regards such a unique Personality, there can be no doubt and no need for dwelling further herein on facts and arguments in substantiation of our point that Bhagavān Śrī Kṛṣṇa was absolutely free from *Vitteṣayā* (lust after filthy lucre)!

LOKEṢAYĀ

(*Hankering after Prestige*)

As regards the second lust, i. e., *lokeṣayā* (lust after fame and prestige) which enslaves people and stands in the way of their progress to perfection and which, therefore, must necessarily be absent from Bhagavān's mental composition, there is no need for us to dwell at length on this point either, for proving that Bhagavān Śrī Kṛṣṇa was absolutely free from this too. For, the instances already referred to with regard to His placing of Bhīma on a higher pedestal than Himself and seeing the latter's prestige safeguarded as against even His own, His washing of the feet of the guests at Raja

Yudhiṣṭhira's Rājasiyayañña (notwithstanding the fact that He was Himself the adorable Creator and Lord of the whole Universe) and so forth, these have already clearly proved Him to be really deserving of the names 'अमानी मानदो मान्यः' (prideless, honouring others, and therefore adorable) which we have already quoted from the *Viṣṇu Sahasranāma* ! He is thus actually and absolutely free from all considerations of prestige and the like in the performance of His duty; and it is this that He has laid down in the *Bhagavadgītā* as the necessary qualification for the true *Jñāni*, the true *Bhakta*, the *Triguṇātita*, and so on !

SEXUAL LUST

The third and the last factor which goes to warp the vision, distort the judgment and enslave the heads and hearts of men and women, is the sexual passion, control over which raises Man to the level of Divinity, and subservience whereto degrades him to the level of the brute, or even lower still ! In this connection, people's minds will rush hastily and naturally to the recollection of the fact that *Bhagavān Śrī Kṛṣṇa* had 16108 wives ! But, while thinking about this matter it will be wise for us to remember that, even for a virtuous controlling man, it is always easier far to go away from woman and thereby succeed in abstaining from the sexual life than to remain in the very midst of the most tempting surroundings filled with many thousands of the most beautiful and captivating female forms in the universe and yet have the sexual side absolutely under his control.

The following texts from the 10th Skandha of the *Śrīmad Bhāgavata*, bearing on *Śrī Bhagavān's Rāsa-Līlā* with the *Gopikās* in *Brindāban* on the one hand and His married life with His 16108 wives in *Dwārakā*, on the other, are merely illustrative specimens proving the correctness of the statement:—

'उत्तमयज्ञतिपतिं रमयाञ्चकार ।'

'सिषेव आत्मन्यवरुद्धतौरतः ।'

.... भगवतो न मनो विजेतुं

स्वैर्बिभ्रमेः समशक्नु वनिता विभूषः ॥

पत्यस्तु षोडशसहस्रमनङ्गबाणैः

र्यस्येन्द्रियं विमथितुं करणैर्न शक्नुः ॥

"Keeping Rati's Lord (i. e., Cupid) absolutely under His control; "

"With the sexual instinct absolutely subjugated, He carried on the *Rāsa-Līlā* with them; "

"With all the superhuman perfections of their physical beauty and all extraordinary and celestial attractions calculated to captivate the minds of all and in spite of their being incarnations of the World-Mother *Bhagavati Śrī Mahālakṣmī* Herself, they found themselves powerless to enthrall His mind; "

"With all their super-mortal equipments in the shape of beauty and so forth, and with all conceivable accomplishments which go to make the Arrows of the God of Love, His 16108 wives found themselves absolutely powerless to fascinate His senses and captivate His mind ! "

The real ordeal comes to every man, not in the wilderness and the solitude thereof, but in the midst of society and its temptations !

THE PRINCIPLE INVOLVED

The principle involved herein is the one given beautiful expression to with regard to *Bhagavān Śrī Śāṅkara* by the great poet *Kālidāsa*, when he describes Him (in one of his *Mangala Ślokas*) by saying:—

'कान्तासमिश्रदेशोऽप्यविषयमनसां यः पुरस्तात्तनोनाम्'

"Although united as *Ardhanārīśwara* to the physical frame of His consort *Bhagavati Śrī Pārvatī Devī*, yet is *Bhagavān Śrī Śiva* the Foremost of

Ascetics, i. e., absolutely beyond all possibility of being dominated and carried away by the senses!"

Judged by this standard and criterion of judgment Bhagavān Śrī Kṛṣṇa shines forth as an Exemplary Yogirāja.

THE IDEAL OF HINDU MARRIED LIFE

From these examples, it must be clear that He performed His conjugal duties, under the inspiration (let alone the control) of *Maumatha* (the God of Love) but in the strict performance of His duty as a *Grhastha* (laid down in the *Dharma Śāstras* and in the lines illustrated by *Kālidāsa* (in the *Raghuvamśa*) with the words:—

‘प्रभाये गृहमेधिनाम्’

‘अप्यर्थकामौ तस्यास्तां धर्मं पत्र मनीषिणः’

“They married not for the sake of sexual gratification, but only for the sake of offsprings.”

“Even *Artha* (Wealth-acquisition) and *Kāma* (Sexual Life) were, in King *Dilipa*’s case, integral parts of *Dharma*!”

In other words, these and other passages relating to Bhagavān Śrī Kṛṣṇa’s sexual life make it absolutely obvious that He was not merely a *Jitendriya* (one who has subjugated his senses) and a *Yogirāja*, but the greatest of *Jitendriyas* and the supermost of *Yogirajas*!

Summing this part of our analytical study of *वैराग्यस्य समयस्य* (i. e., in respect of the three kinds of lusts), it is incontrovertible that the fifth item of *Vairāgyasya Samagrasya*, i. e., (Absolute Renunciation) is also found in perfect fulfilment in Bhagavān Śrī Kṛṣṇa.

MOKṢASYA SAMAGRASYA

(Absolute Freedom from All Bondage)

From the whole life-story of Bhagavān Śrī Kṛṣṇa and from His

teachings in the *Śrīmad Bhagavadgītā* it is similarly indisputably and perfectly obvious that He was the perfect *Mukta*, i. e., absolutely free from Bondage of any and every kind. The very fact that the fifth item just above described (namely, Absolute Renunciation, i. e., freedom from all binding desires) is found perfectly fulfilled in the Lord is quite sufficient to lead automatically to and prove beyond all possibility of doubt, the fact of His being absolutely and perfectly *Mukta*. What doubt can there be with regard to the absolutely Emancipated (i. e., Bondage-Free) character of Him whose lotus-feet are the very Fountain-head of *Mokṣa*, and are therefore ever meditated upon, with the utmost Faith, Reverence, Devotion and Love, by the greatest not only amongst *Mumukṣus* (Seekers after *Mokṣa*) but also amongst *Muktas* (Emancipated Souls) themselves!

How then can the question or doubt possibly arise as to whether Śrī Bhagavān Himself is or is not a completely emancipated Being, and whether the sixth item of *Vairāgyasya Samagrasya*, i. e., (absolute emancipation from all bondage) is fully fulfilled in Him or not? A priori, therefore, it is clear that the sixth item *Mokṣasya Samagrasya*, also finds itself fully fulfilled in the Lord Śrī Kṛṣṇa.

SUMMING UP

Putting all these six items together, we can now easily see for ourselves that the description of Śrī Kṛṣṇa as Bhagavān is absolutely correct. In other words, Bhagavān Śrī Kṛṣṇa was Himself that Absolute and all-round Perfect Being in the *Śaṅkha* and at the same time perfect form and manifestation about whom the very first *Sānti-Mantra* of the very first *Upaniṣad* itself declares:—

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णं पूर्णमादाय पूर्णमेवावशिष्यते ॥

"That (*i. e.* the *Nirguṇa* Lord) is perfect; and This (*i. e.* His *Saguṇa* form) is perfect; This emanates from That; and when This is formed out of That, That still remains full and perfect."

JAGADGURU

Now, it is axiomatic, nay, a truism that He alone can become a Jagadguru (the World-Teacher) who is thus the Pūrṇāvatāra (perfect incarnation) of the Pūrṇa Paramātmā (the absolute Lord Himself). For *Gu* means Ignorance and *ru* means Dispeller; and hence, the word *Guru* in Sanskrit means the *Dispeller of Ignorance*. And, therefore, on the principle underlying the Sanskrit *Nyāya* contained in the words:—

स्वयं तीर्णः परंस्तारयति ।
स्वयं तर्हिमुक्षमः कथमसौ परंस्तारयेत् ।'

['He who can himself cross can alone take others across! How can one who is himself unable to get across take others across ?'] It goes without saying that a Jagadguru must Himself be not merely perfectly conversant and well-versed in the theological teachings and theories contained in the Scriptures, but also a *Yogेश्वara* and a *Sarvajña*, *i. e.*, (absolutely omniscient) so that, being absolutely free from all ignorance and being Himself the fountain-head and store-house of all correct knowledge, He may be able to remove the ignorance of others by imparting to them the right knowledge on all matters !

NARA AND NARAYANA

In this connection, we should all remember that the *Bhagavadgītā* finds its genesis itself in and comes into being owing to the fact that the great Nara (Representative of all human beings) *i. e.*, Arjuna, falls into the darkest depths of restlessness and desperate unhappiness and weeps and even sobs under the stress and strain thereof, but has the great advantage and privilege of having the Almighty Lord of the

Universe Himself—in the shape of Bhagavān Śrī Kṛṣṇa—as his charioteer, *i. e.*, as his adviser and Guide. He, therefore, prostrates himself before His feet and says to Him:—

‘यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।’

"I am Thy disciple, pledged to obey Thy orders and have thrown myself at Thy feet. Pray decide for me what will be for my welfare and issue Thy commands to me."

In response to that prayer of his, he receives from Bhagavān Śrī Kṛṣṇa the ambrosia-excelling sweet and wonderful teachings contained in the *Bhagavadgītā*, and thereby obtains not merely Divine Illumination, Eternal Peace and Ineffable bliss and joy from the spiritual standpoint, but also Victory on the *material* plane. From this the inference is perfectly plain, clear and simple that, if any *Nara* (man) whosoever, as such, wishes relief from his sorrows, sufferings and weepings, and desires to lead a life of peace and joy tantamount to one continuous song of life-long gladness and of mirth, it behoves him to follow the example of Arjuna (the representative Nara), make Bhagavān Śrī Kṛṣṇa the charioteer of of his chariot, *i. e.*, his body etc., hand over into his divine Charioteer's hands, the reins of his chariot, throw himself before His lotus-feet, say to Him in all sincerity and with the utmost humility and according to the well-defined definition of *Śaraṇāgati*:—

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
तदादेशपरत्वं च शरणागमनं विदुः ॥

THE UNIVERSAL RELIGION

The students of Bhagavān Śrī Kṛṣṇa's life-work and teachings will, as an immediate and sure result of his study thereof, be struck with wonder, admiration and gratification by the fact that the Lord's teachings (when

properly studied, analyzed and again synthetized) lead to and culminate in the practical, perfect and felicitous harmonizing of *Karma*, (the path of Action), *Bhakti* (the path of Devotion) and *Jñāna* (the path of Wisdom). This will be evident from the following three specimen passages taken at random from the *Bhagavad Gītā*:—

i 'तत्कुरुष्व मदर्पणम्'

ii 'यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।'

iii 'यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते।'

- (1) "Whatever thou doest, dedicate it to Me";
- (2) "Every action which thou dost not perform under the inspiration of Devotion to Duty and in fulfilment thereof leads to bondage"; and
- (3) "He who gives up all desires for the fruits of actions, is the real abnegator."

From these passages, he who runs may read the indisputable doctrine and unique feature of the *Sanātana Dharma*, namely, that, according to its scriptural injunctions as exemplified in the teachings, for instance of *Bhagavān Śrī Kṛṣṇa* in the *Bhagavad Gītā*, *Niṣkāma Karma Yoga* (i. e. work without attachment to the fruits of action) *Bhakti Yoga* (Devotion to and adoration of Lord) and *Sannyāsa Yoga* (Renunciation) are on the ultimate analysis really one and the same things; and that they all actually lead to one and the same goal, namely, Nara's becoming one with *Nārāyaṇa*. In other words, the Lord has created some path or another for every individual kind of *Adhikārī* in the entire Universe with the joyous result that no one, who is a real and sincere aspirant on the ladder of spiritual progress (which leads Man to oneness

with God), need be kept back from attaining his goal of *Mokṣa* (i. e. final emancipation from all bondage and attainment of actual Divinity). This is why, we feel and repeatedly state that *Śrī Bhagavān* alone can be and is the *Jagadguru par excellence* (i. e. the real Teacher of the whole Universe) and that His teachings alone constitute *Viśva Dharma* (i. e. the Universal Religion)!

CONCLUSION

It only remains for us now to recapitulate and bring these cursory and disjointed reflections on *Bhagavān Śrī Kṛṣṇa* to a close for the present, by pointing out that the truly Blessed Ones both here as well as hereafter are those who fully realize the greatness of the Lord in all the ways enumerated, hunger and thirst and pant to place on their heads the dust of His lotus-feet, meditate upon the grand teachings embodied in His words (as revealed to humanity through the *Bhagavad Gītā* and other scriptures), constantly sing His praises, honestly try their utmost to obey His commands and spend their days in absolute devotion, dedication and consecration of their bodies, senses, minds, intellects, hearts and souls to Him and His service! This, in very Truth, is the Golden Key which alone can unlock the three portals of Eternal Bliss, namely, Happiness here, Salvation hereafter, and the ultimate attainment and fulfilment of every sentient being's heart's innermost desire (whether conscious or unconscious) for Oneness with *Śrī Bhagavān* Himself. May He bless us all with all the necessary means for the treading of this glorious path, and for the attainment of complete Success and perfect Victory thereon!

OM TAT SAT.



Our Present-Day Education.

BY HANUMANPRASAD PODDAR.

(Continued from the previous number.)

FEMALE EDUCATION

Female education is also growing as rapidly as the education of boys. With the progress of education of boys we felt that female education should also be advanced. Schools and colleges for women were established. The ideal of this education remained the same as in the case of boys, for it was guided by the same outlook. The craze was for higher education; and higher education meant education in colleges with the object of attainment of university degrees, and qualifying for the vocations of law and medicine. The women also followed and are following the same beaten track and are becoming professors, clerks, lawyers, writers, leaders, municipal commissioners and councillors. This is what we call progress. On all sides this progress is being hailed with delight and no efforts are spared to make it as complete as possible. Educational institutions for women on modern lines, and the number of girl students, are daily increasing. The result is, they are also being tarred with the same brush, and have started like the boys to disown God and religion. This disavowal may not be as open and complete as in the case of the boys, for women possess the natural qualities of simplicity, tenderness, faith, shyness and respect and love for tradition and old customs, which prevent them from going to the same length as the boys; but the movement has started. Lack of restraint is also growing. Women being by nature possessed of more self-control in certain respects than men, their progress in this direction may not be as rapid as in the other case; but they have a more developed imitative faculty which is slowly but irresistibly dragging them towards a life of indulgence. That is why lack of self-control is growing

among educated women of the present day. They no longer feel shy in openly discussing things, the very thought of which sent a shudder into the heart of our coy and pure-hearted sisters of the old school. The demur in cultivating friendship and exchanging letters, or joining in merriment, play or dance with unrelated members of the other sex, is disappearing. Lack of continence is terribly growing. A Lahore paper of the reformist school published sometime ago an article from the pen of a responsible person objecting to the system of co-education of boys and girls, wherein it was stated that according to the report of the lady health-officer of a certain school about 90 p. c. of unmarried girls above the age of twelve had been found either big with child or having had got rid of it through abortion. The writer expressed great concern at this fearful growth of immorality, and wondered how the elders and leaders of society proposed to meet the situation.

Supposing 90 p. c. was an exaggeration, even 10 p. c. is a terrible average for such a state of things. It is difficult to believe that this is a correct estimate. The figure may be a misprint; all the same it cannot but be recognized that school girls of the present generation are open to more temptation, and therefore incidents of this nature are on the increase among them. If that be the state among young girls, the heart trembles to picture how terrible could be the condition of mature educated women who have accepted and openly advocate the ideal of self-indulgence as the ideal of modern womanly life.

The cultured and educated girls of to-day do not obey their parents. Only the other day it was reported in the papers that one Mr. S. R. Gokhale of Nagpur

committed suicide together with his wife because their grown-up girl whom they had educated with much expense and care had decided to marry without their consent. Enlightened boys and girls of to-day might say it was the girl who was to marry, and not her parents. The girl decided to choose her own husband. What business had the parents to interfere in the matter? Quite so; but this very ideal is against our Hindu tradition. It is this ideal that draws a glorious picture of free love among immature boys and girls, which has no other basis but gross attraction of the flesh, and which occasionally drives some of them to adopt the extreme step of committing suicide even on slight interference from parents and well-wishers. It is this anti-Hindu ideal that generates in them want of respect for parents or for their sentiments, desires and power of discrimination, and makes them rebels against ancient tradition and custom. It is this ideal that teaches modern educated girls that it was derogatory to bow their head before the mother-in-law, or render bodily services to the husband. Has not this ideal been imported from Europe where women hoist their standard of revolt against husbands, where they have gone even to the extent of forming associations for devising ways and means of getting rid of their husbands? The woman may freely mix and move about, may visit cinemas, and may even drink in the company of whomsoever she chooses, and her husband and parents cannot raise their finger against her. For was not such freedom a sign of modern civilization and progress? Whither, O goddess, in whose keeping lies the glorious ideal of Chastity, the ideal which is particularly India's own, to what abysmal depths are you drifting leaving the aside white brilliance of your pure ideal!!

As to luxury and extravagance they have a sad tale to tell. The husband may be incapable of securing a service of twenty rupees per month, but the lady

must have her money for purchase of the latest fashion of toilet articles, for satisfaction of her other whims and desires, and for her regular visits to the cinema. The college girls particularly are mad after fashion. Crores worth of useless trash are imported annually from other lands in the interest of this fashion. They regard household duties like sweeping of rooms, grinding corn, or cooking as degrading occupations. In a poor country like India it is nothing but inviting direst misery and unhappiness to make the girls so fashionable and extravagant. It is, in fact, a great social sin we are committing by encouraging the progress of society along these lines.

The intention of these observations is not that women should not wash their bodies or observe cleanliness, or should wear only dirty clothes and neglect even their legitimate and natural instincts of brushing up the body. These things can be and should be done without indulging in undue luxury, nor do they require much expenditure. It should be remembered that beauty does not lie in fashion; it is a virtue of the heart. It lies in a general high level of sweetness of behaviour and humility, in simplicity and cleanliness, in health and strength. One who possesses a sweet and unsophisticated heart, one whose springs of action are sweet and beautiful, possesses the greatest beauty in the world. Nevertheless, there is no harm in the use of ordinary indigenous ingredients not requiring much expenditure even for the preservation of physical beauty. The evil lies in becoming a slave to fashion. Where this slavery exists, money will be needed for its satisfaction, and this need for money is to-day compelling women to suppress their natural simplicity and adopt in its place a veneer of formality, miscalled culture in modern vocabulary.

Besides the evils of a general character mentioned above, some other new and particular evils have appeared

among modern women which are peculiar to themselves, chief among which are the ideas of divorce and birth-control, the unpractical desire of equal rights in all matters, and the revolting craze for figuring as film-stars.

DIVORCE AND BIRTH-CONTROL

The very idea of divorce is bound to cut at the root of the pure love and devotion that subsists between husband and wife in a Hindu home. In a country where the traditional ideal of womanhood has been that she should think of no man other than her husband even in dream, where thousands of women eagerly sought death by leaping into burning pyres in order to save their honour and purity, where Sita considered it a shame and a stigma voluntarily to touch the person of Hanuman who was as good as a son to Her, even in face of the possibility of recovering freedom from the clutches of the terrible Ravana; where it was considered a glorious act for a woman to burn her body, sitting on the funeral pyre of her husband; in the very same country the ladies, having thrown away the seclusion of the home do not hesitate to declare to-day in open air public meetings that the idea of chastity was a superstition, a form of slavery to man, and that they had a right to divorce their husbands and thus emancipate themselves from this slavery!

Here is an incident which actually happened about eighty-six years ago. There is a place called Putia in the district of Rajshahi in Bengal. Rani Saratsundari was the wife of the Zemindar of the place, Jogendranarayan. Jogendranarayan suddenly died in the prime of his life. The Rani was a wise and sensible girl. In her sixteenth year, when she got the control of her husband's estate from the Court of Wards, she managed it with much tact and foresight. Attracted by good reports about her many virtues, the wife of the then collector of Rajshahi, Mr. Wallace,

came one day, to visit the Rani. Mrs. Wallace was very much moved by the sight of the austere appearance of the Rani, so young, yet her head tonsured, with a coarse piece of cloth on her person, and seated on a blanket like a member of a religious order. She could not restrain her emotion. Full of affection, she said— "Rani, you are still quite young; why don't you marry again?" Saratsundari did not give any reply to the question, but her eyes began to shed profuse tears. Knowing that she had unknowingly hurt the Rani's feelings, Mrs. Wallace felt much grieved and left the palace with many expressions of regret. The Rani was, however, much upset; she thought there could be no greater sin for a Hindu widow than to be told that she should remarry, and as an expiation she undertook a fast of several days during which she did not touch even a cup of water. What a great contrast with the mentality of modern women who have begun to declare with their own lips in packed public meetings of men that a woman possessed the right to divorce her husband and adopt another, if she so chose!!

Birth-control is a part and parcel of this question. Granted that in a poor country like India excess of children becomes a source of trouble and suffering to parents, but that is a part of the divine scheme. The law of *Karma* is also a factor to be taken into consideration, it is not easy to ignore or evade it. According to the ancient Hindu belief, births and deaths are pre-ordained; but, if that is not accepted, the best method of birth-control is self-control. It is not our intention to show any disrespect to the generous motive of such famous advocates of birth-control through contraception as Mrs. Saenger; all the same there is no doubt that according to the Hindu tradition and the teachings of Hindu religion and ethics, the method is not only harmful, but sinful. This

artificial method is bound to give an impetus to adultery and open licentiousness in society. In an article published recently, Mahatma Gandhi referring to the method of contraception wrote:—

"For me the use of contraceptives is not far removed from the means to which persons have hitherto resorted for the gratification of their sexual desire with the results that very few know. I know what havoc secret vice has played among school boys and school girls. The introduction of contraceptives under the name of science and the *imprimatur* of known leaders of society has intensified the complication and made the task of reformers who work for purity of social life well-nigh impossible for the moment. I betray no confidence when I inform the reader that there are unmarried girls of impressionable age studying in schools and colleges who study birth-control literature and magazines with avidity and even possess contraceptives. It is impossible to confine their use to married women. Marriage loses its sanctity when its purpose and highest use is conceived to be the satisfaction of the animal passion without contemplating the natural result of such satisfaction."

This shows how purity is being destroyed and substituted by vulgar sex-passion through this modern movement of birth-control through contraception, and how our immature boys and girls who have come under its influence are ruining themselves and their future. Similarly, it will be found the urge of sex is at the root of movements in favour of divorce, and equal rights and opportunities for women.

EQUALITY AND LIBERTY

It is being urged that men and women possess the right of equality, therefore no discrimination should be

made against women in this respect. Men can freely move outside their home, can take to service, can visit places of recreation and enjoyment, can become members of councils, vakils, barristers, and judges. Why should women be deprived of these opportunities? It is nothing but sheer selfishness which urges men to keep women in a state of perpetual bondage by befooling them through false pretences. Women are being stirred up against men, and some of our educated sisters have already begun to entertain embittered feelings against men. They ask—"Why should we remain under the tutelage and protection of parents in our childhood, of the husband in our adolescence, and of the son in our old age? Are we not human beings? Do we not possess the same rights as men?" So subtle is the Lord's *Māyā*, such the intoxication of modern education, that they do not allow these sisters to realize that the question of equality or inequality of rights can arise only in respect of two separate entities. Our tradition teaches us to regard a married couple as one indivisible unit; they are each part of a whole; one is complementary to the other. They are two separate manifestations of the same soul. Where is the need, then, for women to vie with men? As regards physical independence, has not the creator built the bodies of men and women on a plan which precludes their being equal in all respects? The woman is a queen within the walls of her home, and the function of man here is to give her protection; he has to subsist on the food given by her. But outside the home she requires to be guided by man. The body of a woman is so constituted that it is not possible for her to be entirely free. Man may move about in public streets without the barest covering on the body, the woman cannot do so. Even women of the savage races cover their breasts with a piece of cloth when they come out of their seclusion. In the West, those who follow the cult of nudism,

may like to keep their bodies bare, but that is a different matter. Even in the West women do not move about exposing their bodies to the gaze of men. From the age of puberty, the feminine body begins to develop its peculiarities and differences from the male body. It requires protection during the menses; it has to conceive. It undergoes many and various changes when there is a child in the womb; there are several crises to be avoided and it requires external aid for its protection during these critical days. All physical and mental labour and excitement have to be avoided. At the time of delivery the woman requires particular care and nursing. She has to observe many special rules both during pregnancy and confinement. She becomes a mother. God creates milk in her breasts through which she nourishes her child with deep motherly affection and care. Man has none of these duties to perform.

We cannot control our anger when we hear of any case of abduction. No instance of kidnapping of man is heard except perhaps in America. The feminine body possesses in a remarkable degree the capacity of undergoing hardships, forbearance, bearing pain and suffering and of rendering service, hence it is that a woman practises so much self-denial. Man cannot approach her in all these qualities. All the same it is a fact that physically woman is incapable of protecting herself; whereas from the point of view of the heart, she is the support of her father, son or husband. She enjoys freedom so far as the exercise of the heart is concerned, but this freedom is not extended to the body. It is through the application of her heart-force that a woman establishes her authority over her husband. She is an embodiment of love and affection. That is the reason why even great men of the world, men possessing name, fame and worldly power find it a relief to place themselves

under the care of their wives after the completion of their day's labour. The secret of this power of woman does not lie in physical strength; it lies in her love-force, her heart-force, in the force she attains through power of service. If woman begins to look down upon this incomparable wealth she possesses in her heart, and proceeds to compete with man in the region of the body, both man and woman will equally suffer from the aberration. Woman will fall from the high pedestal which she occupies to-day and will be left without support. The more she will advance along this line, the more will she fall into the grip of man, and lose her freedom. Now she makes man dance to her tune and obliges him to pay her homage; but under the new order of things she will be compelled to dance to the tune of man. Man will be deprived of a loving friend whose soothing influence and support helps him to bear the trials and tribulations of his daily existence. But what is to be done? Modern education has vitiated the mentality of woman, she is clamouring for an equality of right with man and is developing a sort of hatred for him, she does not realize how her all-round interest may be safeguarded, and throwing aside her queenly position and queenly dignity has come out into the world to engage in open competition with man. That is why through the lure of the cinema and the theatre, of public meetings, councils, law courts and offices, she is preparing to fall into the trap of a base form of dependence. That is why she is preparing to renounce her motherly and sisterly qualities and adopt instead an ideal which will be terrible in its effect on society. Let it be remembered that the physical freedom that is denied to woman is not because she is a slave, and must be forcibly kept in a state of dependence. On the contrary her dignity and majesty lies in this dependence. It is only a queen that lives under a strong guard; similarly

a woman requires to be placed under the control of man in order to protect her many womanly qualities as well as her beautiful body. This dependence, again is necessary, in order to preserve her purity, chastity and the priceless ideal of motherhood. It is a special dispensation of God for the protection of her honour.

COMMON CURRICULUM AND CO-EDUCATION

Another new craze is progressively taking hold of us, this is co-education of adult boys and girls. Under this system the students of both the sexes attend the same class for their study. In the first instance, the present system of irreligious education itself is subversive of the Hindu ideal of womanhood; and on top of it when grown-up boys and girls go to attend the same class, the evil is very much accentuated. Although the harmful consequences of co-education are so apparent, there is yet a general desire to proceed with the experiment. For in the eyes of the advocates of co-education instances that appear to us as leading to degradation and fall appear as indications of progress and evolution. The ideals of the West have occupied such a high place in their hearts that it is but natural for them to try to advance those ideals in society and bring all people under their influence. But those who are not altogether obsessed with those ideals should consider their *pros* and *cons* and try to arrive at an impartial decision.

Let the question of a common curriculum of education be considered first. It must be generally admitted that the goal of education is to draw out and develop the inherent faculties that lie hidden in man. If that is so, do man and woman possess the same kind of power, the same kind of faculties? Is their field of activity in life the same? Does woman actually require to receive in every particular

the same form of instruction as man does? If these questions are calmly considered the answer we get will be in the negative. Man and woman are dissimilar in the very constitution of their bodies, in their activities, and in the qualities of their heart. The curriculum of their education should therefore be prepared with this natural and inevitable disparity in view. This natural difference is ignored when attempts are made to treat woman as belonging to the same category as man. This absurd and impractical idea of equality has blinded our vision and prevents us from seeing facts as they are. Even a slight consideration will show that man and woman represent two different kinds of *Śakti* and that their fields of activity are on that account separate. Woman is the master of the home where her whole soul is centred, and man has to seek his field of conquest in the world outside.* Why should woman unnecessarily split her head with worries connected with the office and the market-place, or with public meetings, courts and councils? Can a woman enjoy the unalloyed joy she enjoys in motherhood, or in the freedom of her home, by turning a clerk in an office? The special function of woman lies in motherhood. Every part of her body craves for the fulfilment of this function. She is

* It is not the intention to suggest by this distinction between 'home' and 'outside' that woman should always remain shut up within the home and man should always remain outside. A home is made by the combined efforts of both man and woman. When the husband goes out, he goes there in the interest of the home; and the wife keeps indoors for the sake of that very 'home'. Similarly, on occasions the mistress of the home goes outside in the company of her husband or son for religious or social observances; that is also in the interest of the home, and not for free enjoyment. When the husband comes home, he comes to make it a 'home', and not to exercise his authority under the intoxication of success in the outside world. This inter-relation between 'home' and 'outside', comings and goings, social intercourse, earning for bread, worship and other religious practices, charity and works of merit, and observance of social customs and etiquettes,—all this is carried on in order to maintain the integrity of and develop the 'home'.

great because of the possession of qualities of a mother which position she attains by undergoing a terrible amount of suffering and sacrifice. The education that misleads her to regard this motherhood as an aberration, and teaches her to kill motherhood by lapses in morals is no education, but a parody of it. It was reported in the papers some time ago that a fashionable girl of the West murdered her child because it cried owing to a bronchial cough which disturbed her sleep at night. Another girl committed suicide in order to save herself the trouble of nursing her child. These are some instances to show how motherhood is killed. These instances are taken from the West whose ideal has become our polestar and which is directly guiding us in our endeavours to spread modern education among our women. Instead of motherhood, we are teaching women how to wield the sword; but we do not realize that if the ideals of motherhood and chastity disappear, if women forget their own self-effacing nature, if they are no longer adorned with the qualities of a loving mother, sister or wife, it is their own child, husband, or they themselves that will be the victims of that sword. There is no harm in developing the power of woman to engage in a physical combat, but that must be subordinate to her motherhood, so that that power may be applied against the enemy, and not against her own child or husband. Modern education tends to root out the sense of motherhood from the heart of woman. This proves that it is both unpractical and harmful to force the same curriculum of education on boys and girls.

Let us now turn to the problem of co-education. Woman possesses some particular and inherent qualities of her own which qualify her to bear in her womb great souls whose appearance on earth gives a turn to the course of human history. The ideal of female

education should be to develop those very qualities. Let us not forget that a force in which inheres the capacity of highest good can be a source of positive evil the extent of which may be as great as its capacity for good, if it is applied in the wrong direction. Woman is by nature adorned with the ideal traits of character which make her self-effacing, enduring, simple at heart, and devoted to service; but when her character is lost, she is turned into a terrible creature. Co-education directly fosters licentious thoughts among boys and girls and opens the road to ruin for innocent girls.

The bodies of man and woman are so constituted that they possess a natural attraction for each other, which makes it practically impossible for them to remain unaffected for any length of time if they continue to live close to each other. If great souls of yore like Jaimini, Saubhari and Parāśara, who spent their life-time in the spiritual atmosphere of their hermitages, if wise men of the West like Newton and Milton, and many great and renowned spiritual aspirants of modern times failed to control sex through circumstances of association, it is nothing but delusion to expect grown-up boys and girls whose ideal of life is one of enjoyment, whose baser instincts are being constantly roused by cinemas and novels, who live in hostels which are centres of all forms of indulgence, to remain altogether unaffected by the impulses of sex. And yet intellectuals are not wanting who advocate co-education on the ground that the system prevails in Europe. Will it be unjust to call such opinion as an intellectual freak?

Some people cite instances from Sanskrit dramas to prove that co-education existed even in our ancient seminaries, but they should remember that it is nowhere stated in the ancient books that women or grown-up girls

drawn from society attended the classes held by the Rsis together with their disciples of the other sex. It is true that the Brahmachāris used to live in the Gurukulas, where the daughters of their preceptors lived; but their relation was one between brothers and sisters, and they had to live under very strict discipline. The whole atmosphere of these Gurukulas was one of discipline and restraint. There was no suggestion of enjoyment or luxury there, nor was there anything to help to rouse the sexual instinct. In spite of this, occasional instances of lapse occurred as in the case of Kacha and Devayāni. This goes to strengthen the case against co-education, rather than to weaken it.

CINEMA

The cinema has become almost an integral part of modern civilization; and educated men and women who have imbibed that civilization are being naturally and irresistibly drawn towards this new object of attraction. It is true that picture exhibition is an art which if rightly produced by tried and unselfish persons may help society by combining pleasure with profit. But as it stands to-day, the possibility of evil through it is greater than the possibility of service. Owing to the evil instincts inherited by man from birth to birth, his propensity to evil is naturally stronger and greater than the propensity to good. Some amount of sex appeal is to be found even where the plot is otherwise desirable and educative. Where there is arrangement for the female parts being played by male actors, there is not much objection; but where men and women mix together to produce a plot there is bound to be some danger of sexual complication even when the players are drawn from cultured families. The bodies of men and women are so constituted by Nature herself that they automatically attract each other. In youth this attraction

becomes very acute and strong. It is, therefore, impossible at this stage to remain unmoved by sexual passion when closely thrown together with members of the opposite sex, and participating in the production of plots in which love-scenes form an essential factor. Even great souls who perform austerities and coerce their flesh have occasionally to yield to this attraction when placed under adverse circumstances. What can be expected, then, of young actors and actresses who produce these films? The danger of degradation will follow this industry even if it is purged of its present gross impurities; in its existing state it is an open trap to bring about the downfall of all who go near it. Vulgar songs and jokes, vulgar dance of half-naked women, obscene and suggestive gestures of girls who miscall themselves maidens—all these directly open the gates of hell.

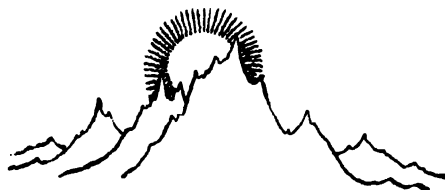
The cinema has now become a regular industry and source of business. The aim of the organizers of this industry is to amass the largest amount of wealth within the shortest time possible. Captains of industry with huge capital have entered the field to obtain a good return from their investments. None of them possess any idea of developing the artistic taste of the people or raising their general level of culture. Their sole object is to gather a full house by show of pictures which may attract the crowd. They care little whether such shows vitiate the taste of the crowd and lower its moral tone. They have no thought of responsibility for the good of society. Their one thought is to make the venture a financial success. This thought of lucre inspires practically every one who has anything to do with this industry. That is how it becomes possible to turn out vulgar films and make an exhibition of them. What is, however, most regrettable that girls of cultured families who have received the intoxication of modern education are throwing

their traditional reserve and modesty to the winds, and have begun to consider it a glory and a pride, an indication of progress, to be able to figure in a film where they have promiscuously to mix with men. This is a clear sign of the degradation of society. Who knows whether they are doing this under some delusion, or through lure of money, decently covered up by a show of love for the theory of art for art's sake? The experiences of a film actress appeared in the papers only a few days ago; the facts stated in that reminiscence clearly showed that it is very difficult for a woman joining the film industry as an actress to maintain her purity of character. The same should be understood to apply in the case of the male actors also. Even the organizers fall a victim to their evil association. It is unlucky for society that the craze for cinema is daily increasing among the student population and making them helpless victims of their own evil propensities. Visits to the cinema are often associated with visits to the drinking bar and prostitutes, which are ruining their lives. Last year some girls who have not been spoilt by modernism wrote to us that their educated husbands wanted forcibly to take them to the cinema and the club-house to show them obscene pictures and make them eat flesh and drink. In their distress and helplessness these girls sought our advice as to how to resist this attempt on the part of their husbands.

Newspapers and magazines are helping a lot to spread the modern craze

for the cinema. Through the temptation of income to be derived from advertisements these papers print many articles on the cinema industry, and publish pictures of actresses to lure the public. I appeal to the editors of these journals to consider their responsibility, and humbly submit to them that it is their duty to help to stop this downward course of society. The literature that excites sexual passion cannot be a beneficent literature. The art that kills the higher impulses and rouses the baser instincts of man is like poison itself. It is the duty of artists and litterateurs to place only pure and elevating thoughts before young boys and girls, and thus help them to rise to the full height of their moral and spiritual stature. According to the educational system of our ancient Gurukulas it was not permissible for the student to read any sex literature. The present-day boys and girls also do not require any lesson on erotic subjects or subjects pertaining to sex. What they require is to know how to control the sexual passion. Is it too much for me to hope that our great writers who are creating literature will kindly bestow their serious thought on the problem, and not miss the intention of my humble submission? To my mind it appears that cinema is a kind of poison which is sweet to the taste, but deadly in its effect. Women should particularly guard themselves against its allurements. We, however, grieve to notice that they are rapidly falling a victim to its allurements.

(To be continued)



The Teaching of Religion in Schools.

... BY M. S. SRINIVASA SARMA, M. A.

The dryness, the dullness and the mechanical deadness of the machinery of the modern educational organization working in our country is directly traceable to the absolute lack of spiritual purpose and the want of the dynamic, of enduring values which can be found only in religion. It is most unfortunate that religion is considered to be a sort of plague that should be completely eschewed from the curriculum of studies, and driven out bag and baggage from even the compound of schools and colleges. The politicians and the leaders of social movements who claim to guide and direct the nation in matters relating to education, social institutions and political affairs work upon our patriotic impulses, appeal to the majesty and dignity of our national heritage, and exhort us to be national in outlook, national in taste, national in dress, and national in culture. If anything is *per se* national in our country, it is our religion. Our sublimest philosophy, greatest literature, best traditions and highest morals have their roots in religion. It is most unpsychological and therefore extremely disastrous to educate our children on lines which are neither biologically justifiable nor logically tenable. The culture and civilization of a country always depend upon and spring from the system of purposes and the scale of values which are conserved in and guaranteed by religion. Nowhere is human effort and energy aroused and

sustained as in and by religion. The greatest movements in the world have always been due to the religious impulse.

Education has been a "Transferred" subject in the present form of government for the past sixteen years. That is to say, it is a free and autonomous affair in the hands of elected ministers subject to the direction and control of the popular will; and it is a thousand pities that neither the ministry nor the popular will, which is said to be nationalistic at heart, has done its primary duty in the matter of making religious education a distinct and prescribed subject for all students in all classes. The woeful lack of idealism, the unfortunate confusion of ideas, and the directionless system of education are all attributable to the want of joyous inspiration and the cheerful optimism that spontaneously spring from proper religious instruction to our growing children in our schools. Let it not be forgotten that the most potent, the most enduring, and the most effective influences are the most intangible, the least measurable and the most obscure forces such as the love of God, respect for truth, and reverence for goodness; and an education that does not open the door to these abiding values in life stands self-condemned. Those arguments regarding financial stringency, administrative difficulty, practical inutility are all utterly short-sighted, unworthy and narrow-minded, and

betray an unpardonable lack of vision as to the meaning and value of education. The test of education is not—Does the school 'pay'? Is this system cheap and economical? On the other hand, it ought to be—In the light of human nature, is this system or this institution fulfilling the aim of education, viz., to train youth how to live, and live well and honourably? The usual hackneyed argument that in order to avoid communal and denominational differences, instruction in religion should be compulsorily excluded from the curriculum of studies in our schools and colleges, is a standing insult to human reason and dignity, and does the greatest disservice to religion.

Religion, if anything, is the unifying principle in social life. It is a social necessity, and is the cohesive force that integrates the divergent and conflicting individuals into an organic social unity. Biologically, it is an imperious urge in man contributing to happy social life, and tending to the all-round perfection of his personality. It is therefore a mockery to say that religion will be disruptive, and therefore should be rooted out lock, stock and barrel from our educational institutions. A little dispassionate thinking will convince us that it is not religion that breeds fanaticism and intolerance, but it is superstition, bigotry, and ignorance that pose as religion, which develop these undesirable traits in human beings; and the way to eradicate these obnoxious features is not by keeping the study of religion away and out of the healthy and formative atmosphere of the seats of learning, but by submitting them to open

and honest discussion, free and fearless criticism, and independent and creative thinking; and in order to carry out this purpose, no better place can be found than our schools and colleges, where truth is sought to be gained for its own sake, where no standards other than reason are accepted, and where a perfectly free atmosphere prevails. No religion worth the name is afraid to see the light of day and stand the searchlight of honest and impartial inquiry.

Further it is not fair that our youngmen should be deprived of their legitimate spiritual training on the ground of the unreasonable and unfounded fear that religion would perpetuate the existing divisions among us. What is required is the freeing of the mind from the fetters of ignorance and the shackles of superstition. The increased capacity for reflection and evaluation that comes from increased knowledge produces a fresh activity of the spirit. Amiel, the French thinker, realized the power of religion to check and counterbalance our natural tendency towards the passing, the changeable and the finite, and to restore to our souls nobleness, gravity and calm. Says he, "Just as sleep is a bath of refreshing for our actual life, so religion is a bath of refreshing for our immortal being. What is sacred has a purifying virtue; religious emotion crowns the brow with an aureole, and thrills the heart with an ineffable joy." Sir John Woodroffe proclaims most eloquently that "my own conviction is that an examination of Indian Vedāntic doctrine shows that it is in most important respects in conformity with the most advanced scientific and

philosophic thought of the West, and that where this is not so, it is science which will go to Vedānta and not the reverse." Education has to take note of these facts, and provide room and scope for the growth and proper direction of religious ideas in children. It should be borne in mind that the supreme formative force in life is religion; and as Horace Mann puts it in pregnant words, "where anything is growing, one 'former' is worth a thousand re-formers."

In the West for ages past science and religion had been in dreadful conflict with each other; and at times the antagonism had been so terrific that the brightest and the greatest intellects both in religion and science were forced to fall victims to popular bigotry, superstition and fanaticism. Fortunately to-day even the West has slowly got out of the oppressive intellectual darkness; and we find every day mighty and world-renowned scientists getting disgusted with the utter hollowness and down-right fragmentariness of their results, which they are not able to explain on ultimate principles, nor unify them into an understandable coherent whole, and therefore being obliged to turn to religion for intimations and suggestions for the construction of an all-satisfying theory to interpret and evaluate the facts of nature. Are not the instances of Bergson, Lodge, Whitehead, Eddington, Jeans—to name only a few out of a host of the top-men of science who seek to find in religion the crown and completion of their scientific quests—eloquent and convincing enough to prove that, no matter what our personal prejudices

are, rational and impartial inquiry and criticism will always benefit us in our search after truth and reality? Says Prof. Einstein, "The intuitive and constructive spiritual faculties must come into play wherever a body of scientific truths is concerned. By this I mean that our moral leanings and tastes, our sense of beauty and religious instincts are all contributory forces in helping the reasoning faculty towards its highest achievements. It is here that the moral side of our nature comes in—that mysterious inner consecration which Spinoza so often emphasised under the name of *amour intellectualis*—"the intellectual love of God".

The pompous array of arguments against the introduction of systematic teaching of religion in our schools and colleges are put to ridicule by the noble example of Christian institutions in which religion is taught on an organized basis to every pupil. The present writer remembers with profound gratitude the value of the Bible classes he had to attend from the infant standard right up to the M. A. class for an hour a day almost all through the entire course, which offered an excellent opportunity for making a comparative study of religions, and training himself to view religious matters from a broad tolerant attitude, and to imbibe the best elements in Christianity. Any religion is better than no religion; and in the hands of competent and really gifted men, religion becomes not an affair of effete beliefs and inane rituals but the clear grasp of the fundamentals which ennoble and liberate the individual. In fact, a large-hearted sympathy and a broad-bottomed tolerance is elicited and

nurtured by coming into contact with different religious attitudes. This is exactly the office of religion; for the term "religion" etymologically means a cohesive force, a consolidating factor indispensable to unite and integrate society into an organic unity. Religion is a thing *sui generis*, something distinctive in man, and belongs to his own personality. Man's need of religion is so elemental that the child's development from a helpless human being into a happy, moral and self-directing member of society is possible only through the inspiration and formative force of religion.

The main function of education is the formation of character, which is possible only when it is based on high ideals of life and duty. But our ideas regarding moral obligations and personal responsibilities, equality and brotherhood of men, purity of life and respect for justice—all these have their roots in religion. Bacon points out that "religion is the spice which is meant to keep life from corruption." Religion thus conduces to joyful submission to the principles of order and goodness, and helps man to find his own place within the infinite unity. The nature of religious teaching is concrete, historical, and, in the initial stages, biographical, and therefore most valuable and best suited for presenting moral ideals, personal virtues and lofty character. Religion thus completes and fulfils the aspirations of science, art and morality in its portrait of God, who combines truth, beauty and goodness in perfect measure. In doing so, it furnishes a ground of validity to these fundamental values.

Our young men should grow in the full consciousness of the greatness of their past and the bright hope of a promising future. The Vedic religion and the Sanātana Dharma based on it have been proclaimed for all time by our Ṛṣis, and provide us with a sure and safe standard of conduct. The pupils should be helped to realize that Hinduism is not arbitrarily imposed by a tyrannical ruler, but the crystallized wisdom drawn from the actual experience of our seers and sages. They should be shown the unique and sublime path of *Swadharma*, which alone has the potency to restore the old spiritual life of our nation. Any attempt to cut the national life away from the sacred and ancient moorings is self-stultified. It is a special glory of our nation that *Dharma*, which is the basic principle of individual and social existence, is both a religious and an ethical concept. This proves how the evolution of Hindu culture from time immemorial has been on the lines of spiritual development, and how it has directly contributed to its survival in spite of the loss of political independence and aggressive antagonism of foreign invaders and alien governments. Let our young men, therefore, be trained to walk in the path of *Swadharma*, which guarantees *Yoga* and *Kṣema*. Says Swāmi Vivekānanda, "The national ideals of India are renunciation and service—the twin aspects of *Dharma*. Intensify her in this channel, and the rest will take care of itself." The beauty of self-sacrifice and the glory of self-surrender are inspired and sustained mainly by religion.

Were not our ancient sages keenly alive to the aims of life and human

values which have their origin in religion? Is it not a fact that in our country education in all ages and stages was pre-eminently religious? Was ever education divorced from religion and treated as a mere mechanical process of stuffing the mind with all sorts of unrelated facts, as is done to-day? Is not the ancient ideal of the Hindu teacher, the *Guru*, the living embodiment of thorough secular knowledge, high moral character, and serene divine wisdom, who not only directed the

growth of the character and intelligence of the pupils, but was also the tried guide, friend and philosopher to kings? Religion is thus a necessary condition of man's all-round development. The child is a candidate for character, and the symmetrical development of all his powers is the aim of the school; and so, there is no use for an education which does not help the cause of religion, which does not make the things of God more intelligible and more real to the pupils.



The Date of Lord Krishna's Birth

— BY V. H. VADER, M. A., LL. B.

It is an admitted fact that Lord Kṛṣṇa was born at Mathura on the midnight of Śrāwanawadi 8 (Bhādrapadawadi 8 according to northern calculation). The day of the week was a Wednesday and the moon was near the Asterism (Rohiṇī).

From the traditional horoscope of Śrī Kṛṣṇa we can say that He was born when the moon was on the eastern horizon, occupying a high (उच्च) station. *Guru* (Jupiter) too was उच्च, and so also were Śani (Saturn) *Mangala* (Mars) and *Budha* (Mercury). The sun was in स्वगृह (in its own position).

I cannot say whether this horoscope may help us in determining the date of birth of Śrī Kṛṣṇa. But it has its own traditional value. From several recorded traditions in the *Mahābhārata*, the *Hariṇama*, and the *Purāṇas* we can say without hesitation that Śrī Kṛṣṇa was 83 years of age when the memorable *Mahābhārata* war was fought.

Now all astronomers of ancient India except *Varāhamihira* have

unanimously accepted 3101 years before *Christ* as the date of the *Mahābhārata* war. *Varāhamihira* misunderstood the word राजा in *Garga's* statement, viz.—

षड्विकपञ्चद्वियुतः शककालस्तस्य राज्ञश्च ।

—and computed 2526 before Śaka or 2449-8 B. C. as the date of the war. Astronomer *Garga*, however, must have arrived at the above figure 2526 before Śaka on the basis of calculations made from genealogical tables.

The date 3101 B. C. is strikingly supported by the genealogical tables of the rulers of *Magadha* (from *Jarasaṇḍha* down to *Chandragupta Maurya*) as noted down by the Greek ambassador *Megasthenes*.

However, some antiquarians, being jealous of giving such great antiquity to the *Mahābhārata* war, have propounded a third date for this great war. They say that the war was fought at about 1400 B. C. Nay, some western scholars drag this date two centuries towards our times, i. e., to the 13th century B. C. This view is mostly

supported by some statements of the *Viṣṇu Purāṇa*. We are, however, not justified in accepting only a few statements of the *Viṣṇu Purāṇa* and disregarding other statements which directly contradict the former. It will be out of proportion here to discuss how the statements of the *Viṣṇu Purāṇa* are quite unworthy of reliance.

The testimony of the *Purāṇas* is certainly less reliable than that of Megasthenes. The work of Megasthenes has unfortunately been lost and we possess only a few mutilated fragments thereof. Had the whole work been in our hands, all our doubts would have completely vanished.

Let us first take for consideration an extract from his (Megasthenes's) work, taken by the renowned historian Pliny. The substance of this extract is:—

"154 kings are mentioned from the time of Bachus to the times of Alexander the Great, and the total duration of their reigns is said to be 6451 years and 3 months."

Let us compare with this an extract from the historical works of the Greek historian Arrian:—

"From the times of Dionysos to Sandrokottas, the Indians counted 153 Kings and a period of 6042 years. But among these a republic was thrice established. The Indians also tell us that Dionysos was earlier than Heraclese by 15 generations."

"This Heraclese was held in special honour by the Śauraseni Indian tribe who possessed two large cities, Mathura and Cleisobora."

(McGrindle's *Ancient India*, pp. 294, 291)

From the evidence of the Vedic Literature we can affirm that the Mahābhārata War was fought within 150 years or four or five generations after the last hymn of *R̥gveda*, viz.,

that composed by Ar̥ṣiṣeṇa Dewāpi brother of Śāntanu, and uncle of the great Bhīṣma. Bhīṣma was above 160 years of age when he took part in the great war as the Generalissimo of the Kaurava armies.

Similarly, because the *Yajurveda* mentions the Kurus and the Pāṇḍavas as united, and the Kāthaka Brāhmaṇa mentions king Dhṛtarāṣṭra, son of Vichitravīrya, it may be definitely said that the Mahābhārata War was fought before the compilation of the *Yajurveda* and the Kāthaka Brāhmaṇa. Another support to this conclusion is derived from the mention of Janamejaya, son of Parīkṣit, in the *Śatapatha Brāhmaṇa* of the White *Yajurveda*. Thus the Mahābhārata War was fought before the *Śatapatha Brāhmaṇa* came into existence; but how many years prior to it we cannot determine from that statement. The seer Yājñavalkya has definitely stated in chapter 317 of *Śānti-Parva* of the Mahābhārata that the White *Yajurveda* and the *Śatapatha Brāhmaṇa* were compiled after the Mahābhārata War. The date of *Śatapatha Brāhmaṇa* is timidly given as 800 B. C. to 500 B. C. by Dr. McDonnell; but the late Indian astronomer Prof. S. B. Dikshit of Poona has now proved beyond doubt "that from the positions of the *Kṛttikā Nakṣatra* as mentioned in the *Śatapatha Brāhmaṇa*, the date of the Brāhmaṇa or at the least that portion which contains those statements are at least as old as 3000 B. C." (*Indian Antiquary*, Vol. 24, pp. 245). This proposition of Prof. Dikshit is as yet unopposed and holds its ground. A hundred years before the *Śatapatha Brāhmaṇa*, i. e., about 3100 B. C. the Mahābhārata War was fought.

Western scholars unanimously hold that the Mahābhārata War was fought after the compilation of the *R̥gveda* and before the advent of the *Śatapatha Brāhmaṇa*. They disagree only on the point of the dates of the three events. It has already been stated that the date

of the *Śatapatha Brāhmaṇa*, as given by Western scholars is 800 B. C.; but this is quite wrong as can be easily proved from certain statements made in the *Velāṅga Jyotiṣa* regarding the position of the solstices and equinoxes. Nobody is in doubt as to the priority of the *Śatapatha Brāhmaṇa* to the latter work.

Even the most modest calculations made by Archdeacon Pratt from these positions have given a date between 1269 B. C. to 1181 B. C. to the *Velāṅga Jyotiṣa*. Of course the date of the *Śatapatha Brāhmaṇa* is much anterior to this. The *R̥gveda* is undoubtedly much older than the whole of the *Śatapatha Brāhmaṇa*. In short, the date of the Mahābhārata War is half-way between the close of the *R̥gveda* and the beginning of the *Śatapatha Brāhmaṇa*.

Another very important piece of internal evidence is the resolve of king Jarāsandha of Magadha regarding the performance of a *Puruṣamedha* (human sacrifice)—wherein he desired to offer some Kṣatriya princes as victims—before the Mahābhārata War. For this purpose Jarāsandha had imprisoned some Kṣatriyas in his capital. This story of the Mahābhārata is not at all a fiction; it is a very reliable historical nucleus of truth. The *Puruṣamedha* is not a myth but it was in vogue in ancient times. The *Śatapatha Brāhmaṇa* has given a detailed description of it and stated its superior efficacy in giving the performer unlimited political power (अस्यैव राजसम्पत्) even more than can be obtained by *Aśwamedha* (horse sacrifice). It seems that it ceased to be performed soon after the times of the *Śatapatha Brāhmaṇa*. It was on account of his liberal views that Śrī Kṛṣṇa desired to get rid of a monster like Jarāsandha. From this information about Jarāsandha's intention to perform a *Puruṣamedha* sacrifice, it is clear that the Mahābhārata War is an event of great antiquity and must have taken place before the *Śatapatha Brāhmaṇa*. We

do not find a direct description or mention of this sacrifice in any modern work or myth.

Another very important point which proves the great antiquity of the Mahābhārata War is the fact that there were in vogue in times of the Mahābhārata War two kinds of वर्षगणना (calculation of a calendar year). At the time of the Gambling (अज्ञानम्) between Duryodhana and Yudhiṣṭhira both the solar (सौर) and lunar (चान्द्र) methods of calculation were in vogue. Both the parties forgot at the time of the second game (अनुवृत्ति) to arrive at a definite understanding as to how time should be computed while calculating the period of 12 years' exile and one year's अज्ञातवास (remaining incognito). Bhīṣma gave his decision that the Pāṇḍavas were the followers of the lunar method of calculation and that they had completely served the 13 years' period of exile. The lunar year which the Pāṇḍavas followed in their worldly transactions was just like the lunar year now followed by the Mohammedans.

At present our British Government observe the Roman Civil year, the Hindus observe the Luni-Solar year, and the Mohammedans the Lunar year.

Prof. Dikshit (author of the "History of Indian Astrology") has proved without a shadow of doubt that after 2000 B. C. the lunar year (चान्द्रवर्ष) was given up in India. It was of course in vogue at the time of the Mahābhārata War. Hence there can be no objection in holding that the Mahābhārata War was fought before 2000 B. C. (Dikshit: "History of Indian Astrology", P. 102)

Lastly, let us consider how far the several astronomical statements made here and there in the Mahābhārata help us in arriving at an approximate

date of the Great War. The position of the planets (ग्रहसिद्धि) at the time of the war is especially mentioned at the end of *Udyoga-Parva* and the beginning of *Bhisma-Parva*. At various other places in the *Mahābhārata* also there are statements regarding the date of the war.

It will be inopportune to note down here all such statements as they are so many. We can, however, hold it as an *undoubted fact* that:—

On Kārtika Vadi 30, just previous to the war, a total solar eclipse occurred; the other event of a total lunar eclipse on Kārtika Śukla 15 cannot be held to be a fact beyond doubt.

The solar eclipse of the month of Mārgaśīrṣa (on the day of the death of Jayadratha) cannot be but a mere poetical fancy, because its description is more imaginary than real.

We have three chief dates of the war:—

(i) That accepted unanimously by astronomers, 3101 B. C.

(ii) That accepted by Garga, Varāhamihira and the author of the *Rājatarangini*. 2449 B. C.

(iii) That taken by Ayyar, 31st October, 1194 B. C.

By making calculations we can say without the least hesitation that there was a solar eclipse on Kārtika Vadi 30, but *not* a lunar one on the full-moon day just previous to it. With reference to the dates in (ii) and (iii) it was quite impossible to have either a solar or a lunar eclipse in those two years.

We think this evidence derived from the solar eclipse is very well-founded and highly reliable. This evidence belongs to the original *Bhārata* and was not inserted in the *Mahābhārata* during the time of Sauti. Besides, it is handed down from ages past by tradition. In short, we can say that the date given in (i) is mathematically correct, and not those in (ii) and (iii).

The fourth date, viz., 1425 B. C. which is inferred from statements in the Purāṇas has been arrived at roughly, and we cannot give it any value. For instance, in one place it is stated that 1015 years elapsed between Parīkṣit and the time of the Nandas, while at another place it is stated as 1115 years.

Again, 100 years as the period of the nine Nandas is undoubtedly a rough calculation; besides 312 B. C. as the date of Chandragupta Maurya cannot be said to possess any mathematical accuracy.

Many statements in the *Mahābhārata* which foretell future impending calamities, though in the garb of astronomical facts, are in our opinion imaginary and not real. The ग्रहसिद्धि mentioned in such statements is not found to be at all probable in 3101 B. C. or in any other years.

In short, it must be admitted from the above discussion that 3101 B. C. is the most probable date of the great Bhārata War. Similarly, as it is certain that Śrī Kṛṣṇa was 83 years of age at the time of the war, the date of his birth is 3184 or 3185 years before Christ.



The Kalyana-Kalpataru



Brahma and Sakti.

Sri Krishna in Indian Sculpture.

~~~~~BY VASUDEVA UPADHYAYA, M. A.

Indian art has got a history of its own and its development can be traced with the revival and growth of Hindu religion and mythology. This view is supported by Dr. Coomaraswamy's statement in the 'Dance of Siva' that the development and growth of Indian art proceeded side by side with the specific period of Hinduism and there is a close relationship between the two.

In our ancient Vedic literature and Epics we find a clear mention of idols, but we do not come across any such relics of that remote age. The earliest living illustrations are found from the 'Gāndhār School', which devoted its sole energy to the Buddhist sculpture. As we know for long (from centuries prior to the Christian Era) Buddhism was predominant in the whole of India and its followers like Asoka sent missionaries to the foreign lands. It was a court religion down to the 2nd century A. D. The sculptors got impetus and support from those kings and naturally they spent their time in chiselling the Buddhist images. The development of Buddhism in India coincides with the growth of Indian art. The taste and feeling of the artist were remarkably shown in their handiwork and Indian sculpture rose to its zenith. From Buddha's *pratik*, the different kinds of images were sculptured and a marvellous achievement was brought about. This was the condition till the 3rd century A. D. when the Guptas came to the political scene of the history of our ancient land. The Gupta age is marked by its unique cultural development, specially in its religious aspect from the earlier periods of Indian history. The Gupta emperors were tolerant in religious

matters, but they did not follow the ancient path of Buddhist faith. The emperors adopted the Vedic rituals and a Brahmanic tendency as regards the court religion. They followed the Vaiṣṇava sect of Hinduism. The kings assumed the title of 'परम भागवत' ( great devotees of the Lord) and introduced Vaiṣṇavite emblems on their royal banners.

Indian art reached its highest pitch during the Gupta period and it was marked by varieties of sculptures, Brahmanic as well as Buddhist. Therefore the Brahmanic sculptures as a rule originated and developed in this period. All the incarnations of Viṣṇu received the attention of the Gupta sculptors. But here our sphere is confined to those sculptures only which deal with Śrī Kṛṣṇa's Līlā, or, in other words, to the description of Gupta sculptures dealing with Śrī Kṛṣṇa's Līlā, because in the ancient period of Indian history, we find such images and some sculptures in the Gupta age only. The important sculptures of the period are the following:—

1. In Gādhava there is a memorial pillar on which we find a sculpture of 'Rādhā-Kṛṣṇa'.

2. Pāhārpur in North Bengal was a famous place in the Gupta period. It was a centre of Brahmanic art and several Brahmanic images are found there. It is a rich store-house where we find good many sculptures dealing with the life of Śrī Kṛṣṇa. The tendency of Pāhārpur sculptors shows that there would be many such sculptures, but we have to content ourselves with the extant pieces only. The sculptures unearthed so far deal with the following Līlās of Śrī Kṛṣṇa:—

( i ) *Yamalārjuna*

In this piece we find Lord Śrī Kṛṣṇa conferring the boon of eternal bliss on the two sons of Kubera who had been transformed into trees by the curse of Nārada.

( ii ) *Govardhana-dhāraṇa*

This piece illustrates how Lord Śrī Kṛṣṇa saved Gokula from the anger of Indra. Some of the inhabitants are seen helping Śrī Kṛṣṇa in lifting up the hill named Govardhana.

( iii ) *Śrī Kṛṣṇa-Janma*

The sculpture shows the birth of Lord Śrī Kṛṣṇa.

( iv ) *Bālakṛṣṇānāyana*

This is a very nice piece. Vasudeva is carrying the Lord in the form of a mere child on his head and the stream of the Yamunā has been shown coming up to touch Śrī Kṛṣṇa's feet. The ups and downs of the curve lines indicate the current of water.

These sculptures are found as decorative pieces on the main shrine and are beautifully finished and express the inner devotion and feelings of the worshippers. They do not show that exclusively Śrī Kṛṣṇa's worship was prevalent at Pāhārpur. They show it was practised along with the worship of the other incarnations of Viṣṇu.

3. In the Sārnāth Museum there is a colossal image of गोवर्धनधारी श्रीकृष्ण which is not so nicely finished. The hill is clearly depicted.

4. In the collections of the Bhāratiya Kalā Bhavan at Benares an image of the Yamalārjuna Līlā is preserved whose style of chiselling shows that it belongs to the earlier medieval period.

When we come to the later medieval period, we come across another offshoot of Vaiṣṇavism, viz., the Kṛṣṇa-cult, of which Vallabhāchārya was the most distinguished exponent. In those days the south Indian kings of Vijayanagar were the followers of this cult, and consequently we find several Hoyasala sculptures dealing with the life of Śrī Kṛṣṇa. Most of the metal images that have come down to us were prepared during this period. The Bāla Gopālā image is the most common one which attracted the attention of the sculptors of Hoyasala kings.

After the time of the Gupta dynasty, the Vijayanagar kings had the privilege of being the followers of Vaiṣṇavism during whose period the Kṛṣṇa-Līlā was sculptured in a fair degree and with a sober taste by the sculptors under the patronage of their rulers. Besides this, in south India bronzes are often prepared for worship and depict some of the aspects of Śrī Kṛṣṇa's life.



# Sanatsujatiya.

—BY T. S. SRINIVASAN.

## Introductory

"Mahābhārata" is the well-known *Itihāsa* in Sanskrit, chronicling in main the history of the descendants of Bharata who gave the name "Bhāratavarṣa" to India. Its author was Mahārṣi Vedavyāsa. This great Epic is held in such a great esteem that it has received the honorific title of "Pañchama Veda" (the fifth Veda). It contains very interesting anecdotes and treatises, among which are the splendid exposition of *Dharma* and *Mokṣa* by Bhiṣmācārya to Yudhiṣṭhira, the eldest of the Pāṇḍavas; the *Bhagavadgītā*, containing the quintessence of the mighty Hindu Philosophy, and the famous interpretation of Life and Death by Śrī Sanat-kumāra given to Dhṛtarāṣṭra, the father of the hundred Kaurava brothers. The last is known as "Sanatsujātiyam" and is found in the *Udyoga Parva* of the Epic.

All Hindus know that Dhṛtarāṣṭra had the rare privilege of enjoying the wise counsel of such able men as Bhiṣma, Droṇa, Kṛpa, etc. But it is a pity that though he had the greatest regard for their words, yet on no occasion did he allow himself to act according to their advice. That was the reason for the downfall and defunction of the descendants of Dhṛtarāṣṭra. Because truth, which is only another name of God, was on the side of the Pāṇḍavas, they were able to win a decisive victory over

the Kaurava hosts. Studying this Great War between the Pāṇḍavas and the Kauravas from the Ādhyātmic standpoint, one could easily understand that this is a war perpetually going on in the heart of man between the Divine forces and Asuric forces—I mean the war between *Jñāna* and *Ajñāna* (Knowledge and Nescience). The entire teachings of our sacred Śrutis, Smṛtis, Itihāsas and Purāṇas stand to show to humanity floundering in the ocean of trials and tribulations, called *Samsāra*, the ways and means by which one could free himself from the bondage of *Samsāra*, and attain Transcendental Bliss or *Brahmānanda*. Though the Hindu scriptures proclaim that the world and its contents, that we see around us, are finite, transient, and productive of evils and miseries through *Avidyā* or ignorance, men look askance at the teachings of the Śāstras and falsely identify their mortal bodies with the Imperishable *Ātmā*. This, their false identification, is the cause of all worries which man is liable to. A man may be performing regularly his daily *Laṅkā* and *Vaidika* karmas as enjoined in the Śāstras, but he cannot hope to emancipate himself from the shackles of *Samsāra* unless and until he realizes his oneness with the Supreme Infinite, the Eternal Reality which is beyond the limitations of time, space and causation.

बदन्तु शास्त्राणि यजन्तु देवान्  
 कुर्वन्तु कर्माणि भजन्तु देवताः ।  
 आत्मैक्यबोधेन विनापि मुक्ति-  
 र्न सिद्ध्यति ब्रह्मशतान्तरेऽपि ॥

The Immaculate, Effulgent *Ātmā* whom the pure ascetics see as residing even within this body, can be attained by strict veracity, deep concentration, real knowledge and constant continence. One who has relinquished all mundane desires realizes the glory of *Ātmā*. And unless his mind is cleansed and his senses are controlled, realization of *Ātmā* is impossible. But, if a man through the potency of his virtuous Karmas, or actions of his previous birth, performs duties for duties' sake and leaves the fruits of his Karmas entirely to God, the *Ātmā* which dwells in the cavity of his heart reveals its real nature to him. The *Śruti* tells us that an aspirant, being relieved of all the desires of this world, approaches an able preceptor and, after having studied under him, equips himself with the indispensable qualifications, namely, the *Sādhana-chatusṭaya*, and at last comprehends the highly transcendental subject of *Upaniṣad* or *Parā* or *Ātma-vidyā*. The four essential qualifications are as follows:—(1) 'ब्रह्ममुक्ताङ्गमोगविरागः', absence of desire for enjoyments here or hereafter; (2) 'नित्यानित्यवस्तुविवेकः', discrimination between the everlasting, unchangeable *Ātmā* (Spirit) and the transient, mutable *Anātmā* (matter); (3) 'शमदमादिषट्सम्पत्तिः', the six kinds of ethical virtues, viz., tranquillity of the mind (शम), control of the senses (दम), abandonment of desires (उपरति), bearing suffering and hardships patiently (तिष्ठिष्ठा),

peaceableness of mind (समाधि), and faith (श्रद्धा); (4) 'युमुक्षुत्वं', keen longing for final emancipation from all worldly bondage.

## FIRST DISCOURSE

Dhṛtarāṣṭra, the blind king of the Kurus and father of the hundred Kaurava brothers, after having tasted enough of the bitterness of defeat at the hands of the Paṇḍavas and lost all his sons, lost also his mental tranquillity and became very uneasy. Just at that time Vidura returned from his long pilgrimage and seeing Dhṛtarāṣṭra unhappy, determined to give him some advice to enable him to renounce once for all the worldly attachment and attain eternal Bliss. Accordingly, Vidura explained among other things that the world is unreal, that all lives are short indeed, and that the only truth is the Self. It is strange, but nevertheless true, that there is an inexplicable natural longing in the mortal man to comprehend and realize the Supreme Immortal Absolute *Ātmā*. If man's natural desire is to realize that Supreme Entity, what prevents him from attaining It? It is *avidyā* or cosmic nescience that throws him headlong into the ocean of miseries. *Ātma-vidyā* or the knowledge of Self alone has power to destroy all miseries of a deluded life. 'तरति शोकमात्मविष' (*Chhândogya Upaniṣad*). One who realizes the *Ātmā* crosses over the gulf of miseries.

So, when Dhṛtarāṣṭra heard his words, he became so impressed with his advice that he, realizing that the highest aim of life is the

realization of *Ātmā*, decided to study under Vidura and thereupon requested Vidura to enlighten him fully on the supremely transcendental subject of *Brahmavidyā*.

Vidura was glad that his few words effected so much change in the mentality of his blind brother. But Vidura pleaded his inability to comply with the request of Dhṛtarāṣṭra to enlighten him on the subject of *Ātma-vidyā*, inasmuch as he had no right to teach such a highly recondite Śāstraic subject as *Ātma-vidyā*, as he was born of a Śūdra woman. He, therefore, wanted to delegate the laudable task to more competent and proper hands and recommended the name of Sanatsujāta, "The Eternal Boy." Who was this Santsujāta or Sanatkumāra, as he is also called? According to Hindu cosmology, *Hiranyagarbha* is the primal manifestation of *Brahma*. From his mind Sanatkumāra was born, completely pledged to a life of *Jñāna* and renunciation. Bearing in mind the fact that Sanatkumāra alone was the fittest person to impart to Dhṛtarāṣṭra all the abstruse and spiritual truths of *Ātma-vidyā* clearly and unambiguously, Vidura told the king that Śrī Sanatkumāra would teach him what he wanted and clear all doubts. Because Sanatkumāra, who had been declaring ever and anon that there was nothing as death, and who stood foremost among *Ātma-jñānis*, was not heard of by Dhṛtarāṣṭra, he asked Vidura whether he did not possess so much knowledge as Sanatkumāra.

Vidura was conscious of his disqualification (because of his birth) to

preach the most sacred knowledge embodied in the Śāstras, and therefore was not willing to go against the mandates of the holy scriptures. The Śrutis and Smṛtis, which are authorities for determining the course of conduct of a Hindu, do not allow anyone other than a Brahman to preach, or give instructions in the Vedas.

अद्यापनमद्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चैव षट्कर्मोपयुज्यते ॥

( *Manusmṛti* X. 76 )

Though Vidura was born of a Śūdra woman, yet he possessed all the qualifications of an *Ātma-jñāni* and had the ability to converse on the most difficult Śāstraic questions. How is it, then, that he refrained from instructing the aspirant Dhṛtarāṣṭra? This is a question which the modernist may well put. The *Gītā* gives a decisive answer to this.

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

"Better not to live at all than to live a life divorced of *Swadharma*."

Vidura, being born of a Śūdra woman, had no authority to give instructions on Vedic subjects—it being the duty of a Brahman. One who abandons his *Swadharma* (prescribed duties) and adopts a *Dharma* which is not his goes to hell, so declares Bhagavān Śrī Kṛṣṇa. A true lover of God and His laws will never attempt to violate them under any circumstance, lest he should establish a bad precedent. It is a natural tendency for people to follow the foot-steps of the wise. So, if any great man in whom the people repose much confidence does any undesirable act, the people without



giving any due consideration to the merit or demerit of the act done, unhesitatingly take to such a step, of course, through ignorance. And ignorance has been the cause of much misunderstanding which bring about evils of great consequence. Who becomes responsible for the sins accruing from the evil acts of the deluded people? Is it not the leader?

On that plea Vidura declined to be a teacher of *Ātma-Vidyā*. Deeply convinced of the argument that a Brahman alone is best fitted for the task of imparting Vedic knowledge to others, Dhṛtarāṣṭra asked Vidura to arrange for his meeting Sanatkumāra, through whose advice and counsel he hoped to attain salvation. Thereupon Vidura thought of the 'Eternal Boy', and he appeared. Sanatkumāra was given all the honours due to a sage. Then Vidura explained to him what necessitated his ( Sanatkumār's ) presence there, and said, "Your Holiness, in the mind of Dhṛtarāṣṭra there is a doubt to clear which I am not competent. So be pleased to clear his doubts. Pray state that thing to him by which this king could extricate himself from all miseries. Also, show him the ways and means by which he could remain unaffected by profit or loss, love or hatred, old age or death, alarm or anger, hunger or thirst, lust or arrogance, discomfort or drowsiness,

passion or wrath, decline or prosperity."

Profit or loss, etc., these pairs of opposites, these troubles of life, are things belonging to the mind, the senses and the body, and not to the spirit. *Jīvātmā* and *Paramātmā* are closely inter-related and are, in fact, One in Essence. Out of *Avidyā* or ignorance, the *Jīva* falsely identifies his mortal coil with the Supreme *Ātmā* and thinks that He is the agent and enjoyer of the fruits of all actions. It is an accepted truth that change is possible only with matter and not with the spirit. Agentship and enjoyment mean modification and change. It should be borne in mind that it is really the mind that always acts and enjoys. Therefore, *Jīva*, being a spirit, can never change. Since *Jīva* is changeless, the erroneous attribution of agentship and enjoyment or superimposition or *Adhyāsa*, as it is called in Vedantic phraseology, resulting from the ignorance of the *Jīva*, is the cause of all miseries such as birth and death. When the *Jīva* comes to realize his own very self as the Supreme Soul, the vision of duality disappears, and he enjoys in the Supreme Unity the untrammelled eternal beatitude.

Bearing all this in mind, Vidura addressed Sanatkumāra as above stated.

( End of the First Discourse. )



# Unto Bliss.

## How to Deal with Others

Be assured in your mind that the death of your body does not mean the extinction of your self, for you are not the body; you were there even before this body came into existence and shall continue after it. You are the Spirit, the Real Self that you are is eternal. That which is eternal is all-pervading, immobile, stable and immortal. Of this ever-living, eternal and all-pervading Self there is neither birth nor death; it admits of no change, and has therefore no room for grief; it has neither pleasure nor illness; it suffers from no defect, nor is there any feeling of disgust in it; it knows no mutation nor extinction. It is self-existent, self-conscious and all-blissful.

This blissful, self-existent, self-conscious Spirit is everywhere; this stainless and invariable Self is present equally in all beings of the world. Therefore, he who has his eyes turned towards this Self, will never despise anyone nor will he bear any grudge against anyone; he will perceive his own Self equally in all, and will treat them all as his own self.

Even in dealing with others as one's own self, one cannot abolish all-distinction. Just as one has to distinguish between the different parts of one's own body in dealing with and taking work from them, and just as

their functions are also widely divergent, even so it will be necessary to deal with different persons differently even though recognizing them as one's own self. For all dealings with the outer world are within Nature, and Nature is diversity itself. It is because of this diversity in Nature, that we find this world full of diversities. All of us do not have the same complexion, the same intellect, the same constitution, the same amount of physical strength, or the same countenance, there is difference everywhere. To perceive unity in all these diversities constitute what they call the seeing of self in all, or true knowledge. All these differences are evanescent; the unity which runs through them is the only abiding principle. Therefore, in all these creatures appearing in different forms behold the One eternal, imperishable, indivisible Self. And while thus recognizing the One Self abiding in them all, deal with them as is their due. Your dealings will thus be free from all blemish and imperfection, by virtue of the purity of the Self within.

A single big tree has a number of branches with countless leaves and thousands of flowers and fruits thereon. The separate existence of branches and leaves is necessary and they have each a utility of their own; for it is from these that we get flowers and fruits.

A bare stem without branches and leaves could not bear flowers or fruits. But no sane person would ever think of laying the axe at the root of the stem itself for the sake of preserving the branches and leaves; for if you cut at the root itself, on what will the branches and leaves stand, and how will they blossom and fructify? Nor will it do to preserve the root alone, and lop off the branches and leaves. The Self here represents the stem, whereas the different parts of the body constitute its branches and leaves. Therefore, neither should you conceive any difference in the Self, which is all-pervasive, the same in all conditions, devoid of all imperfections and equally existing everywhere, nor should you seek to abolish the difference which you see in the outer world. We get the fruit in diversity alone and in diversity lies beauty. It is only in the chequered branches and leaves and in the flowers of various colours and fruits of different flavours that we see the beauty of Nature. It is not so easy to realize the One immutable and unvarying Self, free from all diversities and multiplicities, by obliterating all this chequered and delightful scene of the matter-of-fact creation. Here, in this diversity and multiplicity alone, realize that eternal immutability and oneness; in the transient difference of this matter-of-fact world, catch a glimpse of the eternal spiritual unity.

With your eyes turned towards the all-pervasive, immutable, and flawless unity of spirit, move diversely in the world of diversity. You cannot obliterate the diversity which is inherent

in the matter-of-fact world, nor can you create any diversity in the spirit. Therefore, in your dealings with the world you have to act differently; but, mind, you must have your eyes always turned towards the unity of the Self. If you forget the Self and mistake the body and the differences relating to the body as your real self, you will drag yourself into the whirlpool of likes and dislikes, of meum and teum, which is the source of all ignorance and sin and thus bring about your own fall. You may be an Indian, a Hindu, a Sanatanist, a Bengali, a Brahman, a householder, a scholar, and so on; but first and foremost you are 'Ātmā', the Spirit. You must maintain all these adventitious characters to the best of your ability, and observe all social restrictions; but just like an actor on the stage, who plays the particular role assigned to him for the time being, but never for a moment forgets his identity. Similarly, all these characters have been acquired by you through your body, and the spirit alone is your real and eternal self. You may, in your next life, be born a European, a non-Hindu; but you can never become anything other than the Self (Ātmā). Surely that actor alone gets promotion and is assigned a higher role who plays his role well, and never seeks to play the role of others. This is the secret of Varṇāśrama Dharma. Every individual, therefore, who seeks to advance on the path of spirituality must observe the social restrictions imposed by Varṇāśrama Dharma. But do not commit the blunder of regarding these as your real self and despising other countries, other

communities, other faiths, other provinces, other castes, other orders and other avocations, nor should you regard them as inferior to you in any way. Every role is essential and useful in its own place and thus every role is as important as the other. Just as you should not look down upon and despise any other role, even so you need not imitate or aspire for a role regarding it as superior to yours. All these diverse plays of Nature are going on in the one eternal imperishable self-existent, self-conscious and blissful *Ātmā* (Soul). With this knowledge and with the vision directed towards the Eternal Self, act diversely with your physical body.

\* \* \* \*

The Self is an eternal and inseparable portion of the Supreme Being, and is of the same nature as the Supreme Being. But so long as it is seated in Nature, it is called the *Jivātmā*, the embodied spirit, and so long has it to experience the Guṇas born of *Prākṛti*, and through attachment with those Guṇas has to pass into good and evil births of various kinds. Though attached, actionless, eternal and blissful by nature it has to experience pleasure and pain because of its being seated in Nature. Disowning your identity with Nature identify yourself with the One self-existing, blissful, all-pervading, imperishable Self, and disengaging yourself from all entrapplings of the modes of Nature, attain to the blissful state of oneness with Brahma (the Universal Spirit) which is beyond the duality of pleasure and pain, and which is free from all evil.

Remember that the self-same principle which, when seated in body is known as the *Jivātmā* (the embodied soul) and experiences pleasure and pain, is the seeing witness, when seated in the heart; is also the consentor in so far as it gives us the right lead from within; it is also the supporter because it sustains and preserves the body as well as the universe; it is the Lord of creation inasmuch as it regulates us all and as the one attributeless existence it is *Paramātmā* (the Oversoul). All these aspects exist at one and the same time in one and the same Lord; it is the diversity of function which makes them appear as different. This is His ineffable *Līlā* (sport).

This Integral Supreme has, in the main, two eternal aspects: the one is unmanifest, and the other, manifest. The unmanifest, again, is of two kinds: that which is devoid of qualities (*Nirguṇa*) and that which is qualified (*Saguṇa*). The unmanifest *Nirguṇa* is the state in which the Divine Energy does not function, is merged in the Divine. This state is known by the name of *Brahma* which is a compact mass of Knowledge and Bliss. The unmanifest *Saguṇa* is the Creator of the universe, all-pervading and governing all from within as the Lord. The Self (*Ātmā*), the embodied soul (*Jivātmā*), the seer, the consentor, the sustainer and the enjoyer—all these are the different states of existence of this unmanifest *Saguṇa*. It is only when the Divine Energy comes into play that the Unmanifest is called *Saguṇa*. The same

*Paramātmā* is eternally manifest in His divine Form. Śrī Rāma, Śrī Kṛṣṇa and others are His Avatāra Forms while Viṣṇu, Śiva, Devī, Brahmā, Sūrya (the Sun-god) and others are His celestial Forms. Do not regard these Forms as separate in their manifestation or in their essential nature. The same Lord is both unmanifest and manifest, and it is His manifest aspect which reveals itself in various forms for the sake of Līlā. Have absolute faith in and single-minded devotion to the form that is dear to you. All other forms, you have to dissolve into the same, and see and hear of it everywhere, at every time and in every way. If you cannot dissolve them in this way, you should look upon them as so many forms of your own Sportive Lord. Rest assured that one who adores any of the manifest forms of the Lord—who is Omnipresent and Omnipotent, nay, who is the Soul and Support of all, and who is All-in-all with Absolute love and supreme faith, regarding that Form to be the Supreme Deity, and he who adores the eternal attributeless, self-existing and all-blissful Supreme identifying himself with Him, both of these, the devotee and the knower, will ultimately reach the same Divine Truth. For the Divine is one. Of course the single-minded devotee who adores the sportive and manifest Form of the Divine, and whom the *Gītā* declares as having the most intimate knowledge of *Yoga* (union with the Divine), has the greater advantage in that he has also the privilege to taste that rarest sweetness of Love which

the most devoted lover of the Divine only knows and experiences.

\* \* \* \*

Śrī Rāma and Śrī Kṛṣṇa are the eternal manifestations of the Supreme Deity. Do not treat them lightly, taking them to be ordinary mortals. They are not liable to birth and death like ordinary human beings. They only manifest themselves, or appear in this world and disappear. Do not allow yourself to be led away by those who, not knowing their transcendent character as the unborn and imperishable, Supreme Lord of all, think of them as if they were ordinary mortals. And with supreme faith adore any one of these divine manifestations and meditate thereon according to your predilection. The *Yogamāyā* of the Supreme Divine is very powerful. The Lord puts on the veil of this *Yogamāyā* when appearing in this world, and hence we deluded people, not recognizing the unborn and imperishable Divine Self, consider the transcendent forms of Śrī Kṛṣṇa and Śrī Rāma as human forms bound by the lower nature. Remember, he alone can cross this imperishable divine *Māyā* (power of illusion) who surrenders himself to the Lord of *Māyā*, the Divine Himself. Therefore, make no distinction between the unmanifest and the manifest, the *Nirguṇa* and the *Saguṇa*, and, giving up all quarrel and useless wrangling, love and adore the Divine.

\* \* \* \*

Adore the Unmanifest or the Manifest, whomsoever you like; but

one thing is necessary in both the cases that viz., your dealing with every-one must be of the right kind. In the eye of him who adores the unmanifest, all is Brahma; while in the eye of the worshipper of the Manifest Divine the whole world is a manifestation of Śrī Kṛṣṇa or Śrī Rāma. Both come to the same thing. Look upon all as Brahma and yourself as identical with them, and deal with all in the spirit of that oneness, allowing differences

where they are necessary. Or, if you will, recognize all as so many images of Śrī Rāma or Śrī Kṛṣṇa, and serve them according to the role assigned to you by Śrī Rāma or Śrī Kṛṣṇa Himself. Remember, the best service one can render to others is through actions enjoined on him by the Śāstras. This is the ideal to be followed by all seekers. As to what the liberated souls should do is known to them alone.

“Siva”



## Enlightenment.

BY RAJ BALI PANDEYA, M. A., D. LITT.

In the religious literature of the world Knowledge or Wisdom is symbolized by Light. 'The Sun of Knowledge', the 'Fire of Wisdom' are common phrases. In the Vedic Mythology Fire is full of knowledge, the Divine Priest and the Messenger of gods. The sun is the eye of the *Puruṣa* (God). Every twice-born Hindu daily prays to the Sun in order to stimulate his intellect. The Goddess of Wisdom, Saraswati, is seated on a white lotus and she flies on the wings of a white swan. The fire of Zoroaster is proverbial. The wings of Sophia are fiery. The angels and gods are luminous beings, bearing radiant haloes round them.

But Light is not merely an abstract symbol; it is a vital realization. The entire progress of humanity is based on Light. All the material civilization has evolved by bringing to light the secrets of Nature, who

hides her treasures from the ignorant eyes. In the laboratories, the scientists, under the strict discipline of scientific experiment, are seeking after Light. Their every revelation radiates new light to the world outside.

What is true of the physical world is also true in the mental and spiritual life of man. Every religious aspirant who is in search of Truth and Bliss is seeking Light. An earnest and sincere seeker, at a certain stage of his life, feels that Light has dawned upon him, he has found the Truth and is in possession of Bliss. This momentous spiritual incident is called in the religious terminology 'Enlightenment' or 'Bodha'.

In order to remove any misconception about enlightenment we should at the outset, note that light is not an external thing that comes from without. Really speaking, it is seated in the innermost corner of our being; there

it is lying dormant. When we reach the bottom of our existence, it is awakened, and with reference to its unfoldment our eyes open to an All-pervading Light. "The Logos is embodied into the physical. This mystery is manifested in each man, in each incarnated spirit. 'God breathed eternity into the heart of each man.' The range of Light is eternal, immortal through all incarnations. And it shall cognize the Light; for it is the very source of Light itself." The same Light that penetrates our being is dynamic and its sparks imbue the whole space. It should also be observed that at the source of Light there is no mist but radiance; it is our own vision that has become defective through its contact with crude matter. What we have to do is to lift the weight of matter from our vision and sharpen and clarify the latter by constant exercise to reach the surface of Light.

Just as there are different approaches to the same Truth, so there are different types of realization or enlightenment, too.

In most natural cases the attainment of the Light is so gradual, calm and quiet that the seeker receives it as unconsciously as he breathes air, and no shock of electrocution is rendered either to him or to his atmosphere. His rise in the spiritual life is like that of small steps that lead to the summit of the giddy heights. There is no electric lift but a slow, gradual and steady progress. This reception of Light is a matter of course. Leaving the ignorant and lustful,

who, closing their eyes from the Light, grope and take delight in darkness, the majority of people receive a portion of Light which is their guide. But even the highest kind of Light is attainable by this process. It is a question of patient watchfulness and open-mindedness. There have been seers and sages, who were not shocked by dazzling Light, who were not visited by visions and angels; yet they were highly illumined souls, they penetrated the deepest mystery of the universe, radiated immense light and led the humanity of their times. Their greatness cannot be undervalued by our love for the extraordinary and the miraculous.

The process of receiving Light, however, is not always smooth and easy. As in the universe, so in the individual, there are so many irregularities, distractions, interruptions, obstructions and obstacles. The human soul, before it reaches the source of Light, has, at times, to pass through rugged hills, thick rocks, dense forests of its own making or presented by society. The method of its overcoming these difficulties and the speed of its progress cannot be mathematically determined. There are abnormal cases also. There have been persons, prophets and mystics, admittedly great and sincere, who, under their special circumstances, received Light in the most extraordinary ways. Their tradition and training were not conducive to the realization of Truth and their society obstructed their path. But they were sincere and earnest seekers after Light. They plunged into the search. They staked

their life, to accomplish or to die. They dashed forward and intensely strained their vitals. The tension now reaches the breaking-point. The Light in the universe is quite sympathetic towards the inner Light. But how to kindle it? The difficulties are great and deep-rooted. They cannot be easily removed. They require violent eradication. So the volcanic eruption from within and thunder and storm without. The Light presents a dazzling and absorbing appearance. At the first sight of it the aspirant is overawed, his unprepared system shakes, his senses are paralysed; he swoons, heaves and creaks. Fatigue and Exhaustion! The atmosphere calms down. He opens his eyes; he beholds but cannot see the dazzling Light face to face. Calmness follows the storm. He gazes, sees and receives the Light, though he cannot explain the process. The Light is perfect. He finds the unexpected Truth; he embraces the long-awaited Bliss.

This flaming ecstasy of lofty spirits is interpreted by many as "Hysteria Magna with high temperature". The interpretation simply betrays their ignorance about the power of thought. It is a matter of common knowledge that the weight of an article differs after its dissolution. Every sincere chemist admits that every reaction is attended by some unaccountable condition. The bodily changes that take place at the time when the thought-power is in the furnace of crystallization, are the outer symptoms of the inner process.

We should not be frightened away by the change, though we should try to make the path of Light smooth, to see that its fury is softened and scars removed from the receiving system.

Though we have broadly divided the process of attaining the Light under two heads, it can be received in myriad ways by people of different Samskāras. Now we should see how one can qualify himself for the reception of the Light.

The first and foremost qualification of an aspirant should be his spiritual courage. Light never dawns upon the timid. Truth shuns the cowardly. Indomitable courage to march forward and a firm determination to overcome the obstacles make the way easy and the difficulties inviting. With the burden of weaknesses on our back we cannot walk over the narrow path, we cannot complete the uphill journey. So long as we lack the courage of conviction to proclaim the truth even at the cost of life, we are not entitled to get a grain of Truth. The Truth will fly from us as a fugitive light.

The firm resolve to eradicate ignorance—physical, mental and spiritual—root and branch with strict watchfulness is the second qualification of the seeker after Light. Ignorance is the mist that hovers over the source of knowledge. It is the darkness that clouds our vision. It poisons the very fountain of our life. This ignorance should become intolerable, if we aspire at all for Light. "Many a time the frightened Bird of Bliss



fluttered with its white wings against closed windows. But we fear everything that assaults our ignorance and we depend upon door-bolts. Even when the eye perceives we call it an 'accident'. Even when ear hears, we say 'coincidence'. So ignorance should be banished with all the force at one's command.

The next qualification is the freedom of method. Light can be approached in different ways. Hence there should be no obstinate insistence on a particular method. Method is an instrument that helps the soul from without. Its selection should entirely depend on the temperament and circumstances of the aspirant. Sometimes traditional methods, not adapted to a particular case, prove great obstacles and delay the attainment of Light. The historic instance of Lord Buddha is highly instructive. For years together he insisted on the traditional method of self-torture with distressing failure. But the moment he gave it up and relieved his system, the Light dawned upon him automatically.

Sincerity of purpose and clarity of vision is another qualification. The spiritual aspirant never indulges in self-delusion, nor does he try to delude the world. He, with open eyes, accepts what comes to him and never tries to show more than what he is. Though hypocrisy is the homage of falsehood to Truth, it is an enemy hidden in one's own house that closes the doors against the Light. The Light-seeker also keeps his mind free from all prejudices. So

long as the mind is pre-occupied with self-conceited notions, Light cannot penetrate the heart. The sooner one rids oneself of presumptions the nearer is the dawn of Light.

Patient perseverance is equally necessary. One should not avoid labour and covet ease in the spiritual aspiration. Love of ease forces man to forget the higher. Bodily comforts should not become the ruling factor in life. If one subordinates his higher aspirations to his stomach, he will feed fat his stomach but starve the soul.

The last but not the least qualification is the purity of life. So long as the mirror of the heart is covered with dust and dirt, it cannot reflect the sun of Wisdom. Every seeker after truth has to purge himself of all impurities—lust, anger, greed, etc. No doubt the battle is very keen, but it has got to be fought. The passions become stronger and alluring just before the fight. The attack of *Māra*, Cupid, on Lord Buddha aptly illustrates the desperate attempts of our hidden weaknesses at the time of purge. But the very determination to attain the light dispels the strongest army of passions. When one is pure in heart, he becomes the reservoir of Light. "The pure heart of him, who has affirmed himself in full consciousness, is transformed into a mental sky with its own sun, moon and stars. Such a pure heart becomes a receptacle of the inconceivable God through the mysterious vision and exaltation of mind."

# Realization Through Love.

-BY VIDYANAND.

*The height of relation is absence of relation.*

Out of the fulness of heart the mouth speaks, and out of the fulness of knowledge love speaks. Love is the expression of knowledge. So long as knowledge is incomplete or partial, its expression too is imperfect, but as soon as it is full to the brim, it flows into love; and it is the combined streams of both that lead to the ultimate realization, which, in other words, is 'मुक्ति' (salvation).

Now to trace their history. But before we do so let us try to understand the terms 'knowledge' and 'love' in all their bearings. Knowledge is opposed to ignorance. The former means to know a thing as it really exists, while the latter means to understand a thing as it appears but does not exist in reality. Knowledge and ignorance stand so widely apart from each other that there is no possibility of any misunderstanding with regard to their respective character. The difficulty presents itself when we descend to practical regions and begin to fight, thinking that our ignorance is knowledge. The more we persist in our obstinacy, the more is the ignorance hammered into our brains. In a word, it may be said that knowledge is real while ignorance is unreal; knowledge is solid substance, the same to-day, to-morrow, for ever and permanent, while ignorance is the distorted shadow, ever-changing and ever-fleeting. Knowledge is the

basis of our existence; ignorance, of seeming appearances. Now to come to love and to understand it by contrasting it with hatred and attachment. Just as knowledge and love go together, ignorance and hatred or attachment go hand in hand. Hatred and attachment are very closely related. Where there is attachment there must be hatred also, for attachment cannot be all-embracing. It is narrow, it makes one blind, it engenders doubts and suspicions, it is full of sorrow, and except in the object of attachment there is the domain of hatred all the world over. Love, on the other hand, is wide, it gives us light, it is full of living faith. Thus there is a world of difference between love and attachment. Just as ignorance is the distorted vision of knowledge, so is attachment the distorted view of love. Now to summarise the whole, ignorance is the mother of attachment while knowledge gives birth to love; and both are as poles asunder.

Let us, now, leave the former and trace the connection between knowledge and love. We see in our daily experience that we cannot love a thing or person unless we know it. One must have either seen or heard or smelt or touched or tasted or perceived an object through the finer medium, the mind, before one can have any love for that. It is so evident as to dispense with all proofs. It is

so true that we cannot love even God unless we have heard or felt His glory through one of our senses. Now, to go a step forward. The more we know a thing, the nearer we are to it, the more we love it. Our love flows more for them who are nearer to us—nearer to our heart. Love is the creation of the heart, so all nearness and distance are to be determined by the heart. To take a very ordinary example, there are thousands of persons, men, women and children in this world, but we do not love them all. We love those only with whom our heart establishes some relation—relation of brother, friend, wife or son. Before this relation is established there is no love for them, because there is no knowledge of them. Why does one love a girl only when she is married to him? The simple answer is that now a relation has been established. All relations have their root in the heart, not in blood. History shows cases where blood relatives have fought and struck one another, being ignorant of their relations. When subsequently they came to know of their relation, they repented, but not till then. The story of Sohrab and Rustam is a graphic illustration of this fact. And this is also true that when the heart shakes off its relationship, other bases of attraction prove too weak to stand the ground. Once the tie is broken, all relations cease to exist. The attraction for house, property or relations dries up at its source. In our everyday life we notice that out of our various relations we love those more who are near our heart, irrespective of other relations. As was

clearly shown by Swami Rama in his lecture 'Happiness Within', the object of our love changes with the changes in our heart. There he traced the history of happiness and finally proved that one's own Self is the seat of all happiness and love. As our relations are intensified we are brought close together and finally when all the curtains are rent asunder, we become one. One may love his parents, his friends, his wife and children but one loves himself more than any of these. Kṛṣṇa is the beloved of all, but when He goes into the Jamuna his parents and 'sakhās' weep on the shore, and none dares jump in and be devoured by the waves of the river. It is so because we, men in general, have identified ourselves so much with our body.

Our relation or nearness or love, whatever name we may give to it, has various stages. The Upaniṣadas have broadly divided it into three stages—*तस्यैवाहम्* ( I am His ), *तवैवाहम्* ( I am Thine ) and *त्वमेवाहम्* ( I am Thou ). The first is at a distance, the second comes nearer, and the last is nearest. This is true from every point of view—the point of view of knowledge as well as mental, or even physical nearness. One has to pass through all these stages. In the beginning, when there is a void, there is neither 'He' nor 'Thou' nor 'I'; but with the dawn of knowledge we say *तस्यैवाहम्* ( I am His ) and then we always think in terms of 'His'. 'He is like this, He is like that, and so on'. I know Him, but He is not before me. I cannot approach Him directly. Gradually, as I know of Him more and

more, तत्सैवाहम् is changed into तवैवाहम् (I am Thine). Now 'Thou' is in front of me, it is nearer, much distance has been traversed. There is more of knowledge, and more of love. Sometimes there are quarrels, but they too prove love. Now I talk face to face, no medium is required. But while this is all true the fact remains that the distance is not totally annihilated. Perhaps this stage is the climax of physical love, but love does not stop here. Its consummation is yet to come. True love cannot tolerate any distance or difference. In the words of Sir Walter Scott:—

*True love is the gift that God  
                                        has given  
To man alone under the heaven,  
'Tis the silvery link, the silken tie,  
Which heart to heart, mind to mind,  
Body and Soul combines.*

Its aim is not nearness but identification. It would not rest satisfied unless it has reduced all duality into

nothingness, and there is only ONE, stripped of all foreign matter. This is the last stage, the stage of the first person, where there is only 'I'—neither Thou nor He. There is decidedly a sacredness in the first person, that is why it is always written capital, and like God, stands alone and single. The first person is the real person—the climax of knowledge as well as of love. Nero realized this oneness with his own body, like most of us; Majnun realized it with Laila only, but blessed is he who realizes it with one and all. Such a person can do more for the world than what all the world can do together. Why so? Because the whole universe is located in him, all the world force is focussed in him. In the words of Swami Rama, 'the whole world is bound to co-work with one who feels himself one with the whole world!' This idea of oneness is the height of all relations, knowledge and love. This is the realization of Self (God) through LOVE.



I know not what type of ambrosia was used to shape the two syllables *Kṛṣ-ṇa* which dancing on the tip of the tongue stimulate the desire for possession of many tongues, and entering the passage of the ears create desire for a million ears, which overpower the senses as soon as they enter the mind.

—Śrī Rūpa Goswami.



# The Glory of Mahapurushas.

-BY JAYADAYAL GOYANDKA

The vast majority of the people of this world consists of those who are merged in the enjoyments of the world. A few persons are found here and there belonging to the category of aspiring souls engaged in the attempt to realize God. But Mahāpuruṣas, i. e., those who have realized and are in touch with God, are very rare, and such of them as grace this globe with their presence are not being made use of by people for their spiritual growth and upliftment. There are two reasons for this neglect or indifference, viz., (1) lack of faith and reverence, and (2) want of capacity to recognize a Mahāpuruṣa. Faith and reverence grow either through association with people possessing these two divine virtues or through purification of the heart. The number of people possessing faith, again, is very limited, and we have no faith even in those who have got it. It is this lack of faith that is responsible for our not being able to recognize a Mahāpuruṣa.

People are generally prone to fault-finding, which makes it in the first place difficult for the seed of faith or reverence to germinate in them; and even if it does it is difficult to maintain its uninterrupted growth. The caviller will detect many imperfections even in pure and sinless souls. Bhagavān Śrī Rāma and Bhagavān Śrī Kṛṣṇa are two objects of special reverence to us Hindus, but the critic does not fail to discover flaw even in their divine character. Not to speak of the *Rāmāyaṇa* by Vālmiki, where it may be possible to discover doubtful passages from which adverse conclusions may be

drawn against the character of Śrī Rāmachandra, the irreverent and ignorant critic does not hesitate to raise doubt and controversy over two or three incidents mentioned even in the "Mānasa" of Goswami Tulasidas, who tried to avoid all doubtful incidents in the composition of his incomparable book. They say Śrī Rāmachandra killed Bāli with an arrow aimed from a concealed place without a proper fight. He cast jokes at Śūrpanakhā, Rāvaṇa's sister, and gave an exhibition of His weakness of character and want of respect for justice by abandoning and banishing Sitā although she proved her purity and innocence by going through an ordeal of fire. Moreover, like an ordinary lovesick human being, Śrī Rāma wailed and wept for Sitā when she was stolen. Similarly, these critics attribute theft, adultery and falsehood to Śrī Kṛṣṇa referring to His sports of childhood. They also level other charges against Him with reference to some incidents of His later life, for instance, his inspiring Yudhiṣṭhira to utter a falsehood, or breaking His vow of not taking up arms at Kurukṣetra and actually running like a madman to meet Bhiṣma in battle under an obsession of anger. In connection with these incidents they clearly detect the faults of falsehood, breach of promise and impropriety of conduct in Śrī Kṛṣṇa's character. What we mean to say is that the caviller does not fail to discover points of weakness even in the passionless incarnations of God, to say nothing of others. The fact, however, is that with our perverted vision and gross intellect it is not possible for us mortals to understand the implications of the conduct and

sports of the Lord. He is not subject to any law; and even if He is, that law is something beyond human understanding. When our intellect fails to grasp the inwardness of the actions of even a *Jñāni* (an enlightened soul) how can we imagine that we possess the capacity to appraise the actions of God Himself, the Lord of *Māyā*. If through our conceit we proceed to subject Him to the test of our reason, it will come to mean that the existence of God has no foundation to stand upon except our own reason. Such a God will have no claim to be called a God. Under such circumstances not a single soul can be proved to be worthy of reverence, not a single soul can be discovered in whom we can repose implicit faith.

But it should be clearly understood that it is never possible for us to grasp the inwardness of all the actions of a true *Jñāni* who is given to noble pursuits. It is, therefore, in no way justifiable to doubt the propriety of his behaviour. If through deficiency of faith we happen to notice some flaw in his conduct, an attempt should first of all be made to discover some justification for it. If that does not satisfy us, we may approach him with reverence and humility and clear our doubt by referring the matter to him. The main reason for our not being able to recognize a true *Mahātmā* is our spirit of irreverence which is nothing but a product of the impurities of our heart. While visiting a *Mahāpuruṣa* (great soul), we generally carry our irreverence with us. We make it our business to go about assessing the value of different *Mahātmās*. The pity of the whole thing is that we do not put even an ordinary physician to such tests. He may be an ignorant fool having no knowledge of the rudiments of medicine, nevertheless we do not hesitate to commit our life completely to his care. If he administers poison in the name of medicine, we put it down our throat without

demur. I do not mean to say that one should have blind faith even in an impostor. Faith should be reposed in those who are truly great; but so long as we do not come across a truly exalted soul, we may associate with a person whom we regard as a noble soul and try to assimilate his good points. Evil should not be imbibed from any source whatsoever. In the *Upaniṣad* it is stated:—

यान्यनवधानि कर्माणि तानि सेवितव्यानि नो इतराणि ।  
यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ।

( *Taittirīyopaniṣad* I. xi. 2 )

The *Guru* addressing the disciple, says:—"You should only adopt a course of action which is prescribed by the *Śāstras*, and not that which is disapproved by them; you should try to follow only our good conduct, and not that which is open to objection."

There is nothing in the world which can be compared to the privilege of obtaining the *Darśan* of a *Mahātmā* who has fully realized the truth, for the words of such a *Mahātmā* are never beside the mark. Just as a dealer carefully weighs his commodities before he supplies them to his customers and never relies on his own sense of weight, even so every word of a *Mahātmā* is carefully weighed in the balance of his heart before it is uttered. His words, his actions and his *Bhajan* ( worship )—everything is invaluable. Every activity of his body, speech and mind is full of great significance and expressive of the highest truth. Even his silence or actionless state is pregnant with a lesson for the good of humanity. It is, therefore, that his very words, the very touch of his body, the very sight of his person, his actions, his thought or remembrance, nay, even the objects touched by him are held as sacred or possessed of a purifying effect. It is the conduct of such *Mahāpuruṣas* that the Lord has advised us to follow. He says:—

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

( Gītā III. 21 )

Whatever standard of action or conduct they set up (they may not actually perform a particular action themselves, and may simply declare it to be good), people will begin to look upon it as the correct standard. Words of advice addressed by them, salutations made to them and conversations held with them, all this is productive of spiritual good. One who seeks the deliverance of his soul through the dawning of wisdom (Jñāna) should unreservedly take the shelter of such great souls. Bhagavān Śrī Kṛṣṇa has said:—

तद्विद्धि प्रणिपातेन परिप्रेक्षेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

( Gītā IV. 34 )

"O Arjuna, learn this wisdom through service and through interrogation. The wise, the knowers of truth, will instruct thee in this wisdom".

If we come in touch with such a soul and recognizing him, enjoy his company which is unfailing in its salutary effects, and carry out his instructions with as much devotion and readiness as we would show in obeying the commandments of God Himself, we can hope to be able not only to work out our own salvation but to redeem others as well. The purifying effect of association with Mahātmās is even greater than that of taking a plunge in or sipping the water of the holy Ganges. If through our misfortune we fail to meet such an emancipated soul, or to recognize him even if we meet him, the next best course would be to fall back upon the Śāstras (sacred lore) and those who are on the way to God-Realization and are possessed of the divine qualities. As the Śāstras possess a vast range and it is not possible for

our gross intellects to penetrate into the many abstract truths propounded therein, the Gītā alone may serve as a complete guide for us inasmuch as the Lord Himself has compressed in it the essence of all the Śāstras. Therefore, we should make it a point never to transgress the instructions contained in the Gītā or those of great souls even at the risk of losing all our worldly possessions. There will be no cause for delay in our salvation if we can attain this level of faith and reverence. The mother who has the credit of giving birth to such a noble son is undoubtedly a virtuous and fortunate mother.

"She alone is a true mother whose child is a devotee of the glory of the line of Raghu (Śrī Rāma)."

"That family O Umā, is, indeed, blessed, worthy of adoration by the whole world and exceptionally holy, which has the honour and privilege of giving birth to an humble devotee of the hero of Raghu's race (Bhagavān Śrī Rāma)."

(Tulasidās)

Such a Mahāpuruṣa, like the waters of the Bhāgirathi (Ganges), is himself pure and possesses the capacity to purify others. The Śāstras have glorified Mahātmās even more than the Ganges. There is a famous story related in this connection, which runs as follows:—

On one occasion Goddess Gangā, (the presiding deity of the river Ganges) approached Brahmā (the Creator) and made the following submission to him, "My Lord, numberless batches of sinners who bathe in my waters leave behind their accumulated sins of an infinite number of births. Some means should, therefore, be discovered by which I may be purified and freed from the weight of these sins." In reply to this Brahmā said, "O Ganges, you need not have any anxiety on

this score so long as there are saints on this earth. All your sins will disappear as soon as their feet touch your waters." The dust of the feet of saints really possesses such a marvellous, preternatural power that one is purified the moment he places on his head a few particles thereof. Such a devotee sanctifies even the purest of the pure—'तीर्थकुर्वन्ति तीर्थानि' (*Nārada: Bhakti Sūtras* 69). The place where they perform their austerities acquires the sanctity of a place of pilgrimage. The sanctity of sacred places is attributed to their association with saints and the activities and sports of the Lord Himself. Whatever place was used by the Lord for His habitation or by saints for their austerities, became a place of pilgrimage for the Hindus. People visit Kapilāyatana (now known as Kolayat in the Bikaner State) or the Āśrama of Bharadvāja (in the vicinity of Allahabad) on account of their association with the lives of the two great sages Kapila and Bharadvāja. Panchavati and Chitrakuta are regarded as sacred simply because of the temporary residence of Śrī Rāma in those two places. Pilgrims take so much trouble in order to be able to visit the holy retreat of Badrinath only because it carries with it the sacred association of austerities performed by the divine sages Nara and Nārāyaṇa. The remains of the rock bridge at Rameswaram have become objects of worship simply because the bridge is believed to have been built by the monkey hordes which accompanied Śrī Rāma and helped him to cross the ocean. The actions performed by a true devotee or a saint continue to receive the homage of people even lacs of years after his disappearance from this earth. The Naimiṣāranya (modern Nimsar) is honoured as a place of pilgrimage simply because saints used to assemble there for talking about the glory of God. The main cause of the sanctity attaching to Ajodhyā and the

Sarju (Gogra) river is the appearance of God in the form of Śrī Rāma in that area. The incarnation of Śrī Kṛṣṇa, again, is responsible for the special homage paid to Mathura, Gokula, Brindāban and other sacred places included in the tract of land known as Vraja. Thus all the places of pilgrimage in the world derive their glory either from the Lord Himself or from his devotees. The pride of place among rivers given to the Bhāgirathī (Ganges) is also due to its connection with the sacred feet of the Lord.

‘क्षोतसामसि जाह्नवी ।’

Gita X. 81 )

In some places devotees have been declared as even greater than God Himself. Thus it is stated in the *Rāmāyaṇa* of Goswami Tulasidās:—

"O Lord, it is my belief that the servant of Rāma is greater than Rāma Himself.

"Rāma is the ocean, (the reservoir of water), while the virtuous and wise devotees are like so many clouds, (which carry and discharge water in different lands);

"Hari (Rāma) is the sandal tree, while saints are like the breeze (which carries its perfume and diffuses it all round)."

The above statements of Goswami Tulasidās should not be interpreted as derogatory in any sense to Bhagavān Śrī Rāma; on the contrary, they go to enhance His glory all the more. Although the above statements *prima facie* reveal the glory of devotees, this glory is a derived glory, of which the source is Śrī Rāma Himself. It is exceedingly difficult to obtain the association of a *Mahāpuruṣa* of this type, he can be found only as a result of some meritorious deed. Tulasidās, again, says:—



"A saint cannot be found without heaps of merit. The association of such a saint leads to the cessation of worldly bondage."

Bhagavān Śrī Kṛṣṇa also says:—

अन्ये त्वेवमज्ञानन्तः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

(Gita XIII. 25)

"Others (namely, those who are dull-witted), though ignorant of it themselves, take to worship after hearing (of it) from others, that is, from Mahāpuruṣas who are knowers of truth, engage in Sādhanā (self-discipline) with reverence and assiduity according to the instructions of the latter. The former, too, cross the ocean of death without fail through their application to what they heard from the wise."

The glory of saints and Mahāpuruṣas has been sung time and again by all classes of sacred lore, namely, the Vedas, the Upaniṣads, the Itihāsas (viz., the Rāmāyaṇa of Vālmīki and the Māhābhārata) and the Purāṇas alike. What to speak, then, of the glory of God? It is never possible to reach a stage where it can be said that His praises have been exhausted. The greatest glory imaginable that can be attributed to a Mahātmā, or to a man of the world rich in earthly possessions, is nothing but a glory derived from the Lord Himself. The Lord Himself has said:—

"O Arjuna, whatever is glorious, effulgent and powerful (in this world) know that to be from a fragment of My splendour."

Referring to the person who cannot derive spiritual benefit from the contact of such a merciful Lord or of His devotees it has been truly said:—

"One who does not cross the ocean of birth and death even though placed in the midst of such association, that ungrateful creature of slow understanding is thrown into the state of torture suffered by men who are guilty of the crime of committing suicide."

That illustrious saint, Goswami Tulasidās, has praised the pure joy derived from the association of good souls as being above the joy of Mukti (final beatitude). He says:—

"O brother, the happiness enjoyed in heaven and the bliss of Mukti, if all that is put together and placed on one side of the scale, cannot equal the amount of happiness that may be derived from a moment's association with holy men."

He has even gone so far as to say that without Satsang (association with saints), there can be no redemption for man:—

"Without Satsang, one cannot get to hear discourses on Hari (God); without such discourses, ignorance cannot be dispelled; without removal of ignorance, strength of devotion to the feet of Śrī Rāma cannot be acquired."

A person who succeeds in knowing all the mystery and glory of the Lord through association with Mahātmās (which is unfailing in its effect) and their incomparable grace, is indeed sanctified and, crossing the ocean of worldly existence, can take even others beyond that terrible ocean.



# The Trinity of three Inseparable Companions.

-----BY LI HONG CHONG.

CHUNAR is an ancient town near Benares. It boasts of a fortress, which they say has existed for millions of years. It may or may not be so, but no one can deny its antiquity.

After the Mutiny it came into the possession of the British, and became the favourite residence of military and civil pensioners.

A few years ago three European pensioners came to live there. They were called Mr. Life, Mr. Light, Mr. Love. They lived in the same bungalow, and were fast friends. They ate, slept, and roamed together. They used to visit the hill in the south of the town beyond the East Indian Railway station. And as far as the memory of the native gentry is concerned, they were never seen apart from each other. They had a liking for Hinduism; but no Hindu ventured to convert them.

To the three Englishmen the denial of conversion was a sore pain; and, heart-felt as it was, they left the town residence, and built a solitary cottage on the top of a hillock, and were now and then seen there in their morning and evening ramblings.

Once a *Yogi* met them, and it is said that he taught them something of his mystic science. It converted them into marvellous beings. They were happy like birds, and used to help and direct the stray step of the sojourners,

in their diversions. This they regarded as their duty.

Years came and went. Though they did not become Hindus, yet the idea of conversion did not leave them alone. As fortune would have it, a Hindu priest, hearing the fame of these foreigners, came to pay a visit to them. They were still inseparable companions. The Hindu priest entered into conversation with them, as if they knew nothing of religion.

Mr. Life said, "The Hindus will not teach us anything at all. I simply know how to live and do not fear death."

Mr. Light reflected, "I know something of Hinduism, but I am not conscious of knowing anything at all."

Mr. Love exclaimed, "I possess the faculty of love and pity, and lead those to the right path who are led astray in the zigzag tracks of these hills."

The Hindu priest felt amazed at their simplicity, and thought them as ignorant simpletons. Nevertheless, out of pity he taught them Sanskrit Mantras, and admonished them to repeat and recite them every morning and evening.

The Mantras were in Sanskrit, of which the English were quite ignorant. The priest left on pilgrimage to a famous temple, which is situated somewhere on the lofty hills, at a distance of some twelve miles or more. He ascended the hill

and in the meanwhile the Englishmen forgot the Sanskrit Mantras entirely. They could not master the lesson. In their anxiety all the three rose high into the air, and overtook the priest, saying "Sorry, we forgot the incantations you taught us. Please instruct us again."

The priest saw them descending from above, and was thunder-struck. He said, "You are better than thousands of us. You require no teaching; for we are theoretical, whereas you have unknowingly reduced our theories into practice."

Life, Light, Love find their equivalent expressions in the Sanskrit words *Sat*, *Chit*, and *Ananda*. *Sat* is Beingness, *Chit* is Knowingness, and *Ananda* is Blissfulness.

Veritably existence, wisdom, and happiness imply Life, Light, and Love.

They live together; where there is Life, there and even then you find Light and Love associating with it. Similarly, where there is Light, there you would see that it is accompanied with Life and Love. In the same way, where there is Love, you would observe that even there its constant comrades are Light and Life.

None of these exist apart, and none can separate one from the other. Try to do so, if you can, and your attempt will prove a failure. Three in one and one in three. This is the Hindu Trinity.

They live in harmony always, and harmony is the salt of existence. It is spirituality, and spirituality is nothing short of harmony, peace, good-will, and unity. It is truth, and truth requires practice and no theorization.

## The Mother of Time.

Out of an infinite ocean  
 Time arose;  
 By his shore with a thunderous motion  
 That Splendour flows.  
 Here is one shell of Its bringing  
 Cast on the beach;  
 Held it and hark to the singing—  
 Eternity's speech.  
 Flotsam and jetsam of Oneness  
 Unbaffled and free,  
 Spurring Time to remember his sonhood,  
 His mother—the Sea.

—Arjuna.





## The Kalyana-Kalpataru.



Sri Sri Mahasaraswati.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

**He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.**

—*Bhagavadgītā VI. 30*

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सं उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।  
उतो त्वस्मै तन्वं विसस्त्रे जायेव पत्य उग्रती सुवासाः ॥

O Mother ! It is through Thy grace that people speak, through Thy grace they discriminate between good and evil, through Thy grace they prove Thee to be Delusion, but none can properly know Thee. Although seeing they see Thee not, although hearing they hear Thee not. He alone on whom Thy grace descends as a vision of Thy Form can see Thee.



# Odes to the Mother Divine.

~~~~~BY KSHITINDRA NATH TAGORE.

THE WRECK

Mother! What Thou gavest me at the dawn, and what have I brought to Thy feet at the eventide of my life! Incessant streams of hot tears are gushing out of my heart. I do not deserve to be given even a seat at Thy feet. Let me with a penitent's heart stand at a distance from Thee. Let my sins and transgressions be washed out with my tears of repentance. What a nice vessel of a beautiful body with the sail of a noble mind attached to it, didst Thou give me to ply between Thy Self and mine. But now I have brought to Thee the self-same boat with hundreds of holes on all its sides, through which pours in only the salt-water! The sail has been torn to shreds. In this evening of my life, when I heard Thy tender call in quest of me, I could not but come to Thee anyhow even with this shattered boat and tattered sail. I have come all the way weeping for very fear and shame. How many hundreds of Thy children have come to Thy house and are rejoicing. My joy have I left behind. If however Thou dost again with a smiling look allow me to hold Thy blissful feet on my breast, I shall come dancing, and stand at Thy feet with my heart full of joy and hope.

ON THE LAST DAY

When the work of my life comes to an end, and there is nothing to

tie me down to this earth, besmear my body with the dust of Thy holy feet, which will be the only raft to take me across the ocean of life. All my pride has been humbled and all my arrogance broken down. I see every moment that neither pride, nor arrogance, nor conceit can stand against the grip of grim Death, who takes all these away in the twinkling of an eye. When I come to think now what a fool I had been to consider myself as Thine equal in knowledge and wisdom, I cannot but laugh at myself and my head hangs down in shame and in sheer contempt for my conceit. Puffed up with inordinate self-conceit, I went many a time against Thine injunctions, and what harm I have thus done to myself cannot be undone. What however gives me the greatest regret is the thought that by my evil ways I have given great pain to Thee. This inclines me to break my ribs with the hard blow of a stone and to embrace death. Standing now on the very shore of the sea of the world, I recall my deeds and I am burnt by the fire of repentance. Mother! O Mother! forgive me for all my trespasses and be gracious unto me. It would make no difference to me whether my friends and relatives bemoaned my departing this life or not. But it would mean certain death to me, if I was deprived of the privilege, whether in this

world or in the next, of receiving the dust of Thy feet, which alone could save me from sure destruction.

AT THE LAST MOMENT

Mother! The time for my great departure from life is near. Death is facing me. From the song that rings clear, unbidden, on the harp of my life, it seems to me that its tune is not of this, but rather of the other world. From the far-off golden temple of Thine reach my ears soft and sweet the faint notes of the tune, which makes me pant for going to Thy temple. My one thought and sole aim now is how to reach the temple, which has made me forget all my weal and woe, all my griefs and sorrows. Millions of Thy children in their gladness of heart are on their way thither in boats of varied hues. Meseems, their smiles of joy like so many white jasmine flowers are going to be offered at Thy feet. I have gone mad to reach Thee somehow, even going after them all. Would that I could take my heart as an offering to Thee, by scraping it out with a knife or even in a broken state by breaking it into fragments with the blow of a stone, with the hope Thou wouldst then take pity and soothe it with Thy loving hand. I know not how I could bear staying away from Thee for so long. I now realize, what a barrier of oceanwide distance have I created between Thee and me. I am sitting in my dark hovel on this side of the ocean. Although my heart pants for Thee, I dare not take to Thee this shattered vessel of mine.

It is I who lag behind in the hope that Thou wouldst after all carry me across the ocean.

LIFT ME UP ON THY BOSOM

O Mother mine! I have gone mad longing to be taken up in Thine arms. Thine other children do not show any the least eagerness to be so taken in Thine embrace, yet Thou dost take them up on Thy bosom and shower endless loving caresses on them. Whereas to me who is waiting panting here to receive only so little of Thine affection, strangely Thou dost send instead blow upon blow of misery and affliction. For Thee I have cast to the winds all the joys and pleasures of this world. Methought I would by doing so be able to pass my time happily at Thy feet day and night. I beseech Thee, lift me up to Thy bosom even though for once, and do not let me die in burning pain from the thorns of this world.

MAD AFTER THEE

Mother! What is this hut enveloped in darkness where Thou hast left me? The days are fleeting, and I am getting weaker and weaker from day to day. My one desire now is to sit at Thy feet all the while and listen to what Thou hast to say. I know that there is nothing here to be afraid of, as Thou hast left me at this desolate place. Even then I pray, do not keep Thyself aloof from me at the last moment, when the work of my life in this world would come to an end, but see that the harp of my heart never ceases to ring with Thy name. Let me be

mad after Thee to the last moment of my life, the same as I am now. I have given up all for Thee. It is now for Thee to see that I am not left at the last moment of my life deprived of Thy smiling face. Neither death nor sorrow dares to touch me because of my devotion to Thee. In Thy name I have cast aside all fear and all shyness. Grant me this benison that I may always walk on the straight path as defined by Thee and so may not meet death from the poisonous stings of thorns by setting my feet on the wrong path.

STAY AND PAUSE

In this fine morning to-day, in what wonderfully resplendent form Thou dost appear before me! I am blessed to-day. What peace and bewitching splendour shine on Thy face. Mother, O Mother! stand—stand before me even for one moment and let me at this sacred moment bow to Thee with a reverent heart. Thou didst hold this Thy child at his birth, when he was weak and helpless and could not move about—what a day of joy and happiness it was for him. Thou with Thy gracious face saturated with beatitude didst gaze at me and smile pleasant smiles without ceasing, and so did I also smile with my gaze fixed on Thee. I know that Thy love and strength gave me through the mother's milk the energy and strength to make me fit for world-conquest. At that budding time of life how happily I used to walk about in Th company. And to-day—at this eventide of my life I am roaming about in Thy quest

from one cremation ground to another! I wonder how Thy august beauty and Thy world-preserving love become manifest to me even through the all-engulfing smoke of these sky-kissing flames of funeral pyres. My eyes are dazzled at the incomparable light Thou hast shed over the blue-bedecked firmament bespangled with numberless suns and moons, stars and planets. What fascinating power the light has that I cannot turn away my eyes from it! Whilst looking at the heaven, I know not whither—to what depth of eternity I am taken! It is really a surprise to me that amidst the changeful hundred and one turmoils of this world, and in the restfulness underlying all the hubbub of a cremation ground, do I find Thee nigh unto me.

IN THE WORLD

I have roamed about for long amidst the clamorous din of the world's workfield, but nothing good have I found in that. When the fire burns anything with its own heat, it leaves ashes behind. The fire of my arrogance by its inherent heat has burnt out my life and reduced it to ashes. If Thou canst now, do Thou infuse new life into those ashes by sprinkling holy waters of bliss over them. In quest of peace and bliss have I run hither and thither like a mad man, but alas! bliss and peace have I found nowhere. Mother! if Thou hast any desire to save Thy child, come then, O come near unto me and let me lay at Thy feet this my head bent down by the weight of troubles and sorrows.

How beautifully the stars sparkle in the sky! Meseems, through those stars, it is the eye of Thy loving and smiling face that casts a beautiful and blissful look at me. Couldst Thou but know in what depth of eternity I lost myself whilst gazing into Thine eye, Thou wouldst surely have thrown Thyself within my clasp. I have none else besides Thee to call my own. How then couldst Thou keep Thyself away from me? Thy name rings in my heart for ever and ever. How sweet is its music! Whatever paeans of praise about myself I sought to sing, it all went wrong, and became discordant. Whilst playing the tune on the harp, its strings even broke. When I began to sing again to Thy name, I got back my lost treasure, my peace of mind. Do not abandon me now. When Thou art near, music gushes out of my heart from all sides. Mother! O Mother! Thy separation I cannot bear any longer. Give me room, ever so little, on Thy lap. Let me get peace and rest by laying my head on Thy lap and shedding hot penitent tears.

INSEPARABLE UNION

Mother! I have committed many a transgression against Thee. Whatever I have done, I have done and surely they cannot now be undone. Thou must now forgive me for all those my trespasses. Forgive me and let me have a little peace by sobbing aloud with my face hidden in Thy bosom. Wouldst Thou give me peace or wouldst Thou disown me as Thy child and drive me to

revolt against Thee? I implore Thee, do not torture me any further. Consider for a moment, had we changed our places, if I were Thy mother and Thou my child, what pang Thou wouldst have not suffered in my condition? Could I remain still for a moment, when Thou wouldst be suffering agony? Never, O never, I realize full well that to be staying away from me distresses you much; I am at a loss to understand, why dost Thou then keep Thyself at a distance from me. Would that at sometime or other we changed places, Thou being my child and I Thy mother; I played hide-and-seek with Thee and Thou didst try to find me out by calling me aloud as mother, O mother. It is then that Thou couldst realize in the core of Thy heart the distress that a child suffered at losing the sight of his mother. There is an eternal and inseparable union between Thee and me. Do not tarry any longer, but lift me up in Thine arms and let me cool my heart in Thine embrace.

SHATTERED LIFE

Thy smiling face has not cast even a kind look at me. Turn Thine eye at least for once towards me and see how misfortunes in battalions have surrounded me like a sea of dark clouds. I am Thy very poor and lowly child. It is beyond my power to overcome these misfortunes and reach a safe haven. In sickness, in sorrows, and in difficulties, to whose doors shall I turn my feet except Thine? Let me but realize that Thou art always at my elbow and

all my dangers and difficulties will vanish in no time. Because I do not realize as much, I become so restless and so much pain and torment overcast my mind. How many new faces flock to me now. But when my work in this world will be finished and I shall be busy in getting ready for the other world, there will be none else near-by except Thee to help me. Why dost Thou then keep away from me? My life has been scorched by sins and afflictions. It is the strokes of Thy loving hand over the whole body that can alone drive away the severe pain.

AT THE LAST MOMENT

To see Thee standing near-by has made my birth crowned with success, the end of my life attained and the meaning of my ailments and afflictions completed. Have I become infirm for sin, and afflicted with sorrow and disease and distress? Be it even so. Why it is through these that to-day even at the last moment of my life I have been able to get the proud privilege of laying my head on Thy lap. Even when I had been lying unknown in Thy womb, Thou didst think it fit to have the heart-enthraling name "mother" engraved on my heart. Once Thou art called by that name, all distresses and dangers, all despair and sadness vanish in the twinkling of an eye. I am steeped in bliss with that name. Take me, take me, O Mother! on Thy bosom and let me forget all distress and dread, all calamities and misfortunes. Let me have even for once a restful sleep with my head resting on Thy lap.

This Thy naughty child heeded not Thy precepts and set his foot on the forbidden path. He has thus got himself bruised all over and has lost the joy and happiness of his life. Now at this last moment I have come to seek shelter with Thee. Do not drive me away to a distance. I am Thy child, however poor and lowly I may be. I have been deserted by all. And now, if I should be deserted even by Thee, I could see nothing before me but a void—a great void for me. I do not hanker after wealth, nor do I care for the pleasures of this world. All I want is for Thee to be gracious unto me and with a smiling face to pour peace into my heart now burning with the fire of affliction.

THE SELF-EFFACED

Mother! When Thou wert very near me, I could not discern Thee at a distance, and when Thou wert away from me, I could not see Thee near-by. But to-day I feel Thy presence everywhere equally both near-by and in the distant starry sky. To-day the sweet music of Thy name wells out of the innermost recess of my heart, as well as it reaches me resounding from every one of those stars and planets I have lost myself in that music. Mother! Thou seest through what dire misery and affliction have I been passing my days. Each moment seems to hang heavy and to linger on. Besmear my forehead with a little of the ashes of Thy peace-compassing sacrifice and let that lead me to victory. Sprinkle on my head a few drops of Thy holy rest-giving sacrificial water and

let that quench the unbearable agony and misery of my heart. Up till now I did not care to depend on anyone but my own self. But Thou wert always near me as Thou didst know me to be very weak in reality. I used to think then too much of myself and did not realize that it was Thy strength alone that kept me strong. I have now come to see how wretched and weak I am. My "self" has now perished and merged itself into Thine. I have now become care-free. Henceforth it devolves on Thee to see to whatever concerns me. I shall do nothing but attune the string to Thy name on the harp of my heart. Whenever at the end of the day I should find a little leisure from the noisy workshop of the world; when in the stilly night the heaven and the earth, swayed by the same spirit, would gaze at each other, soundless whispering voices would then come from Thee and possess my heart. I would listen to these with rapt attention and would gaze with winkless eyes at Thy soft and tender eye that peeps through those stars. It is then that Thy sweet name would resound on my one-stringed harp in notes never heard of before. I should lose myself as well as those nigh to me in the depth of that music and from all our eyes tears of joy would trickle down in unending streams. Let the music of Thy name gush out in all that I say and in all that I sing. Let streams of rest and peace wash out all the tumult and woes of my life.

ON THE OCEAN

With Thy name, I have launched this my shattered vessel on the great

ocean. Let me see whither it leads me. Why hast Thou become so cold and distant unto me? How Thy hundreds of children bedecked in beautifully gay attire are rowing their handsome boats with smiling faces. Why hast Thou cast me of all on the sea of misery and poverty, so that I could not have even small repairs done either to my shattered boat or to its tattered sail. Thou hast called every one, but alas! me Thou hast not called even for a moment—no, Thou hast not even deigned to cast, for once at least, a kind look at me. I wonder what serious offence have I committed against Thee? All Thy children are on their way to Thy abode and are the recipients of Thy loving caresses. But I would not be coming to Thee to receive Thy caresses, unless Thou wouldst call me. To Thy other children, Thou hast given buildings illumined with lights; whereas to me Thou hast after all given a broken hut filled with the darkness of misery and poverty. I know not what offence I have committed against Thee, for which Thou hast thought it fit to mete out to me this heavy punishment. Be that as it may. It is Thou who hast after all given me the afflictions and poverty and I am happy with them—even the humble hut is welcome to me. Let others enjoy hundreds of small lights in their petty houses and let them find pleasure in the small talks and trivial amusements of the world. I do not hanker after any of those trivialities. I should remain content to sit in a corner of the hut and gaze at the

open blue sky for a glimpse of Thy smile in those stars. When I shall be tossed about in great unrest, I shall drift away on the limitless ocean in my shattered raft with the shred of a sail set upon it. I know—nay, I am sure O Mother! Thou wilt not let me be drowned. It however matters little even if I should be drowned. It would indeed be my extremely good fortune, a privilege,

as then I should have an opportunity to lay myself in Thine arms on the soft bed of eternity, and it would not be possible then for Thee to keep away from me. I should then have peace by shedding unknown to Thee a few drops of tears of joy with my head on Thy lap. Wouldst Thou be aware of my shedding such tears? Perhaps Thou wouldst not.



Shakti.

—BY SHAMBHOO NATH.

The first nine days of the second half of the moon in the months of Āświna and Chaitra, commonly known as the *Navarātra*, have an extraordinary importance for an average Hindu without any distinction whatsoever. Although the demonstrative part of the festival has much worn out on account of the impoverished condition of the people of this country, its spiritual significance has remained intact and would assuredly remain so till the end of time. What, then, is this *Navarātra*, and what is its spiritual significance? Those who believe that it is only a period earmarked for the offering of prayers and worship to the Universal Mother, the ŚAKTI, seldom emerge out of the stereotyped rituals to understand the inner spiritual significance. To some *Navarātra* appears only as a festival of the Śāktas, while others believe that it is nothing but an anniversary celebration of the superstition handed down to us by our

ancestors. All these conceptions are products of loose thinking based on ignorance. To understand the inner significance of the celebration, it is necessary, first of all, to know what *Śakti* is, and what *Tattva* is, the question of prayer and other rituals being only one of secondary importance.

Śakti and *Śaktimān* are two correlative terms which in the matter of realization are mutually inclusive. As no correct conception of fire can be formed without reference to its properties of burning or heating, so no idea of God can be obtained without recognizing the *Śakti* side of Him. The sum-total of the latent potentiality of God is known as *Śakti*. It is this power that expands Itself into creation according to the will of the Lord or Master of creation. The infinity of Universes are only Its manifestation; that is Its creative aspect, whereas *Pralaya* or dissolution is Its destructive aspect.

In other words, collect the total energy of the universe and you know what is *Śakti*.

The worshippers of Śiva or Śaṅkar designate *Śakti* as Mahakālī, or Durgā or Pārvatī; the devotees of Viṣṇu worship the same all-permeating force as Mahālakṣmī, and the worshippers of Brahmā know Her as Mahāsaraswatī, Brahmāṇī or Gayatrī. The sages see Her in the variegated rays of the sun, in the serene effulgence of the moon, in the beauty of the flowers and in the melody of the birds. She is the spirit in poetry, sense in prose, meaning in words, melody in music, colour in painting and skill (*Kalā*) in the fine arts. It is this all-pervading deity that the Hindus invoke and worship during the *Navarātra*. It is this *Śakti* which creates, preserves, or destroys the universe. These three functions are assigned also to the Hindu Trinity. It is, therefore, the same *Śakti* which individually carries out the Divine Will. This is how one can see unity in diversity, and diversity in unity.

The three forms of *Śakti* responsible for creation, preservation and destruction are known as *Ichchhā-Śakti*, *Kriyā-Śakti* and *Jñāna-Śakti*. Although manifestations of one and the same energy, these different forms are conceived in order to bring out and emphasize the differences of functions they have to discharge. There is, however, no conflict in their operation. Preservation is the necessary adjunct of creation, and when this is outgrown, and stagnation seems imminent the

stage of destruction commences, which is, again, only a prelude to the process of creation and preservation. This is how the Universal Mother performs Her task of evolution and involution.

It may, however, be argued that Universal Motherhood being the main characteristic of *Śakti-Tattva*, the conception of Goddess Kālī, besmeared with blood, and with a necklace of human skulls around her neck, should be something revolting and incompatible. But, as a matter of fact, it is not so. Kālī has no such appearance in reality. Her love and affection as mother is incomparable. It is only while She plays the role of destruction in order to advance the spiritual evolution of Her children, that She excites Herself and assumes a ferocious appearance. This She does to kill the forces of reaction that retard the progress of Her creation. She destroys such enemies of human progress relentlessly only to accelerate the process of creation and conservation. As we cannot ascribe cruelty to a surgeon for performing an operation on an ailing patient, we cannot similarly see cruelty in the destructive role of the Mother. When a goldsmith puts the costliest metal into his burning oven and hammers it on the anvil, he does not do so with the purpose of deteriorating it, but to make it purer and more impressionable. Unfortunately, however, some evil practices having crept into our rituals, our *Upāsana* has become a butt of general contempt and ridicule. But that does not affect the truth that lies behind *Śakti* or its *Tattva*. Worshippers are

dependent on Her mercy, but She is independent of their belief or disbelief. If people refuse to believe in the Sun, the Sun will not cease to exist, plunging the world into stygian darkness. Our disbelief as well as our vices, therefore, retard our own progress, and it is for this reason that we have to bow down before the Mother and pray to Her incessantly to give us insight and strength to see through the evils that dominate us and shun them. It is for this that we invoke the blessings of *Śakti*. Just as a mother cannot afford to see her child suffer from misery and affliction and hastens to its rescue when it helplessly cries for her assistance, similarly, the Divine Mother ŚAKTI promptly takes out Her devotees from the slough of degradation. The *Navarātra* is the period which should be seized to propitiate the *Śakti* whom we have antagonized by our misdeeds. It is time that we realize our glorious heritage, and the purity and truth behind our ancestral beliefs. Then and then alone can we enthrone Her in the sacred sanctuary of our

hearts and retrieve our lost position in the world. This alone can make us pulsate with a new life. The epicurean theory of 'eat, drink and be merry' has no place or sanction in the *Upāsānā* of the Mother. There is nothing so certain to drag us down to the horrors of hell than this absolutely selfish view of life. *Himsā* (killing for sacrifice) also has no place in *Upāsānā*. The surest and the easiest method of pleasing *Śakti* is the cultivation of the idea that every woman of the world without distinction of caste, creed, colour or religion, is but *Śakti* Herself and has to be worshipped like the Mother. Let us develop this belief and we shall realize a power within ourselves, which will be irresistible. The best form of worshipping ŚAKTI consists in worshipping our own mothers and sisters and protecting them from the trials and allurements of the world. This is a form of *Upāsānā* which in spiritual value is higher than the highest rituals of the Tāntrikas.



A Muslim's Sri Radha.

BY RAIHANA TYABJI.

Some days ago I received a request—nay, I might say a command—from Maharaj Śrī Prabhu Dattaji Brahmachari to write something about Śrī Rādhā. I was horrified! I know nothing whatever about Śrī Rādhā. I do not know Sanskrit; I have read no Indian scriptures save Śrī Gītāji in the translation; I have no chance of meeting anyone who might give me any authoritative knowledge about Her, and, I am sure, am too ignorant to understand the matter even if it were explained to me. Without knowledge, Bhakti, learning or experience, who am I to write on such a deep and mystic subject, and what am I to write? Nevertheless, my deep love and reverence for Śrī Maharaj will not allow me to refuse him anything he might do me the honour to ask of me. In all humility of spirit, therefore, I pray that He, who has sent me this command through Śrī Maharaj, will give me also the strength to fulfil it. Whatever I write must, of necessity, be written in a detached way, as (although I do not like to say it) an outsider; my thoughts and impressions must be individual and personal, and I can claim no authority for what I think and write—neither that of the *Vedas* and the *Purāṇas*, nor that of a Guru. This is one of the reasons why I have called this article “A Muslim's Śrī Rādhā”.

“A Muslim's Śrī Rādhā”: To the unthinking and the superficial

this might sound contradictory, if not absurd. Nevertheless, what can be more natural, indeed more inevitable, than that Śrī Rādhā should belong, in a peculiarly tender and intimate way, to Muslims? A “Muslim” is one who has accepted Islam, and “Islam” means utter submission and self-surrender to the Lord. Nowhere, so far as I am aware, is it said in the *Quran* that to be a “Muslim” one must be born in a “Mussalman” family. One who loves the Lord, obeys all His Commands, follows the prescribed paths; who has faith in all His apostles and makes no distinctions between them, and who submits himself completely into the Hands of the Lord,—or who, at any rate, tries sincerely to do all these things—is a Muslim. By this rule, Śrī Rādhā may be looked upon as a most perfect ideal and example for all “Muslims”, for She is Bhakti and self-surrender Incarnate. To say “A Muslim's Śrī Rādhā,” therefore, is to give a great part of my conception of Her and Her place in Śrī Kṛṣṇa's Līlā, in a sentence.

How have I come by this conception? I have heard and read many and most puzzlingly conflicting reports about Her. I have no means of knowing which are true and which false; which arise from ignorance, which through enmity, which through mere poetic fancy, and which through true knowledge or experience. My only guide in this labyrinth of clashing

opinions must be my love for Śrī Kṛṣṇa (such as it is), and my faith in Him. Meagre qualifications? May be—but I am not daunted, nevertheless. For I feel that love and faith may be no bad guides to the Blessed Feet of Śrī Rādhā. Is She not Herself the Incarnation of Love and Faith? Had She been a mere intellectual conception, a mystic abstraction, a focus for the glowing art of poets, or a problem for scholars to rack their brains over, I should never have dared even to think of Her. But Śrī Rādhā being Śrī Rādhā, I venture to think that a loving heart might approach Her, unhindered even by an utterly ignorant mind.

What, then, have I heard about Her?

- (1) Śrī Rādhā was the principal Gopī in Brindāban.
- (2) Śrī Rādhā is a symbolical myth, born of the mystic fancy of poet-sages.
- (3) Śrī Rādhā was the greatest Bhakta of Śrī Kṛṣṇa.
- (4) Śrī Rādhā was an immoral young milkmaid who, enamoured of the beauty of Śrī Kṛṣṇa, thought nothing whatever of disregarding all the laws of chastity and womanliness, and calmly and consistently deceived and betrayed her husband.
- (5) Śrī Rādhā had no husband.
- (6) Śrī Rādhā was the Guru of Śrī Kṛṣṇa.

(7) Śrī Rādhā was a vain, capricious coquette, who enslaved Śrī Kṛṣṇa with Her beauty and led Him a dance as undignified as it was un-divine.

(8) Śrī Rādhā was the Śakti of Śrī Kṛṣṇa, and lastly,

(9) There are many students of modern psychology who would have no hesitation whatever in saying that Śrī Rādhā was a perfect and pitiable example of a woman driven utterly hysterical by an uncontrollable and unfortunate passion.

Let us take the criticism first:—

Is Śrī Rādhā a symbolical myth? If so, the Gopīs also must be taken to be symbolical myths, and the Brindāban Līlā then turns into a mere allegory. Then what becomes of Śrī Kṛṣṇa, of the Śrīmad Bhāgavata, of the Mahābhārata, and of the ancient prophecy (or prophecies) regarding Śrī Kṛṣṇa and His Līlā? With the falsification of Śrī Rādhā, Śrī Kṛṣṇa and all the glorious philosophy built up about Him crumble into mystical dust. And are we then to suppose that all the Bhaktas, past and present, suffered from folly and delusion, and that their glowing and transforming experiences of a Living, Loving Kṛṣṇa were but the dreams of opium-eaters? No. Neither my heart nor my brain will accept this hypothesis. I reject it, therefore. I believe that Śrī Rādhā is living and real.

Was Śrī Rādhā an immoral young milkmaid, merely, lost to all senses of purity, shame and self-respect? No. No. Impossible! Had she been such an one, how would she have achieved oneness with Śrī Kṛṣṇa in the first instance? Śrī Kṛṣṇa is divine, and only the pure in heart may attain Him. Śrī Kṛṣṇa came to uplift humanity, not to degrade it. To enter that Holy Presence is to be cleansed of all weakness and impurity. Desire and Passion are movements of the lower nature. What place is there for the lower nature in one who has attained nearness to the very Highest? In short, this notion of Śrī Rādhā strikes me as the most loathsome type of blasphemy, for to believe Śrī Rādhā weak is to strip Śrī Kṛṣṇa Himself of divinity. Saints, sages and Bhaktas of all grades worship Śrī Rādhā as the very goal of spiritual effort. Could they hold Her up as an example if She were less than the very Highest? "Yes", it might be argued, "they might—in order to white-wash Śrī Kṛṣṇa." Since my heart rejects the idea of Śrī Kṛṣṇa needing any "white-washing" (if He did, He would not be Śrī Kṛṣṇa) this whole argument appears to me not only frivolous but poisonous. I will have none of it.

As to "betraying" and "deceiving" Her husband, the thing seems on the face of it ridiculous. No Bhakta can ever betray or deceive any one. It is utterly against spiritual psychology.

Śrī Rādhā was unmarried. I do not feel it matters at all whether Śrī Rādhā had a husband or not.

But if She had, I am certain that She must have been a perfect wife. For what is the use of spirituality if it does not enable one to perform all one's duties in the best possible way? If, on the other hand, She had risen to such spiritual heights as to be above all ordinary duties and responsibilities, the question does not arise.

Śrī Rādhā was a vain, capricious flirt, and Śrī Kṛṣṇa a moral weakling, apt to lose his head over every pretty face! What a wonderful idea! And yet this is the kind of opinion I have heard people express in all seriousness, most often by implication, hints and innuendos. I can only say that if this is their opinion of Śrī Kṛṣṇa, the sooner they stop taking His name the better, for their tongues are not fit to utter It. It is better to keep silent than utter such degrading folly.

And now the last—Śrī Rādhā was a sense-maddened hysteric! I would pass this over with a laugh, if I were not conscious of the hold this pernicious idea is getting over modern minds that spiritual "Bhāvas" are nothing but a form of hysteria. Nevertheless I do not know how it is to be combated. Those who have never experienced these ecstasies and exaltations cannot possibly discern the difference between them and outbursts of nervous disorders, (in many cases the outward symptoms of both bear a startling resemblance),—while those who, through personal experience, have come to understand the difference, cannot possibly explain it.

It is a thing that can only be *experienced*, never explained in words or understood by the intellect. Argument and discussion, therefore, are useless, as we have found ourselves when confronted with the wide-spread idea that Lord Muhammad was an epileptic ! It is as impossible for *me*, however, to believe that Śrī Rādhā was a "hysteric" as that our Blessed Prophet was an "epileptic". On the other hand, I cannot help saying here as I have often enough said before to clever sceptics—that if hysteria or epilepsy can turn one into a saint or a prophet, why, the more one suffers from either, or both, of them the better ! Let us all, for God's sake, turn into hysterics and epileptics, and end at a stroke, and for ever, this vicious circle of Light and Darkness, of knowledge and ignorance, of pain and pleasure, of delusive hopes and corrosive despairs !

And now we come to the illuminated side of the picture.

Śrī Rādhā was the greatest Bhakta of Śrī Kṛṣṇa, undoubtedly. My heart accepts that without the least hesitation.

Śrī Rādhā was the Guru of Kṛṣṇa. Now, here is an intriguing idea ! I ask myself—is this possible ? Had Śrī Kṛṣṇa anything to learn ? Had Śrī Rādhā anything to teach ? And if so, what ? One thing, and one thing only, occurs to me, and that one thing the most important, since without it the complete union of the soul with the Oversoul becomes impossible. And that one thing is Bhakti. Bhagavān, being

Bhagavān, must lack Bhakti, since what power, higher than Himself, can inspire it in Him ? And yet, He elects to be the Bhakta of His Bhaktas—the Greatest and First of all Bhaktas ! He must learn Bhakti then. And from whom is He to learn it if not from His Bhaktas ? They alone can impart this thing to Him—the only thing they possess ! Śrī Rādhā, the greatest of His Bhaktas, was alone fit to teach Him the lesson of Bhakti—of utter and ecstatic self-surrender. She *first* gave herself wholly, and *then* got Him—the One Alone and Immaculate ! She *first* renounced all power, and *then* conquered Him—the Almighty, the Invincible, the Unconquerable ! She ceased to be herself, and became Kṛṣṇa—whereupon Kṛṣṇa automatically became Rādhā also—the very soul animating her body ! Indeed, indeed, who, who more fit than Rādhā to become the Guru of Kṛṣṇa—and therefore of all creation ? Is it not perfectly right and proper, then, that She Who voluntarily became less than a speck of dust should have achieved a rank of such dizzy height as to have Her name not only coupled with Śrī Kṛṣṇa's, but even uttered before His ? It is always "Rādhā-Kṛṣṇa", never "Kṛṣṇa-Rādhā". Yes, the Guru must come first, the Śiṣya after.

And lastly, Śrī Rādhā is the Śakti of Śrī Kṛṣṇa. This is a conception difficult for an ordinary Mussalman mind to understand, I think. I have often tried to understand it, but been either puzzled or dissatisfied—frequently both. Does it mean

that Śrī Rādhā is merely an incarnation of some power of the Lord, and not a human being in Her own right ? This leaves my heart unsatisfied. She immediately becomes so superhuman as to be positively unhuman ! She is not only Divine—She is too Divine ! I can admire Her, I can stand in awe of Her, but I cannot feel with Her any link of humanity, any bond of human, intimate love. She becomes for me a Beautiful Shadow. She is no longer a woman—not even the most perfect woman. This cannot satisfy me, for I am not an advanced mystic—and yet I dare to long for Śrī Rādhā and to want Her *now*, even now, while I am weak and ignorant and gross, and with no visible hope of ever being better. Let Her be my Ideal, but let Her be a warm, Living, Breathing, Loving Ideal ! Let Her be Divine enough to inspire and uplift me, but not too Divine to be utterly and for ever beyond my grasp !

My heart has spoken. Shall I listen to it ? Shall I comfort it by believing that Śrī Rādhā was, after all, flesh and blood, bonafide human being only, one who had reached the highest stage of spiritual attainment ? Shall I think Her a link between Bhagavān and His Bhaktas, partaking at once of His Divinity and their humanity ? Dare I think of Her as a Bond between the Creator and His Creatures, drawing Him down to them, pulling them up to Him ? What an attractive, what a satisfying idea !

But hush ! something speaks within me. Something that is deeper than

the intellect, subtler than the imagination. It must be heard, for it seems to speak with authority. "Pause", it says "and think. Thou hast come thus far—now go farther. Think of Śrī Kṛṣṇa, and think of His Līlā, and remember that Śrī Rādhā was His Partner in that Līlā ! Kṛṣṇa is Divine; His Līlā is Divine, can His partner be an ordinary mortal ? Can she, indeed, be a 'mortal' at all ?" No, it is true. Strange, new ideas come into my mind. Brindāban takes on an unearthly beauty; the moon shines with a splendour that is more a glow of spirit than the illumination of matter; the dancing Gopīs—what and who are they ? Why are they transparent, translucent, and formed like humans, yet of an ethereal substance that has nothing in common with human clay ? and Śrī Rādhā !.....

Through the clamour of my emotions I catch a glimpse of something beyond all power of description. Something so magnificent, so breathtakingly gorgeous, that the mind reels, the breath stops, Language herself is stricken dumb. Great meanings flash into my mind,.....

But enough. I can say no more. Śrī Rādhā may be anything. It has ceased to matter. I only know that She is utterly Divine and utterly Adorable. My head bows before Her. My hands fold themselves of themselves before Her. My whole being salutes Her in utmost reverence and love.

JAYA ŚRĪ RĀDHĀ !
JAYA ŚRĪ RĀDHĀ-KṚṢṆA.



My Need of God.

By K. S. RAMASWAMI SASTRI.

I am not so much concerned with others' need of God as with my own deep yearning for God, but I realize well enough that a general circumambient atmosphere of faith is a powerful stimulus of our own faith, and I therefore wish and work for such a "joy in commonalty spread". The extent to which I successfully combat the prevalent disbelief in God in this materialistic and hedonistic age is the exact measure of the upward surge of my own faith in God.

Not only has the universal testimony of man in all times and climes borne witness to the reality of God-head. Not only have the scriptures of the world affirmed His presence. Not only have the saints and sages and seers shown that He is the deepest reality above and beneath us, in and out of us. Not only have the philosophers and logicians and metaphysicians, who take human reason as far as it can go, proved His existence. Not only have the mystics felt the inner illumination that reveals the ineffable Beauty of the Beloved and expressed it in lilt of verse and harmonies of prose. Such concurrence of testimony is surely more powerful than the petty, puny flourishes of agnostic or atheistic ratiocination. But apart from this fact what better proof is required for the existence of God than the call of the deepest portion of our innermost being? Not only does our intellect tell us that

the universal order (*Rita*), the majestic cosmic Law, implies a Lawgiver, that there must be a universal Mind cognizant of the complicated entanglements of human virtue and sin and apportioning fruit to action in due time and season, and that Nature being blind and Man being selfish there must be a Lord of both, who is neither blind nor selfish but is infinite Power and Wisdom and Love. Not only does our heart tell us with a force that is greater than that of logic, and a quickness that outstrips our slow-footed and self-suspicious reason, and an immediacy that mocks the complicated calculations and the pedestrian loiterings of the intellect, that Love cannot shine in us but for the existence and the call of the Beloved.

*"Who forged that other influence,
The heat of inward evidence
By which he doubts against the
senses."*

(*Tennyson's Two Voices*)

There is in every one of us a potency of a sudden flash of intuition which as by a lightning flash suddenly lights up our inner firmament, and shows the beauty of the face of God and the lure of His loving smile. What proof is wanted, what proof can there be, for the deepest facts of consciousness? If sugar is sweet on the tongue should a scientist come and tell us why it

is so ? Could he tell ? He may tell us in a learned way that there is a principle of sweetness in sugar and a power of perception of sweetness at the end of some nerve somewhere. But all that is only learned and self-boastful ignorance. A man who cannot believe in God is the most unfortunate man because he has missed the real purpose and value and glory of life. An animal has no reason or intuition and cannot know God. If a man who is endowed with both is in no better position, great is his loss and immense is the harm to him. That is what the *Kena Upaniṣad* declares in the following *mantra*:—

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्माहोकादमृता भवन्ति ॥

If one succeeds in knowing God in this life, it is well and good; if not, he is a great loser. The wise discover Him in all creatures and, departing from this world, become immortal.

I do not accept the doctrine that unfaith in God leads to eternal damnation in Hell. The indwelling God of Grace who is in the agnostic and atheist as well will never permit such a permanent self-alienation of the soul from Him. No one can fully and finally escape the Hound of Mercy. It will track him down.

Science when it revealed the appalling immensity of the Universe was really doing a service to Religion. It showed to us that the universe is built out of atoms each of which

is a unit of positive and negative electricity, and is like a solar system with electrons spinning at a tremendous speed around a nucleus of protons. Thus Matter is but Energy. Energy is but radiation. Science stops there and cannot tell us what is radiation. How did all this self-urge of energy come into being ? How does it happen that there is such a superb orderliness ? Why is there such a perfect inter-dependence of parts ? And what a wonderful manifestation of beauty everywhere ? Even more wonderful is the phenomenon of life. Science is dumb when asked to explain it. It talks about biogenesis and abiogenesis "in the words of learned length and thundering sound" but all that is mere bunkum and nothing more. The mystery of the universe is as wonderful as its beauty. Even more mysterious and wonderful than Life is Mind. If Mind was not already involved in Matter, how could it manifest itself at all ? How could Plato and Homer and Shakespeare and Milton and Goethe and Valmiki and Vyāsa and Kālidāsa emerge out of mere electricity, or even out of the life principle alone ? Even more wonderful than Mind is Love. Whence comes the surge of Love which finds a radiant blessedness in losing life for the happiness and safety and freedom of the object of Love ? Even more wonderful is the passion of love for an ideal, the leap of the Spirit which counts a crown of thorns as dearer than a crown of gems. Most wonderful of all is the mystic vision of Eternal Beauty and Love. The world

is "lovely, loving and loveable". Does not all this show that it is the Infinite that is involved in the Finite, though we cannot see and hear and taste it so long as we are encased "in this muddy vesture of decay". It is not as if there is no music around us until the radio makes it live for us. All that we need is a higher sensitiveness. Even that comes to us as His gift. Does not the Lord say in *Bhagavadgītā* to Arjuna:—

‘दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्’

I believe that as God who is beyond thought and speech comes into the plane of our purified thought and speech, He will come also into the planes of vision and audition and even into the plane of touch. Being the *All in All* we cannot only think of Him and speak of Him, but can see Him and hear Him. Infinite are His Forms and infinite are His voices. It is human vanity that would say that one voice is the best, or that one form is the best. At the same time it is wise to remember that the truest touchstones are the great Scriptures of the world, otherwise every cheat and charlatan will pretend to be in the inner counsels of God and add to the already existing Himalayan superstition. Our duty is to purify our body and our senses and our mind which form His temple. The self-revelation of the Divine in the *sanctum sanctorum* of the heart is at His will and pleasure—

‘यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन्स्वाम् ॥’

(*Kathopanishad*)

Of such purifying agencies the best are said to be, *Yajña*, *Dāna*, and *Tapas*—

‘यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्’

It may be that some *Yajñas* (sacrifices) have fallen into desuetude and that some of the ancient forms of *Dāna* (gift) have gone and that some kinds of *Tapas* (austerity) are no longer in use. Some forms of worship and meditation (such as *Pāñchāgni Vidyā*, *Upakośal Vidyā*, etc.,) adorn lectures but do not exist in practice. The more violent forms of *Hatha Yoga* exist no longer, and the claims made about Siddhis are less frequently heard. It has been wittily said that there are but few *Tapovanas* and that as the *Vanas* (forests and hermitages) have dwindled, so has *Tapas* dwindled also.

But it is *Tapas* of the old type that has gone. We must have the eternal *Tapas* of body and speech and mind and heart described in chapter XVII of the *Gītā*. We must have *Japa-yajña* which the Lord calls His own *Svarūpa* (‘यज्ञानां जपयज्ञाऽसि’).

स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते ।

जप्येनैव तु संसिद्ध्येद्ब्राह्मणो नात्र संशयः ।

A *Brāhmaṇa* (wise man) can reach perfection even through the practice of *Japa* (muttering of an incantation or formula)—there is no doubt about it.

We must have prayer—not only the prayer for the comforts of life but the prayer for composure and serenity and steadfastness of mind and for a live sense of the Omnipresent Mercy and Love. We must utter

the names of God incessantly and meditate on His divine attributes and qualities and works of beneficence. We must study the holy Scriptures and acquire the habit of concentrated meditation.

Herbert Spencer wrote about the Unknowable. Quite recently Alfred Noyes wrote about the *Unknown God*. But God is neither unknowable nor unknown. He is in us and about us and over us. So we cannot but know Him. But our knowing can grow from more to more.

*"Man is himself the key to all
 he seeks.
He is not exiled from this majesty
But is himself a part of it."*

From being a part he can become the whole. To me all the discussions about the personal and impersonal aspects of God is meaningless. It is Bliss that is Love which in its turn is Beauty. There is no meaning in the disputations about the finality or superiority as among Bliss and Love and Beauty. The *Bhāgavata* says well:—

‘ब्रह्मेति परमात्मेति भगवानिति शक्यते’

He is called by three names—*Brahma* (Universal Spirit), *Paramātmā* (Oversoul) and *Bhagavān* (the Blessed Lord).

Sri Ramkrishna Paramhansa realized both types of realization and loved both of them and sought and had them again and again. Each man may choose as he likes submergence or sublimation of this seemingly petty personality of ours. *Nārada* says in *Śrīmad Bhāgavata*:—

‘आनन्दसंप्लवे लीनः नापश्यमुभयं मुने’

Merged in a flood of joy I did not
see either, O venerable Sage.

It is always a delicate task to narrate the incidents in one's life that go to deepen and intensify the faith in God. "Words like Nature, half reveal and half conceal the Soul within." Further the same events might not appeal to others in the same way. But all the same I shall set down one or two of the intensities and immediacies of realization that came to me. One day after a heavy downpour of rain the sun came up in all his glory and cast his radiance over everything. The glint of sunlight on rain-washed leaves and flowers was wonderful. I felt as if everything was linked to everything else in a golden unity and that there was no variety at all but only a radiant unity with ups and downs and straight lines and curves which robed the One in the undulating robe of the Many. Truth is the soul of which Love is the body and Beauty is the raiment. I felt an uprush of delicious exhilaration. On another occasion I saw a vision in the small hours of the morning. I was going up the steps leading to a cave. Crowds were surging up and down the steps. On a platform inside the cave I saw an enchantingly beautiful boy and an even more enchantingly beautiful girl. They were about five to seven years of age. They received the innumerable offerings brought to them. I heard no words but oh ! what a ravishing smile was theirs !

Quite recently I had a vision
towards dawn. There was no mis-

taking the identity of the figures. They were those of Śiva and Pārvatī taken in procession. It may be said that what I saw was only a reproduction in dream of what I saw somewhere in a waking state. It may be so or may not be so. Each of them threw a necklace round my neck. I woke up immediately and told the members of my family about what I had seen.

What I see often is a closed right eye. Its golden splendour of tint beneath the dark eyebrow is of fascinating loveliness. Again and again have I prayed that the eye might open and shed its lustre on me. That prayer has never been yet granted. Will it be granted hereafter in this life? Can I see the figure in full? God alone knows.

Unto Bliss.

Worship of God through Action without Attachment.

The whole of this creation has originated from God, who permeates every particle of it. Worshipping God through performance of his duty, man can easily reach the highest goal, viz., God-Realization. Let everyone perform his own duty, that is, the function that has naturally fallen to his lot. The occupation or duty of all people cannot be the same, nor should there be any vain attempt made to establish a dead level of uniformity. If in a dramatic performance all the actors press for assuming a single role, the beauty of the play will be lost. Everyone has some natural utility and importance in his own place. Both the prince and the peasant are necessary for society, both possess their own importance. Therefore, do not attempt to change your occupation, but change the attitude of the mind by all means. The ideas of superiority or inferiority in respect of occupation belong only to the

superficial level of conceptions. True superiority lies in cultivating the proper attitude of mind. A person performing a work, which, though good in the eyes of the world, is at bottom inspired by hatred and is done with the motive of injuring another may go to hell; while another who, following the injunctions of the Śāstras, takes to the performance of sacrifices, and the practice of charity, austerity and other noble virtues may attain the enjoyments of heaven and other similar results of a transient character. And he who completely renounces all sense of self-interest and engages himself in the performance of his ordinary duties without attachment, for the sake of winning the pleasure of God and according to the injunctions of God, can attain through performance of those very duties the supreme state of realization. Man can thus convert every one of his actions into an attempt

for attaining salvation, or God-Realization.

* * * *

Therefore, driving out from the mind or controlling as far as you can evil propensities in the form of hypocrisy, pride, egotism, love of honour and praise, lust, anger, animosity, greed, deceit and cruelty, do your duties in a spirit of service to God and with a view to winning His pleasure, considering it as a behest from God. Worship God who is present everywhere at all times through every action. Remember, actions which are not inspired by lust, anger or greed, which are actuated by no other motive than that of realizing God, which are not characterized by attachment either for such actions, or for the results thereof, but are performed simply for the sake of discharging the duties assigned by God; actions, which are performed with enthusiasm and constant remembrance of God, and for the pleasure of God, it is through pure actions such as these that God may be worshipped. This form of worship can be practised by every man and woman through work allotted to him by the Śāstras and free from the impurities of the kind mentioned above. What one is required to do is to change the attitude of the mind and direct the flow of action towards God. When this is done, everyone of your actions will serve as a means for the attainment of salvation, and you will reach God and fulfil your existence even through the performance of your ordinary duties.

If you are a merchant or dealer, know that the object of your business is not to amass wealth, but to worship God. Carry on business for your bare maintenance rendering service to those with whom you have business dealings, and not with a view to satisfying your greed. Bear constantly in mind that it is greed which drives one to have recourse to unfair dealings in business. If you give up this greed, you will never make any attempt to defraud others of their legitimate share. It is greed which prompts a dealer to commit the various forms of theft in business, viz., taking more and giving less in weight, measurement or number, giving an inferior stuff in exchange for a superior one and *vice versa*, or extorting more than what has been stipulated by way of commission. A trader or dealer should not only give up greed, but he should also render positive service to those with whom he transacts business. While a greedy dealer attempts to cheat his customer through exhibition of false friendship, you should look to the interests of the customer and give him correct information in plain yet loving words, hiding nothing from him. Know every one of your customers to be the Lord Himself appearing in that form, to whom any service you may be privileged to render is quite insufficient. If you carry on business with this attitude of mind, you will in no time win the grace of the Lord, and through business alone you will be able to realize the highest goal of your life.

If you are a middleman or broker, do not attempt to cheat either of the two parties through wrong information in the interest of earning a brokerage. Try to visualize God in both the parties, and serve both through honest, truthful and straightforward words of advice. Remember that your straightforward dealing is bound to produce its effect in future, if not immediately. Even if it does not, you will in no way be the loser; for it will undoubtedly help you in attaining *Mukti* (liberation).

* * * *

If you are a ruler or a landlord, refrain from realizing extortionate payments from your subjects or tenants and spending the money thus realized in luxury, or in pleasing those who are superior to you in authority. Treat your subjects, the ordinary peasants, as members of your own family and look to their weal and woe. Do not oppress them in times of distress, and grant them remission of a burdensome tax even by cutting down, if necessary, your own expenditure. Take particular care that none of your subjects is treated unjustly either by your officers or by you. Show respect to the poor and to women in general, love their children as dearly as your own. If you do so, you will certainly flourish through their blessings. If God-Realization is the goal of your life, you can attain this goal even through the administration of your State, or management of your estate. The way to do it is to look upon all your subjects or tenants, men and

women, as so many images of God Himself, who provides you with your daily food in those forms. And in consonance with the role of a ruler or landlord which has been assigned to you by God Himself you should recover from them only lawful and inoppressive taxes in a spirit of worship and reverence by way of remuneration for your services, keeping only a portion of that income for your own expenses, and spending the rest in some form of service to the subjects or tenants themselves. The part of a ruler or a landlord has been allotted to you simply in order that you may recover money from your subjects and spend the same in some work of utility for their own good in an organized way. The responsibility of looking after, protecting and serving them has been vested in you. You have no right to lead a life of enjoyment and squander the money realized through their oppression. If you do so, you will thereby increase your own suffering along with theirs. If, however, you regard them as so many images of God Himself, and rule them according to your own capacity and power for winning His pleasure and according to His injunctions, you will be able to realize God even through that action.

* * * *

If you are a judicial or executive officer, honestly play that role in the drama of life and dispense justice tempered with mercy. Give a patient hearing to the case that may be brought to you for decision and never show any partiality or commit an

injustice under influence of any form of illegal gratification or from any other consideration. Treat all people seeking justice at your hands as so many images of God, and offer your worship to Him through dispensation of justice, or giving them all possible facilities to obtain justice. Know yourself to be a servant in the form of a Magistrate or a Judge, and not as an officer to rule over people. Through such disinterested service, the grace of God will descend on you, and you will be able to realize Him. If you are a lawyer by profession, do not take the brief of a false case out of greed, do not set up false witnesses, nor allow yourself to be guided by the motive of harassing the opposite party. Treat everyone of your clients as God appearing in that Form and take up only what appears to be the right case charging nothing more than your legitimate dues and doing the work in a spirit of service to God. You can serve God in so many ways, provided you have the heart to do it, and can realize God through such service.

* * * *

If you are a physician, attend on your patients and prescribe medicine for them in a spirit of service regarding them as so many images of the Lord Himself and charging them a reasonable fee. Do not harass them out of greed. Give special consideration to the poor. Through this form of disinterested service you can earn the special favour of God and realize Him.

* * * *

If you are a member of the Police, consider yourself to be a servant of God in the form of the Public. Do not abuse or molest anyone, never harass anyone out of greed or

hatred, arrogance and conceit. Perform all your duties in a spirit of service.

If by mending your ways you can thus engage yourself in the service of God, you can realize God even through your duty of maintaining law and order.

* * * *

If you are a political leader, or a pulpit preacher, never hanker after honour or prestige; try to guide the people along a path which you know from experience to be the right path, never attempt to form a party of your own, never create a religious order of your own. Renouncing egotism, greed, and the craving for honour and self-glorification, work for the common good of all. Pleased with this service of yours the Lord will vouchsafe to you a place at His feet.

* * * *

If you are a master, never oppress your servants, never imagine yourself to be great out of a false sense of egotism. In consonance with the role assigned to you, you may no doubt take service from them, but recognizing them in your heart of hearts as God Himself playing the part of servants, you should serve them by advancing their best interests and rendering good offices to them. Never look down upon anyone in your heart, nor deprive them out of greed of their rightful dues. Keep yourself actively engaged in doing good to them. By so doing you will earn the goodwill of the Lord who will be pleased to offer you a place at His feet.

* * * *

People who follow other walks of life should similarly try to worship God through their duties performed in a spirit of disinterested service.

"Siva"

The Karma-Bhūmi.

—BY BIRESHWAR BANERJI, M. A.

This article on 'Karma-Bhūmi', it may be stated at once, has no direct connection with *Bhakti*. The mere diletante to whom *Bhakti* is still an amusement may indeed pass it over, but for the serious practical student of *Bhakti* to do so would almost be a dereliction. For it will help him to understand a profound and romantic cosmic mystery which broods on the face of this land. Viewed in the light of this mystery everything in life on this soil acquires a new and unwonted significance, and *Karma*, *Bhakti* and *Jñāna*, the three paths of *mokṣa*, become alive with a new purpose and a new and almost resistless momentum.

An attempt will be made in this and the following articles to lift the veil, in however partial and unsuccessful a manner, from off the face of this mystery. The mystery connected with the *Yuga* system with special reference to the present *Kali Yuga* in this land will be expounded in other articles. This article proposes to deal with the mystery connected with the expression *Karma Bhūmi*.

The name *Karma Bhūmi* applied to the land of Bhāratavarṣa is a holy, and, indeed, a magnetic name. The mystery which centres round this name is deep and bafflingly inscrutable. To this day it retains a strong hold of, and exercises the effect of a charm upon, the mind of the orthodox and pious Hindu. The truth that lies behind it is perhaps imperfectly understood, and even if understood, not fully appreciated, having shared the decay in common with religion and spirituality.

The Purāṇas, in fact, the whole leviathan pile of the *Śāstra*, unite in acclaiming Bhāratavarṣa as the *Karma Bhūmi*, the land of *Karma*.

The term *Karma Bhūmi* as applied to Bhāratavarṣa has two distinct meanings, one general, the other special.

As regards its general meaning the term *Karma Bhūmi* means that an act of good *Karma* done within the prescribed boundaries of Bhāratavarṣa is destined as a rule to be more efficacious, more fruitful, higher in its range of effects than the same act of *Karma* done in any other part of the world, by reason of the spiritual forces of vast, unheard of, almighty potency which work unseen and unknown on this soil.

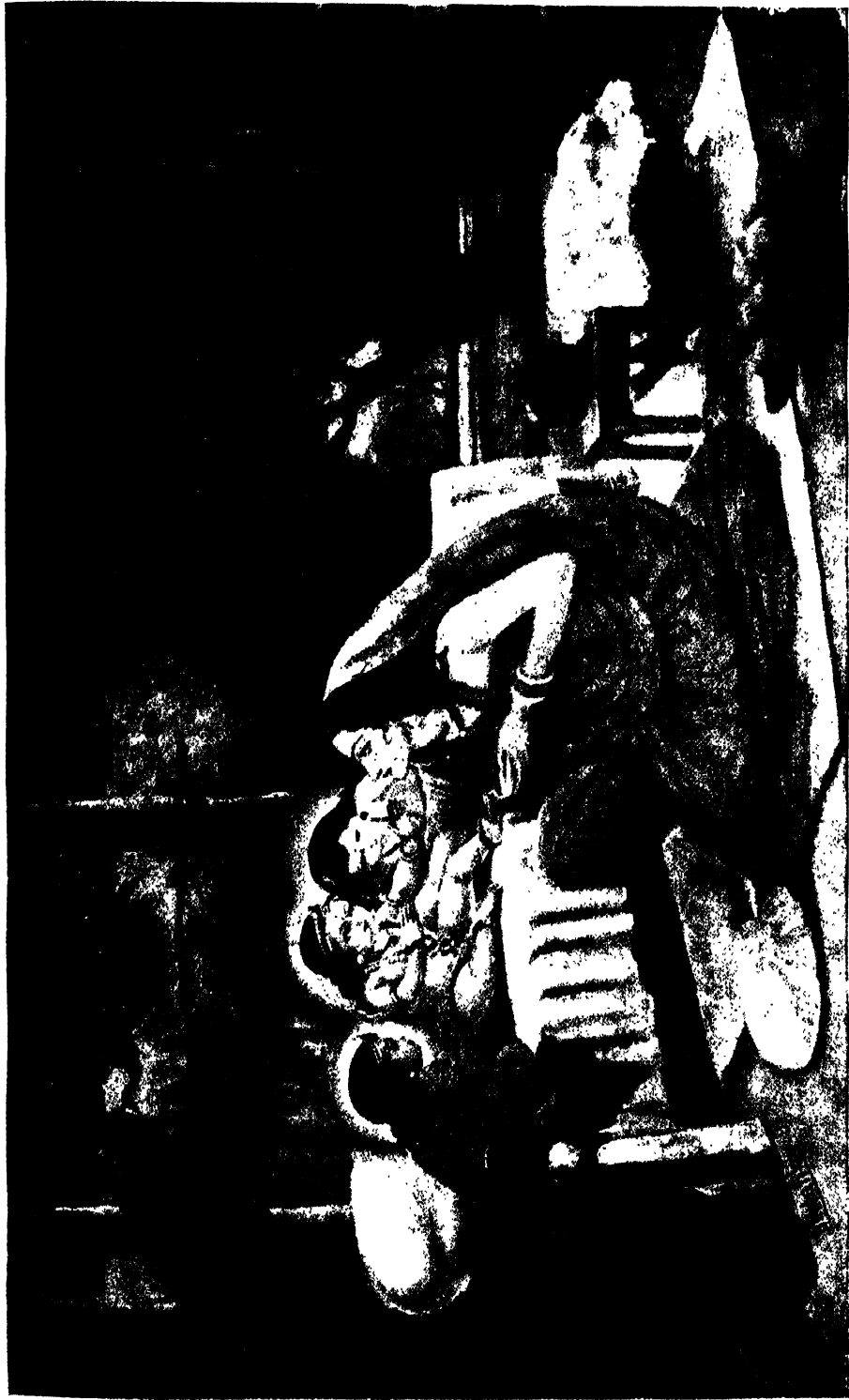
In like manner an act of evil *Karma* done here will as a rule be productive of more evil than the same act done in any place outside of Bhāratavarṣa for identical reasons.

For example a lac of rupees creating a charity in a country outside of Bhāratavarṣa would be productive of a certain amount of spiritual merit. The same act of benevolence performed within the limits of Bhāratavarṣa would be productive of merit greater by far owing to the co-operation of spiritual forces of extraordinary creative potency which are at work in this land.

Take the analogy of a mango seed. Planted in just what is no better than an ordinary soil and left thereafter to the unassisted care and tendance of nature, the seed would take a fairly long spell of time to grow into a tree which would bear fruit of but an indifferent kind.

The identical mango seed planted in a soil specially prepared and weeded and carefully dressed with manure and thereafter regularly watered and systematically tended would ere long shoot out into a vigorous tree which would

The Kalyana-Kalpataru —



T Wonder of Indian Womanhood.

doubtless produce fruits of high quality and corresponding size.

The general meaning of the term *Karma Bhūmi* as applied to Bhāratavarṣa is thus seen to be that any deliberate act or *Karma* whatever done in Bhārata, whether good or evil, carries a higher value than the same act or *Karma* done outside of its boundaries.

But it is in the special meaning attached to the term *Karma Bhūmi* by the Pauranic authorities that the whole crux of its mystery lies. This special meaning is about to be explained in outline in the form of a doctrine which the Śāstric authorities expound with great care and absolute unanimity. The doctrine has such a momentous bearing on the life of the Hindu born on this soil, on his *Karma* from the most trivial to the most earnestly and faithfully conceived and executed, that his special attention is drawn thereto.

The substance of the doctrine of *Karma Bhūmi* enunciated with remarkable unanimity by the Pauranic authorities, to be more fully explained later on, is as follows. In words which are brief, indeed, but very precise and definite, they proclaim that in the scheme of evolution covering the whole universe Bhāratavarṣa occupies absolutely the central place, that from the commencement of creation Bhāratavarṣa has been predestined by the Supreme Īśvara to be the sole creative theatre of all higher *Karma*. This doctrine is so novel, so far-reaching in effect that it is necessary to explain it in greater detail and in language intelligible to all.

The Purāṇas speak of the fourteen Lokas (worlds) of Brahmā, the creator, whereof Swarloka (Swarga) is the third counting from below upwards; of the fourteen Lokas of Bhagavān Viṣṇu; of the twenty-eight Lokas of Bhagavān Rudra; of the fifty-six Lokas of

Bhagavān Maheśwar; of countless Lokas of Bhagavān Sadāśiva; and of Lokas higher still in an unending chain.

The above doctrine postulates that the *Jivātmā's* ascent to all the above Lokas from Swarloka upwards can only be accomplished by arduous *tapasyā* gone through on the soil of Bhāratavarṣa; that there is not in the whole expanse of the universe any other spot where the seeds of such grandiose destiny can be sown; that this is the land wherein alone the Lokas of Swarga can be won; that this is the land where and where only the *tapasyū* that is destined to fructify in *mokṣa* must be gone through; and this is the land wherein must be forged that unimaginably grand, soul-thrilling, transcendently glorious *Karma* which is destined in due season to ripen into the peace and bliss of Vaikunṭha, of Goloka, of Kailāsa.

Such is Bhāratavarṣa, bounded on the north by the Himalaya, and on the south by the sea. Its sacred soil is the *Karma Bhūmi* of the universe. All other land in the whole universe is by contrast called *Bhoga Bhūmi*, land of enjoyment. Here exposed to a baking heat and a freezing cold, here subjected to prolonged fasts and exhausting *tapasyū* Karmic seeds are sown; in genial Lokas, under kindlier skies, they ripen into magnificent spiritual harvests. The pervading spiritual atmosphere as well as the constitution of this land are such as to make it adapted alike to the creation as well as the fruition of *Karma*. The pervading spiritual atmosphere as well as the constitution of the other parts of the universe are such as to make them adapted to the fruition of *Karma*. This chain of sequence in the causation of *Karma* which extends from Bhāratavarṣa as its centre to the uttermost verge of the universe, is, say the Pauranic authorities, predestined and immutable.

Such in brief outline is the doctrine mysterious, wonderful, fascinating,

which, with a remarkable unanimity in essentials and even in language, is presented in the Purāṇas. This outline must now be filled in. To begin with, the enunciation of the doctrine by the *Vāyu Purāṇa*, Chap. 45, although concise is sufficiently explicit: "From a statement in *Nirukta* (an Anga or division of the Veda) it is spoken of as Bhāratavarṣa. From this spot *swarga*, *mokṣa*, middle (goal), final (goal) are reached. Verily in no other land *Karma* is enjoined upon mortals by sacred commandment." The *Matsya Purāṇa*, Chap. 114 follows the *Vāyu* almost word for word: "From a statement in *Nirukta* that Varṣa (geographical division) is called Bhārata, whence *swarga*, *mokṣa* and middle (goal) are said to be reached. Verily in no other *Karma* is enjoined upon mortals by sacred commandment." The *Viṣṇu Purāṇa*, Book II, Chap. 3, in enunciating the doctrine furnishes useful information in defining the geographical boundaries of the *Karma Bhūmi*: "That which is north of the sea and south of the Himalaya mountain—that Varṣa is called Bhārata. Hence is reached *swarga*, from here men go to *Mukti*, from here, O Munis, men fall into the condition of animals and into hell also." The *Agni Purāṇa*, Chap. 114 dismisses the doctrine in a single couplet: "This is the land of *Karma* for those who go to *swarga* and *mokṣa*." The *Brahmāṇḍa Purāṇa* follows the brevity of the *Agni* and with the exception of two minor and unimportant verbal differences its enunciation of the doctrine is an exact reproduction of the last couplet of the *Matsya Purāṇa* extract.

The above authorities speak in positive terms of the first part of the doctrine, viz., that which relates to the *Karma Bhūmi*, while in terms purely negative they refer to, or rather slur over the second part, that which relates to the *Bhoga Bhūmi* (land of enjoyment of *Karma*). This deficiency or rather omission is supplied by other authorities,

A passage in the *Mārkaṇḍeya Purāṇa*, Chap. 57, is suggestive as indicative of the specific relation the whole universe minus Bhāratavarṣa bears to *Karma*. In this passage it is said: "In answer to what has been said by thee, O thou of great destiny, *Karma* is productive of merit or of sin nowhere else except in Bhārata. From here *swarga* and *mokṣa*, and middle (goal) are reached. Verily in no other land *Karma* is enjoined by sacred commandment." In this extract there is a clear and sufficiently definite assertion that *Karma*, meaning of course higher *Karma*, possesses creative power within the prescribed boundaries of Bhāratavarṣa only, that from the rest of the universe the injunction as to higher *Karma* is withheld, which means that in the whole limitless universe there is a tiny speck of land on the physical plane called Bhāratavarṣa wherein only *Karma* is creative of higher destiny, that in all the other Lokas on whatever plane they may lie *Karma* is devoid of this creative potency.

The account given of the doctrine in the *Brahma Purāṇa* is much the fullest of all and possesses the special merit, somewhat rare in the literature of the Purāṇas, of bringing together in one place the related parts of the doctrine. The account begins with a definition of the geographical boundaries of the *Karma Bhūmi*: "On the north of the sea and the south of the Himalaya is the Varṣa named Bhārata, of which the children are Bhārata, and which is, O the best of the Dvijas (twice-born), nine thousand yojanas (seventy thousand miles) in extent." The *Brahma Purāṇa* next refers to the creative power *Karma* possesses within the boundaries of the land in the following words: "The land of *Karma* it is for men who desire *swarga* and *mokṣa*." The two couplets that follow explain the meaning and significance of *Karma Bhūmi*: "From here is won *swarga*, from here men go to *mokṣa*, from here, O Munis, men descend to the state of

the animal as well as to hell...Verily in no other land *Karma* is enjoined by sacred commandment." The next couplet, a most important one, supplies the gap in the doctrine left by the other authorities in the following words: "Here, in this Jambu Dvīpa,* O great Munis, Bhārata is superior because verily this is the land of *Karma*, all others are land of *Bhoga* (enjoyment)."

The above extract contains the main outline of the doctrine. Two tiny little passages, one in the *Kūrma Purāṇa*, the other in the *Garuḍa Purāṇa*, throw interesting side-light on two important points of the doctrine. The *Kūrma Purāṇa*, Part I, Chap. 44, speaking of the *Karma Bhūmi* says: "Land of *Karma* it is for qualified men." Because Bhāratavarṣa is the *Karma Bhūmi*, it must not be supposed everybody can accomplish at will whatever seizes his fancy. In this world every accomplishment has its corresponding qualifications. So *swarga* and *mokṣa* have their respective sets of qualifications." *Tapas* (austerity), *Dāna* (giving away in charity), *Śama* (control of the passions), *Dama* (control of all outer activities), *Hri* (shame felt at wrong or improper actions), *Ārjava* (rectitude in conduct), *Sarva bhūta anukampā* (compassion to all creatures)—are the seven gateways of Swargaloka spoken of by the wise."—(*Mahābhārata*, Ādi-Prva, 90. 22.) Of *mokṣa* the four sets of qualifications are described by Śankarāchārya in his well-known treatise *Viveka Chūdāmaṇi*.

Wherefore the true meaning of the doctrine of the *Karma Bhūmi* is that *swarga* and *mokṣa* and other high spiritual destinies must be accomplished on the soil of Bhāratavarṣa by men who possess the necessary qualifications.

The extract about to be cited from the *Garuḍa Purāṇa*, Chap. 55 throws very interesting light on the constitution of

those Lokas which occupy in relation to Bhāratavarṣa the position of *Bhoga Bhūmi* (land of enjoyment).

"*Siddhi* (powers, command over nature) is natural, O Rudra, excluding Bhārata."

The above passage, terse but arrestive, means that in the land of Bhāratavarṣa all *siddhis* whatever are acquisitive, subject to creation by dint of hard *tapasyā*, but that in all the higher Lokas which are by contrast called *Bhoga Bhūmi* all *siddhis* are natural, i. e., constitutional.

From the foregoing citations it is now possible to form a clear and coherent idea of the doctrine sought to be presented in this article in an intelligible form. The doctrine may be said to consist broadly of two parts with one or more subdivisions. The first part of the doctrine has reference to Bhāratavarṣa spoken of as the *Karma Bhūmi*,—as the centre to which is assigned by the Supreme Īśwara the function of creation of all higher and all preter-ordinary *Karma*. The second part of the doctrine treats of the correlated function of the fruition of *Karma*. This function is shared by the whole universe.

These two functions, the creation as well as the fruition of *Karma*, it is now necessary to study in fuller detail.

With reference to the first function it is necessary to bear in mind that the present human evolution is proceeding on the three planes called in Indian literature Bhurloka (earth), Bhuvarloka (antarikṣa) and Swarloka (swarga). The one universal force that presides over and directs this evolution, measuring it both as to quantity and quality is *Karma*. It is a plain and straightforward deduction from the doctrine of the *Karma Bhūmi* outlined above that all *karma* whatever of which the fruition lies on the two planes *Bhū* (physical plane) and *Bhuvā* (astromental plane)

* The centre of the seven concentric islands which according to Pauranic cosmogony form the seven component parts of the earth.

is possible of creation anywhere in the world. Such *Karma* is the common heritage of mankind in general. Neither is it restricted to any specified area of the land surface nor to any class of men possessed of special qualifications.

But the authors of the doctrine of the *Karma Bhūmi* do say that (1) all *Karma* whatever that tends to exalt and emancipate, all *Karma* whatever whereof the fruition lies in Lokas ranging from Swarloka upwards, of which the overlord is Brahmā, including the still higher systems arranged grade upon grade, tier upon tier, in unending order, of which the overlords are respectively Viṣṇu and Rudra and Maheśwara and Sadāśiva—all such *Karma* is possible of initiation and consummation within the prescribed limits of Bhāratavarṣa only; and that likewise (2) all *Karma* whatever that operates to degrade as well as to extinguish the human personality, all *Karma* whereof the horrid fruiting lies in transmigration into subhuman bodies or in a headlong plunge into Naraka (hell) wherein the arch-criminal passes through a slow but complete annihilation of his human personality—that such *Karma* of concentrated criminality is likewise possible within the confines of Bhāratavarṣa only.

These, then, are the two mutually contrasted types of *Karma*,—one causing the utmost expansion of the Self from Swarloka upwards to infinity, i. e., raising it to equality with the *Paramātmā* in power, knowledge, freedom and bliss;—the other, the exact antithesis of the first, causing the uttermost contraction of the Self to a point, dragging the Self down to the vortex of annihilation, of the dissolution of the personality. These opposite types of *Karma*, one flowering into Godhead, the other fading back into extinction of the Self, can only be sown and reaped on the soil of Bhāratavarṣa.

For example, if anybody be desirous of life in Swarga, if he be covetous of the position of Indra, of Manu, of the Lokapālas, of Prajāpati, of Brahmā, if he has set his heart upon wealth of Kuvera, upon everlasting life such as that of Lomaśa Muni, or upon any other object in the universe, whether he be a man, a Deva, an Asura, a Rākṣasa, a Nāga, whatever may be the high object upon which he has unalterably set his mind, the land of Bhārata is the only soil where his goal is possible of accomplishment provided he possesses the requisite qualifications.

What a microscopically tiny speck of land Bhāratavarṣa must be in comparison with the size of the whole universe. Here in this small bit of land must be sown the seeds of superior spiritual destinies; here only is the *tapasyā*, these destinies demand as their inexorable tribute, creative, connected by eternal and immutable sequence of causation with effects in corresponding parts of the universe. Such and similar *tapasyā* initiated and gone through in any part of the universe outside of the boundaries of Bhāratavarṣa is predestined to sterility devoid of the property of creativeness.

Hence a noteworthy feature of human evolution on the soil of Bhārata is that all *siddhis* here are the fruit of *Tapasyā*, the product of sustained and strenuous endeavour. Elsewhere in the universe in all the other Lokas *siddhis* manifest from birth as natural endowments. Hence may be deduced the natural and obvious corollary that from *Bhuvārloka* upwards in all the Lokas of the universe whatever *siddhis* manifest from birth as natural endowments must have had their creative theatre in Bhāratavarṣa.

And this is exactly the constitutional peculiarity of all lands that bear the name of *Bhoga Bhūmi*. In these lands all powers, all faculties, all *vibhūtis* are

constitutional possessions. In the *Karma Bhūmi* man is given an unlimited power of creation. In this land of baffling mystery man can, given the qualifications, sow the seeds of an unlimited variety of siddhis and unlimited variety of *bhoga*. In lands distinguished as *Bhoga Bhūmi* nothing now can be created. Their soil is adapted to nourish and foster, to give shape and form and finish to what already exists in the constitution as a potency. In their peculiarly balmy and fructifying sky the seeds that have been sown amid sun and rain and sleet and hail on the soil of the *Karma Bhūmi* ripen into magnificent harvests.

Strange, incredible, paradoxical as it may appear, the field of creation of

this leviathan mass of *Karma*—the field wherein its seeds are sown—is in comparison illogically, ridiculously, absurdly small. The field of its fruition expands to the uttermost verge of the universe. The field of its creation contracts into and comprises an area containing a few thousand square miles of land. This creative centre, this mysterious, occult seedbed of higher *Karma*, is the land of *Bhāratavarṣa*. *Bhāratavarṣa* is the womb of all *Karma* whereof the fruition lies in *Brahma-Loka*, in *Viṣṇu-Loka*, wherefrom stretch in limitless vistas of glory and joy the frontiers of *mokṣa*. *Bhāratavarṣa* is the womb of yet loftier destinies which carry the *Jīvātmā* to *Paranirvāṇic* bliss.

(To be continued)

Our Present-Day Education.

—BY HANUMANPRASAD PODDAR.

(Continued from the previous number.)

WHAT KIND OF EDUCATION SHOULD WE GIVE?

Does all that has been stated before mean that boys should be given no education at all? No, that is not our intention. They should certainly be given education, but the type of education should be such that it may develop their faith, their religious beliefs, their regard for right conduct, and their capacity for sacrifice and restraint. Let their education make them true and representative men who fear God and believe in the soul, who are embodiments of courage, patience and love for their fellow-creatures. Subsidiary to this let them obtain knowledge of other necessary things of the world. It would have been desirable if education

could have been made less expensive, but under present circumstances such a possibility seems to be a far cry. It is very necessary that educationists devote their attention to these problems, and spare some time to devise constructive reforms along these lines.

With regard to the education of girls, it appears best, in my humble opinion, to give up the fondness for Western education. Let them receive their education from parents at home or from their husbands after their marriage. Home is the proper university for girls. It should not be forgotten that the acquirement of knowledge of a foreign tongue or of university degrees for such knowledge has no particular value for a girl of our society. Knowledge of a foreign

language does not invest a woman with wisdom, nor does it bring any extraordinary quality to her. Could this knowledge be derived without bringing other undesirable complications, there might be some reason to extend it a welcome. But to obtain it at the expense of our well-tried traditions is a terrible loss, indeed. What particular profit can our sisters and daughters derive from an education which could render no good to our boys? In my humble opinion the many new social experiments that are being introduced among women as the result of this education have brought much moral and spiritual degradation among them as well as to society, and that such a state can never be desirable for society. This does not, however, mean that the door to literary education should be altogether closed against women. Draupadī possessed great wisdom, she had the capacity to conduct the affairs of the state, and actually helped the Pāṇḍavas with her advice during the great Kaurava war, but she was also at the same time an ideal mistress of the home. Ahalyābai, who ruled a state, was likewise adorned with great wisdom and spirituality. Let our present-day women similarly cultivate wisdom, keeping intact the ideal of developing their quality as the ideal lady of the home. Their education should be conducted for furthering this goal. Till a system of education is formulated for the promotion of this goal, the best interest of society will be served by keeping women outside the influence of the present useless and harmful

higher education imparted by the universities. It appears to us that it is better for them to remain uneducated and unlettered than to be deprived, through the corroding influence of modern education, of their inherent qualities of motherliness, purity, humility and the inner beauty of their soul. There is need for an education that promotes and develops the higher qualities, and that which destroys them is harmful. Wisdom therefore lies in giving up the growing attraction for spreading modern education which presages nothing but evil and degradation to society.

A FEW HUMBLE SUGGESTIONS

An attempt has been made in the foregoing pages to bring out only the salient evils of modern education. There are, however, many other harmful results of this education which have not yet been touched. For instance, it is modern education that has brought to the fore and made acute the differences and misunderstandings among the various interests of society. It has no doubt fostered the spirit of so-called nationalism which aims at removal of legitimate restrictions of tradition for regulating interdining and intermarriage. But it has dried up the sentiments of love and fellow-feeling. It is promoting a narrow patriotism which in Europe has not only destroyed love for humanity, but has become a source of menace to all the states from each other. Under the influence of this education it is on the one hand urged that the distinctions of caste should

be obliterated, and on the other the country is being flooded by communal organizations and conferences, and an exceptional anxiety is being shown by all to maintain their separate communal existences. The question of an all-India unity is a far cry when there is no unity of interest as between Hindus and Hindus, and Muslims and Muslims. Among the Hindus there have been new divisions representing the Jains, Sikhs, Arya Samajists and Brahmos and signs of additional fissures are growing. Many small communities and even their subordinate branches have started organizations to forward their own communal interests. The Agarawal Sabha, the Agarawal Panchayat, the Agarawal Yuvaka Mandal, the Maheshwari Didu Panchayat, the Maheshwari Mahasabha,—these and many others of this type are instances in point. The Vaiśya community was originally organized under one Vaiśya Sabha, but now there are so many organizations of the branches and sub-branches of this community. What is more, modern education has set wife against husband, and husband against wife by emphasizing the diversity of their interests. What a great fall from our ideal which taught man the identity of his interests with those of the world at large through such short and pithy maxims as 'वसुधैव कुटुम्बकम्' and 'आत्मवत् सर्वभूतेषु'.* We loudly proclaim the necessity of removal of social distinctions and

differences, although we ourselves are victims of such destructive separateness that the satisfaction of petty individual self-interest has become the highest goal of our life. All thoughtful people know and realize the strength of these modern tendencies and attempt in their own ways to combat them. Let us devoutly hope that educationists and patrons of learning will give their thought to the seriousness of the problem, and put their heads together to devise and introduce without delay some appropriate scheme of reform. In my humble opinion much of the evil of the modern system of education can be eliminated, and the true ideal of education can be realized, if proper consideration is given to the following suggestions:—

1. Text-books should be written bringing out the true significance and underlying ideas of our ancient culture and civilization. These should contain appropriate selections from old Sanskrit texts, and noble and inspiring illustrations from the lives of our pre-historical and historical heroes.

It should be realized that a people that loses respect for its culture, for its own heroes, and for its language and literature is doomed to extinction. Modern education has introduced among us this germ of destruction in such an insidious form that we are being deluded to regard our degradation as a sign of progress. It is through the influence of this education that we have lost reverence for our ancient heritage, and have developed in its place love and respect for

* 'To look upon people of the whole world as one's kinsmen.' 'To look upon the whole creation as one's own self.'

Western civilization, for Western heroes, and for the literature of the West. It is not our intention to discourage appreciation of even the good points of other cultures. What we contend is that this appreciation should not be allowed to bring any demoralization to our soul. It is this demoralization that does not allow us to see the wealth lying at our feet; it prompts us to look at our culture with an eye of indifference, and even of contempt, although we grow enthusiastic in its praise if by chance any aspect of it receives some appreciation from a Western thinker.

2. Text-books should contain lessons intended to strengthen the faith of boys in God and religion. A universally respected book like the *Gītā* should form a part of the higher curriculum of studies.

3. There should be lessons in the text-books intended to promote right conduct and develop the higher or divine instincts (दैवीस्मृत्) of the boys. This may be done through illustrations from the lives of men who have been great through the cultivation of such conduct and such instincts.

4. Particular emphasis should be laid on the development of the following sixteen qualities:—

(1) Devotion to God; (2) Devotion to parents; (3) Respect for the ancient scriptures, and love of country; (4) Truth; (5) Love; (6) Brahmacharya; (7) Non-injury to creatures (*Ahimsā*); (8) Fearlessness; (9)

Charity; (10) Straightforwardness; (11) To regard others' wives with the same respect as is shown to one's mother and sisters; (12) Not to participate in slandering others; (13) Not to show disrespect to any religion, or to any religious teacher; (14) Not to practise deceit, double-dealing and dishonesty for earning livelihood; (15) Respect for earning through honest physical labour; and (16) Fellow-feeling.

There should be a common prayer every day before the school or college starts in which the teachers should participate with the boys. The form of the prayer should be such that boys belonging to any sect or community may join it without any objection.

5. Birthdays of Avatāras and saints should be celebrated with great eclat. Opportunity should be taken on those occasions to enlighten the boys on their life and teachings.

6. Boys should be enlightened on the great benefit that may be derived from purity in food and drink and observance of self-control.

7. Text-books should not contain any erotic references; if they form part of any poem or drama, portions containing such references should be expunged.

I have been told that some professors find it impossible to teach such passages in modern text-books, and even compel the girl students to absent themselves from their period

so long as they dwell on such passages.

8. No text-book should contain any lesson that may promote sectarian or communal misunderstanding.

9. There should be lessons in the text-books to show the evil effects of luxury and extravagance. Attempt should be made to keep the life of students pure and simple.

10. Instructions should be imparted as far as possible through the mother tongue.

11. Selection of professors and superintendents of hostels should be made from people possessing a pure character, who are God-fearing, spiritually-minded, who hate extravagance and luxury, and are economical in their habits.

(It should be remembered that professors and superintendents exercise the greatest influence on the life of students.)

12. There should be some arrangement for the manual training of boys so that when they leave their schools and colleges they may not look down upon any kind of manual labour, but may take pride in it.

13. The regulations of school and college hostels should insist on simple and disciplined life. The students should do their work with their own hands as far as possible, so that when they leave the portals of their college or university they may not consider such work as derogatory to themselves. The habits

of cleanliness in body and mind should be inculcated. The body should be kept clean according to the indigenous method. There should be arrangement for holding of Kathās during off-days.

14. Educational institutions should be established amidst surroundings of natural beauty, particularly on the banks of rivers; they should be devoid of all expensive paraphernalia or furniture of foreign make or fashion.

15. Respect for parents should be inculcated so that it might be considered a duty to serve them. Boys should be taught never to show any disrespect to anybody; the habit of ridiculing others should be discouraged and controlled.

16. Co-education of boys and girls should in no case be encouraged.

17. Only married lady teachers of proved character should be appointed for the teaching of girls. The curriculum of study for girls should be different from the curriculum for boys, and their class periods should be fixed according to the household convenience of their guardians and parents.

18. The education of girls should primarily aim at developing to their full height their qualities of chastity and motherliness, and their capacity as an ideal mistress of the home.

19. Text-books should contain lessons to promote respect for the ancient traditions of right conduct, service, purity of food and dealings.

20. The Sattwic forms of renunciation, endurance and charity should be taught and inculcated.

21. Acquisition of physical strength and its proper use should be taught.

CONCLUSION

It is undoubtedly an offence to see only the dark side of a question. Although we are distinctly guilty of it in the present case, we have been compelled to do it under an overwhelming sense of duty. Our humble apologies are offered to those friends whose feelings we may have unwittingly hurt, or who may consider us to have gone beyond our province to discuss a subject without possessing the proper qualification. It is far from our intention to tar indiscriminately with the same brush all men and women who have received Western education. We are aware that there are many great souls, who are the salt of the earth, and who though much advanced in Western learning, lead ideal spiritual lives. We also know of some mothers and sisters who in spite of their having been educated on Western lines have held fast to the Hindu ideal of chastity and are greatly devoted to God, religion and the Hindu tradition of purity of conduct. The range of acquaintance

of an individual must be by its nature limited. It is, therefore, very probable that there are other educated brothers and sisters whom we do not know but whose purity of heart and conduct will compel us to pay them our homage. Nevertheless, it is our conviction that most of these souls are men of an advanced age who had the good fortune of being brought up by their parents amidst surroundings which were congenial to the development of the spiritual side of their nature. That the number of such souls is dwindling among the present generation of students of both the sexes is admitted by all, and can be proved even by direct evidence of facts.

We are aware that our great educationists and thinkers are engaged in maturing even better plans than what have been suggested in these pages, and are trying to give effect to them through many and varied experiments. We also realize that it is easy to criticize, but very difficult to tackle a situation against the current of popular feeling. All the same we take the liberty of placing our humble suggestions before specialists and men in authority with the hope and trust that they will receive some consideration at their hands.



The Philosophy of Vivaha.

~~~~~BY B. KUTUMBA SASTRI, B. A.

There is a plethora of books written on Indian social customs and marriage, but there is not even a single book which gives a peep into the philosophy of *Vivāha* and its purpose as conceived by the Hindus. There are invaluable and innumerable gems of truth ensconced in our Sanskrit literature, and among these I dare say, one is the philosophy and purpose of 'vivāha' as conceived by the ancient sages of India. If there is any country in the world, it is India, I believe, where religion and philosophy reign supreme, and where every minute act of human life is valued mainly from the philosophical and spiritual point of view. Nowhere in the world, except in India, is seen the harmonious blending of *Dharma*, *Artha*, *Kāma* and *Mokṣa*. As such there is no wonder that even 'Sex' or 'Kāma' is taken to be a sacred one, provided it does not go against 'Dharma'—'धर्माविरुद्धो भूतेषु कामोऽसि भरतर्षभ'. In the following lines I shall endeavour to show how *vivāha* (marriage) was spiritualized by the sages of ancient India.

## SAMSKĀRAS

There are in the Vedic religion, sixteen *Saṃskāras* or purificatory rites and among them *vivāha* is one. It may be noted here that the word "Marriage" is not the exact synonymn of the Sanskrit word "Vivāha". Bharadvāja, the author of "Karma-

*Mīmāṃsa Darśana*" says that *Vivāha* is a special and important *Saṃskāra* for a woman—'नारीणामुद्वाहो विशेषः' (*Saṃskāra-pāda*, 41). A girl according to this sage must be married before she attains her puberty, and for this he offers an explanation also in the *Sūtra* 'प्रागुतुप्रवृत्तेः सम्भिभावत्' (*Ibid.* 42). Age before puberty is one of transition between 'bālya' and 'yauvana', and it is at this age that the *vivāha-saṃskāra* will have its best effect. Hence the necessity of pre-puberty marriages. For a man all the sixteen *Saṃskāras* are necessary—"पुरुषाणां तु सर्वे".

The Important feature in family life is sense-control, *i. e.*, this stage in life is a field wherein we must train ourselves to control our mind and senses—'संयमप्रधानं गार्हस्थ्यम्'. Really the sage seems to me here as giving out a sane view that had never crossed the mind of a theoretical philosopher. Are we not reminded of Kālidāsa's saying that whosoever mind is not allured even in the presence of a cause for temptation, he indeed is a hero—'विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः'. According to the sage Bharadvāja one must before taking to *Sannyāsāśrama*, arm himself with self-control. As such, we see that progeny even is not the only purpose of *Vivāha*.

## MAN AND WOMAN

Our Śāstras assert that every man is *Mūla-Puruṣa* and every woman

the *Prakṛti*. Bharadvāja also asserts the same in the *Sūtra* 'प्रकृतित्वाचार्याः' etc. In the *Durgā-Saptasatī* it is stated that all women are but the manifestations of the Goddess—'विद्याः समस्तास्तव देवि भेदाः स्त्रियः समस्ताः सकला जगत्सु'. This *Prakṛti*, we must remember, is the creative factor of this world.

### VIŚEṢA DHARMAS

There are certain Viśeṣa Dharmas both for man and woman. The *Dharma* of a man is that which has 'Yāga' as its main feature, because that *Dharma* can lead one to salvation—'यागप्रधानो धर्मः पुरुषस्य कैवल्यापयोगित्वात्' ( *ibid* ).

*Yajña* ( sacrifice ), *dāna* ( charity ) and *tapas* ( austerity ) are the three important religious duties that are to be performed by every human being in this world.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

( *Gita* XVIII. 6 )

*Yajña*, again, is of three kinds, viz., *Karma-yajña*, *Upāsana-yajña* and *Jñāna-yajña*. So *Jñāna* also is one of the varieties of *yajña*. We see here that of the three important duties, *Yajña* is most intimately related to *Jñāna*, which is the only means to salvation—"ऋते ज्ञानात् मुक्तिः", and so *Yajña* is selected as a *Viśeṣa Dharma* for a man.

The *Dharma* of a woman is that which has "Tapas" for its main part, because it cannot give *Kaivalya*. "तपःप्रधानो नार्याः कैवल्यानुपयोगित्वात्" ( *ibid* ).

Now it may be asked how the *Dharma* of a man can give him salvation while that of a woman

cannot. The answer is simple. *Kaivalya* is *Kevalatva* or oneness. We are told that in the beginning of this creation there was one Being who differentiated himself into two and from this duality emanated all this creation, the chief and independent streams in every aspect of the world being masculine and feminine.

द्विधा कृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत् ।

अर्द्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥

स इममेवात्मानं द्विधापातयत्ततः पतिश्च पत्नी चामवताम् ।

( *Bṛihadaranyakopaniṣad* )

दे धरे स्वतन्त्ररूपत्वात् स्त्रीधारा पुंधारा चेति ।

( *K. M. Darsana* )

Now, to regain this unity or oneness is to achieve *Kaivalya*. We have also to note here that a wife is not different from her husband—'यो भर्ता सा स्मृताङ्गना' ( *i. e.*, in truth, husband and wife are but one and the same ). So a woman ( the *Prakṛti* ) must merge herself into man ( the *Puruṣa* ). Thus, obviously a woman has to depend upon man for her salvation, whereas a man can regain his natural form and realize himself through *Jñāna*, which he should try to acquire by dispelling *ajñāna*. Thus we see, how Viśeṣa Dharmas of man and woman are different. To become identified with man, there is no better means for a woman, than 'Tapas' by which she can become the *Puruṣa* himself on the analogy of *Bhramara-kiṣā* phenomenon.\* This is why our Śāstras require a woman to be devoted to her husband. It appears that to some extent it is easier for

\* The phenomenon of the larva of a wasp becoming a wasp.

a woman to gain salvation than for a man who has to pass through several births and stages of growth. A woman, on the other hand, to whatever caste or social status she may belong, gains salvation by her devotion to her husband alone. Nay, it has also been asserted that a woman, through her chastity can materially help her husband to go to heaven, even though he is a sinner—

व्याख्यादो यथा व्यालं बलादुद्धरते विलात् ।  
एवमुद्धृत्य भर्तारं तेनैव सह मोदते ॥\*

This much about the Viśeṣa Dharma of man and woman.

### VIVĀHA AND MOKṢA

What we have to see now is how *Vivāha* is a means to gain salvation. It has already been hinted in the previous paragraph, but Bharadvāja tries to explain the same in some scientific terms. As has already been noted above, this world is constituted of feminine and masculine streams. The Jīva in the feminine body becomes one with that in the masculine body and then the former soul also will be fit to acquire knowledge and thereby gain salvation. 'स्त्रीधारा पुंधारमयी केवल्याधिकारिणी'†. Another similar explanation also is offered by

\* Just as a snake-charmer forcibly takes out a snake from out of a hole, even so a devoted and virtuous wife is able to redeem her husband and enjoy heavenly bliss with him.

† From this it appears the sage is of opinion that a woman cannot get salvation without becoming herself a man, i. e., man only can attain salvation.

the sage—'शक्तिर्द्विविधा आकर्षणविकर्षणमेवात्' ( this world is constituted of two kinds of forces, attraction and repulsion ). These are the two magnetic forces that are maintaining this world. Even the atomic mind is constituted of these two forces, says a Puranic passage.

सम्बन्धेतेऽथ शक्ती द्वे आकर्षणविकर्षणे ।  
दिविकृतो रागमूला शक्तिराकर्षणात्मिका ॥  
भवद्भिरवगन्तव्या समुद्भूता रजोगुणात् ।  
विकर्षणाख्या या शक्तिरपरा द्वेषमूलिका ॥  
अवधार्या भवद्भिः सा समुद्भूता तमोगुणात् ॥

Passion or *rāga* in our minds is the power of attraction and hatred or *dveṣa* is the power of repulsion. Of these a man has the power of repulsion, and a woman has the power of attraction. 'तत्राकर्षणं नार्या विकर्षणं पुंसः' ( *Dharmapāda*, 58 ). Truly man is destructive and woman is a creative power.

'निःश्रेयसं तत्समन्वये'—When these two forces meet each other, and are of equal magnitude, then will result *Sattva-guṇa*, wherein there is neither repulsion nor attraction, and which is nothing but complete Knowledge and Bliss. Where there is neither *rajas* nor *tamas*, *Sattva-guṇa* will naturally form itself.

समता या द्वयोर्वैत्र शक्त्योः संजायते शुभा ।  
तत्रैव सत्त्वसंयुष्टज्ञानानन्दस्थितिर्भवेत् ॥

Now it may be said that even a woman cannot attain salvation by mere chastity, for all the Vedas say that without *Jñāna* there can be no 'Mukti' ( Salvation ). For this, the sage gives a ready answer in the following two Sūtras:—

( 1 ) एकतत्त्वतपोभ्यां सतीलोकलभः ।

( 2 ) पतिमयत्वात् पुरुषत्वम् ।

Two answers are given here. By her chastity a woman goes to 'Satiloka' wherein one can acquire *Jñāna* easily and thereby attain salvation. Secondly, a devoted wife will think of her husband even on her death-bed, and so in her next birth she will become a man who can acquire *Jñāna* easily, by virtue of his power of concentration earned in his previous birth, and thus attain salvation. What we think of on our death-bed that will we become in the next birth, is a well-known psychological fact.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवेति कौन्तेय सदा तद्भावभावितः ॥

( Gita VIII. 6 )

तदेव सक्तः सह कर्मणेति लिङ्गं मनो यत्र निपक्तमस्य ।

( Brihadaranyakopaniṣad )

After all, all these seem to be mere explanations. For a woman of chastity, her husband is not mere flesh and bones but God incarnate,

and so even when she is on her death-bed, she is only reminded of God, and thereby becomes one with Him.

It may be noted here that even a woman who fails to keep up her chastity in spite of her attempts, will be benefited at least in her next birth, by taking to the practice of Yoga, and also by virtue of meritorious deeds in her past births—

Cf. अद्यापि योगिनी श्रेयोभाक् ।

( K. M. Darsana )

Cf. न हि कल्याणकृत् कश्चिददुर्गतिं तात गच्छति ॥

( Gita )

But to gain *Mokṣa* through mere love is easier than through the practice of Yoga. All these theories may seem to be full of fancy, but what we have to grasp here is the spirit and thought that is concealed herein by the ancient sages of India. Thus it is shown, how *Vivāha* also was spiritualized by our ancients, and that it was not taken by them merely as a social custom.



# Sanatsujatiyam.

BY T. S. SRINIVASAN.

## SECOND DISCOURSE

Śrī Sanatkumāra's august presence itself was a source of never-failing inspiration and encouragement to king Dhṛtarāṣṭra. He felt, as it were, that wisdom had dawned on his mind which had been till then hazy with confused ideas. He thought that the best days of his life began only when Vidura spoke to him on the eternity and immutability of the *Paramātmā* and the transient nature of all objects of mundane existence. His heart was saturated with joy at Vidura's benevolent sincerity of heart. It might be remembered that Dhṛtarāṣṭra had already floundered enough in the ocean of miseries and so longed for an emancipation once for all from the bondage of *samsāra*. This thirst for liberation is the prime requisite of a true aspirant of *Ātma-Vidyā*. Only when the mind is cleansed of all impurities like desire, resentment etc., (काम, क्रोध) is it possible to gain a true perception of the Truth.

So Dhṛtarāṣṭra, very anxious to learn the Truth, requested Śrī Sanatkumāra to bless him with the Supreme Knowledge (परमा बुद्धिः). "They say" he said, "that you preach to the world the theory of the non-existence of death. But the Devas and the Asuras practised strict continence (*Brahmacharya*) in order to free themselves from the shackles of death. Which of these two facts is right?" The

*Chhāndogya Upaniṣad* tells us that Indra and Virochana believed in the existence of death and with a view to avoid it practised *Brahmacharya*. If there existed nothing as death there would not have arisen any necessity for the Devas and the Asuras to take to *Brahmacharya*. So thought Dhṛtarāṣṭra, who asked Sanatkumāra to explain to him whether death existed or not. The "Eternal Boy" was pleased at his query and gave out his reply—a reply intended not only for the enlightenment of the blind king but also for the benefit of the entire 'blind humanity' whose real nature is shrouded in the utter darkness of *Avidyā* or nescience. Some believe that there is death and hope to escape its cruel hands by the performance of *Vaidika* karmas. These people do not realize that the deathless state is not one attainable by Karmas. But there are some others who believe that nothing but the Supreme *Ātmā* is real, and totally deny the existence of death for Him. These persons recognize the absolute nature of the Imperishable Supreme *Brahma*. Sanatkumāra began to explain to the king the philosophy of death because he knew that the subject on hand was so recondite, subtle and abstruse that any superficial knowledge would lead the latter into a maze. He said that the theory of the existence or non-existence of death dated from the

time of creation. Some were of the opinion that death was synonymous with (मोह) the erroneous identification of the perishable body with the Immortal Soul. But he himself preferred to equate it with the still more anterior lapse from the perception of *Brahma* which was responsible for this erroneous identification, and the miseries of birth and death consequent thereon. The state of oneness with the *Para Brahma*, according to him, was the state of deathlessness.

Here Sanatkumāra substantiated his arguments by adverting to the war between the Suras and the Asuras. Who are Suras and Asuras? Those indulging in sensuous pursuits without attempting to know their real nature are Asuras. (असुषु प्राणेषु इन्द्रियेषु एव रमन्ते इति असुराः) Those who enjoy transcendental joy in the *Ātmā* which resides in the chamber of their hearts are Suras. (स्वस्मिन् आत्मन्येव रमन्ते इति सुराः) The orthodox commentators consider the above story as an eulogistic remark (अर्थवाद) to point out the omnipotence, the omnipresence and the omniscience of *Brahma*. The Asuras in their war with the Devas were defeated due to their ignorance of the knowledge of *Brahma* and their attachment to sensual materialism. But the Suras, inasmuch as they comprehended the Supreme Spirit, emerged victorious and glorious.

In fact, death never pounces on its victims nor pierces them with sharp claws like a tiger; for death has no form or shape. Ordinary people identify Yama with death.

And the Purāṇas narrate how Sāvitrī, the chaste and dutiful wife of Satyavān, met Yama in physical form, pleaded for the life of her husband and at last won it from him. But it is not this Death that Sanatkumāra speaks of. It may be pointed out that here and throughout *Sanatsujātyam* Śrī Sanatkumāra harps on the sole string of *Advaita* and strictly warns us against falling into the hands of *Pramāda* (प्रमाद), the Real Death. The ignorant think that Yama, the god of death, is a cruel god. The Āchārya says that he is not as they take him to be, but on the other hand he metes out justice according to the *Puṇya-Pāpa* (virtue or vice) of man and leads him on the right path, and thus justifies his appellation of Dharma Raja.

So, it is clear that *Pramāda* alone was death. We shall now consider its mode of operation. This *Pramāda*, this "death" starts with Egoism and then Desire. In the *Bhagavad-gītā* Arjuna puts the question to his Divine charioteer: "What prompts a man to commit sin even against his will?" Śrī Kṛṣṇa answers: "That is desire. That is anger. That is the product of the quality called *Rajas*." (काम एष क्रोध एष रजोगुणसमुद्भवः) In this world almost all thinking beings are swayed by desire to secure pleasures. It is desire that induces them to action. If there is any obstacle to their getting the desired objects this desire takes the shape of anger towards that obstacle. Anger produces confusion and deprives them of their power of discrimination (Viveka). As already stated, the state of equanimity is impossible of attainment

by a deluded man; he mistakes the forbidden path to be the right path. Those who are under the devastating influence of ignorance ( *Ajñāna* ) with its multi-faces like egoism, desire, anger, etc., fall an easy prey to the god of death. After death they pass to the yonder world where they stay till their Karmas are exhausted. Again, they take their birth in this world. And the senses hold their sway over them according to their Karmas. They become, as it were, their servants and following in their footsteps revolve in the Samsaric cycle of births and deaths. That is, not having realized the true nature of *Ātmā* they flounder in the sea of *Samsāra* dashed recklessly hither and thither against the rocks of desire, anxiety, etc.

The next point dealt with by the heavenly Āchārya is that *Karma* is the cause of the Samsaric cycle of births and deaths. Our Scriptures say that *Karma* is intended for ( चित्तशुद्धि ) purifying the mind and that it should be performed without attachment to the fruits thereof. If one does an act with a view to enjoy its fruits he becomes irrevocably bound to *Karma* and its resultant pleasures and pains and is thereby prevented from crossing the ocean of *Mṛtyu Samsāra*. Why should the desire for the fruits of *Karma* entangle him in the cobweb of *Samsāra* ? The Āchārya explains that the man who mistakes the body etc., to be the *Ātmā* is at once deluded into the belief that much real pleasure is derivable from enjoying sense-objects. Just as the blind man stumbles on ruts, pits and

on ground covered with thorns and brambles, the man without discrimination rambles about and tumbles down in his search after sensuous pleasures. This unrestricted desire for sensuous pleasures is like an intoxicant to the *Indriyas* or senses. The man unattached to sensuous pleasures is immune from the evil influence of the senses; and these senses, on the other hand, turn their attention *inwards* where resides the *Ātmā* and as a consequence delusion is destroyed. But the man attached to sensuous pleasures is ever in the danger zone ready to collapse at any moment; the senses in his case do not go inward but wander about in search of more and more pleasures and the more their store of pleasures the greater their desires grow and the farther the Truth recedes. Wisely did Bhagavān Manu say: "By enjoying desire *Kāma* becomes insatiable even as fire increases more and more with *havis*, i. e., oblations ( *Manu Smṛiti* II, 94 ).

Thus, so long as man retains relationship with the sense-objects known as *Śabda*, *Sparśa* etc., ( sound, touch, etc. ) his miserable condition in the ever-recurring cycle of births and deaths becomes a fixed necessity. For, his kinship with the unreal objects born of ignorance or *Avidyā* makes him lose his inherent lofty Brahmic state and mercilessly makes him experience the bitter fruits of transient misery-giving pleasures of the senses ( *Kāminī*, *Kāñchana*, etc., ). When these take permanent abode in his mind they invite their other friends to settle with them. No wonder he is inextricably caught in their net



and is made to dance to their tunes. Need we say that he will be subjected to the severest forms of tyranny at their cruel hands ? Enamoured of the objects of *Kāma*, youths stray from the right path and are enmeshed in the maze of *Mṛtyu* ( death ). But, on the other hand, the wise equanimous men find amidst the fleeting transient world, their eternal state of beatific bliss. These souls alone are called valiant ( *dhīras* ). How do these *dhīras* conquer death and extricate themselves from the

grip of *Samsāra* ? They consider the sense-objects as unstable, unclean and misery-ridden and spurn them and treat them with the utmost contempt that they rightly deserve. They cleanse their minds of the impurities of *Kāma*. They thus become the *Mṛtyu* of the *Mṛtyu*, the devourer of death. He who destroys sensual desires by his discrimination ( *Viveka* ) becomes himself the slayer of death; he alone is really learned; he alone is clever; he alone has rightly understood himself.



## The Path of Devotion in the Gita.

—BY JAYADAYAL GOYANDKA.

The *Śrīmad Bhagavadgītā* is an incomparable book of spiritual lore, a mine of truths for guiding the progress of spiritual aspirants in the three paths of Action, Devotion and Knowledge. It cannot be said that the *Gītā* deals primarily with this or that particular path or discipline. Although it is a small book in which the various topics have been touched upon only briefly, the treatment of none of these is incomplete. It has, therefore, been truly said:—

गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।

या स्वयं पञ्चनाभस्य मुखपद्माद्भिनिःसृता ॥

“It is needless to traverse the vast field of spiritual literature, the *Gītā* alone should be read and re-read with care,—the *Gītā* which proceeded from the lotus-like lips of *Padmanābha* ( *Mahāviṣṇu*, from whose navel sprang the lotus, the place of

origin of the Creator, *Brahmā* ) Himself.”

The intention of the above verse is not to discourage the study of the other scriptures, but only to bring out the real worth of the *Gītā*. One who has realized the truths contained in the *Gītā* has nothing more to know. The different disciplines of Action, Worship and Knowledge have been dealt with in their respective places thoroughly and clearly. It cannot, therefore, be said that one is the main, and others are subsidiary themes of the *Gītā*. Whatever point of view is dear to one, whatever doctrine he may believe in, finds its support in the *Gītā*. That is the reason why different commentators have offered different interpretations of the *Gītā*. None of them can, however, be pronounced to be incorrect. Just as the Vedas represent

the breath of the *Paramātmā* even so the *Gītā*, representing as it does the words uttered by God, is nothing but God Himself manifested in that Form. That is why like God Himself the teachings of the *Gītā*, too, appear in different lights to different persons according to the respective mental constitution of the devotees. Making the spiritual need of His dear friend and devotee Arjuna an occasion, the Lord delivered His incomparable message of the *Gītā* for the good of entire humanity. To discourse or write on any point mentioned in that book is nothing but a puerile attempt on the part of a person like me. I am fully conscious of my incompetence to deal with the present subject. It is, therefore my humble prayer that learned and devoted souls who may happen to read these lines will kindly excuse me for this childish attempt.

Although each of the paths of Action, Devotion and Knowledge, has its own importance in the *Gītā*, it may nevertheless be stated that devotion is the main theme of the *Gītā*, that there is hardly any chapter which contains no reference to *Bhakti*. The *Gītā* begins with Devotion and ends with Devotion, too. At the very commencement of the discourse Arjuna surrenders himself to the Lord saying 'शशि मां त्वां प्रपन्नम्' (pray instruct me; I take refuge in Thee). Similarly, at the conclusion of the discourse the Lord lends His fullest support to, nay, enjoins, the attitude of complete surrender to and dependence on God,

i. e., Himself when He says 'सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज' (Relinquishing dependence on all other virtues take refuge in Me alone), and further takes upon Himself the responsibility of absolving Arjuna from all sins. It is agreed on all hands that the attitude of surrender represents a form of Devotion. Of course, the devotion taught by the *Gītā* is not an unthinking blind faith, or an ignorant relinquishment of duty through sloth or inertia; it is an active form of devotion based on discrimination. This devotion can be properly practised by aspirants who have approached the perfection of God, the fullest embodiment of Perfection. The Lord Himself has described the character of this Devotion in the twelfth chapter of the *Gītā*. In devotion as taught by the *Gītā* there is no room for sin. How can it be possible for a devotee who has made God his sole refuge in life, who sees and feels the presence of God on all sides and in every object, commit any act of sin even in secret? How can a devotee who having surrendered himself entirely at the feet of the Lord desire to make Himself completely subservient to His will, be capable of any sinful act? How can a devotee, who realizing the creation to be a manifestation of the Lord considers it his duty to render service to all, be indolent or lethargic? How can he who possesses the light of true knowledge of the *Paramātmā* find himself in the region of Darkness or Ignorance?

It was therefore that the Lord gave the following express command to Arjuna:—

तस्मात्सर्वेषु कालेषु मामनुसर युध्य च ।

मद्यर्पितमनवानुद्धिर्मा मेवैव्यस्य संशयम् ॥

( *Gītā* VIII. 7 )

"Fight; but fight while constantly remembering Me ( God ) and with your mind and intellect dedicated to Me."

This represents what they call Devotion accompanied by disinterested action which is a sure way to realize God. Similar injunctions were uttered by the Lord in IX. 23, XVIII. 53, and some other verses of the *Gītā*.

This does not mean that the Lord did not say anything separately and exclusively either about *Karmayoga* ( Action ) or about *Bhaktiyoga* ( Devotion ). Verses like 'कर्मण्येवाधिकारस्ते' ( thy right is only to action ), 'योगस्यः कुरु कर्माणि' ( perform action while established in *Yoga* ) refer only to *Karma* ( action ); and verses like 'ममना भव' ( Fix thy mind in Me ) refer only to *Bhakti* ( devotion ). But in these statements also the dependence of *Karma* on *Bhakti*, and of *Bhakti* on *Karma* may be detected, though not expressly stated. One who engages in action while established in *Yoga* through internal equilibrium and knowing the result of action to lie in God's hands, indirectly practises devotion through remembrance of God, and a devotee engaged in devotional practices like worship, obeisance, etc., may be similarly said to be doing some action through those practices. The difference between him and an ordinary person who performs action through attachment lies in this that while the latter engages in action for the fulfilment of his own worldly desires, the former

does so only for the pleasure of God. The *Gītā* has denounced renunciation of action for its own sake, and has characterized such renunciation as Tamasic in character ( *Gītā* XVIII. 7 ). And stating in verse 4 of Chapter III, that perfection cannot be attained by renunciation of action, it has been pointed out in the next *śloka* that complete and absolute renunciation of action is impossible. Therefore, according to the *Gītā*, Devotion lies in pursuing through body and mind all kinds of action appropriate to the class in which a person is born, for the sake of God, taking the performance of such action as being enjoined by God, fixing the mind completely and whole-heartedly in God. Salvation in the form of supreme perfection is attainable by this devotion. The Lord says:—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मेणा तमभ्यर्च्य सिद्धिं विन्दन्ति मानवः ॥

"He from whom all beings emanated, by whom all this is pervaded, worshipping Him through performance of his own duty, man can attain perfection."

This form of action instead of being the source and cause of bondage, brings salvation, there is no danger of a fall through its pursuit. God has enjoined all spiritual aspirants to take up and pursue the path of action for God-Realization and citing His own example, has advised even the liberated soul to engage in action for the good of the people, for guiding them along the right path, although, personally speaking, he has no more duties to perform—'तस्य कार्यं न विद्यते'.

Moreover, Arjuna was a Kṣatriya, a family man and a man of action; that is the reason why he was specially advised to follow a path in which there is combination of Devotion and Action. Truly speaking, that is the path which is suitable and necessary for the generality of people. There is predominance of *Tamoguṇa* (ignorance and darkness) in the present-day world. It is on account of this *Tamoguṇa* that people who retire into seclusion are debarred from attaining divine knowledge and though outwardly engaged in prayer and meditation, they fall a prey to sleep, sloth and inaction. It is found in many cases that people who give up work saying they would henceforward live in seclusion, spend their time in devotional practices and meditation alone soon get disgusted with their life of seclusion. Some of them begin to spend their time in sleep, while others are found to complain that they are helpless in the matter since they could not concentrate their mind on some specific object. Thus some of them turn out to be idlers, while others begin to indulge themselves through enjoyment of the senses. Persons who truly and sincerely devote themselves to prayer and meditation are very rare. To engage oneself wholly in devotional practices and meditation, while living in seclusion, is not undesirable, but it is not so easy as we imagine it to be. Long and sustained practice is necessary to reach this stage and the practice may be developed and made more intense by a gradual process even while perform-

ing the ordinary duties of one's life. It is, therefore, that the Lord has enjoined us to perform action in a spirit of detachment, constantly meditating on Him, taking such action as a behest from God, and solely for cultivating God's pleasure. Engagement in or withdrawal from action is neither a hindrance nor a help in reaching a state of deep meditation of the Lord. Genuine faith, reverence or Love is the main factor helpful to meditation. Where there is faith, where there is Love, action cannot be a hindrance; on the contrary, every single action of such a person being performed for God's pleasure is converted into devotion in its purest form. This, too, does not prove the necessity of renunciation of action. Nor is it my intention to discourage the constant practice of devotion in seclusion.

For those who are qualified, 'living in seclusion' ( विविक्षितदेशेवित्त्वम् ) and 'absence of enjoyment in the company of men' ( अरतिर्जनसंसदि ) is no doubt the proper course, but in the world as it is constituted the majority is found to consist of those who are qualified to follow only the discipline of Action. He alone is really qualified to live in seclusion who is completely absorbed in the devotion of God, whose heart overflows with undivided love for God, who begins to feel uneasy when he forgets the Lord even for a moment, who cannot properly perform his worldly duties having lost all consciousness of the outside world through ecstasy of divine love and to whom the very sight or mention of enjoyments of

the world is tormenting. For persons possessing these qualifications it is certainly more beneficial to remain aloof from society and keep themselves constantly engaged in spiritual practices in sequestered places. They do not give up work, it is work that takes leave of them. Such men when they retire to secluded places never yield to laziness nor do they indulge in worldly thoughts or desires. On the contrary, seclusion steadily swells the stream of their devotion which unites them in no time with the great ocean of Divinity and enables them to merge their individual existence into the infinite, illimitable expanse of that ocean. But those who are troubled by worldly impulses and distractions while living in seclusion are not qualified to suspend their activity for any length of time and lead a life of devotion in seclusion. The vast majority of people in this world belong to this last category. The practice followed by wise men is to suggest those methods alone which are suitable for the majority. Special efforts should therefore be made to turn the course of one's activities approved of by the Śāstras, towards God, and not to renounce them.

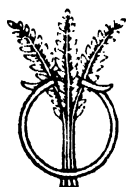
It has been stated above that Arjuna was a family man, a Kṣatriya ( one belonging to the warrior class ) and a man of action, therefore he was enjoined to stick to the path of Action. This, however, does not mean that the *Gītā* is intended for family men, Kṣatriyas and men of action only. There is no doubt that this

nectar-like milk in the form of the *Gītā* has been available to the world only through the medium of Arjuna who acted as a calf to cause the milk to flow. It is so sweet, so universally useful that people of all countries, all communities, all classes, and all Āśramas ( orders ) can drink it without let or hindrance, and attain immortality. Just as God is within the reach of all, even so the teachings of the *Gītā* are open to all. Of course, it is necessary that he who seeks to derive benefit from the *Gītā* should have an unimpeachable conduct, and should be endowed with faith, devotion and love. For the Lord has warned us not to propagate its message among irreverent and unwilling persons and among those who have fallen from the path of virtue or who lack the spirit of devotion ( *Gītā* XVIII. 63 ). Every one who has taken refuge in God, to whatever race or class he may belong, is qualified to drink this ambrosia ( *Gītā* IX. 32 ).

There are, it may be urged, only two paths of spiritual discipline in the *Gītā*, the path of Knowledge and the path of Action, there being no mention of a third discipline like Devotion, how can it be said that Devotion forms the main theme of the *Gītā* ? The answer to this is that though Devotion has not been mentioned as a distinct path or discipline, we should first try to understand what is actually meant by a discipline, and whether the path of Action or even that of Knowledge can be followed without cultivation of the spirit of worship or devotion. Action

without the spirit of worship degenerates into a lifeless action, hence it cannot lead to emancipation, nor is Knowledge without Devotion commendable. According to the *Gītā*, Devotion should form an integral part of both the disciplines of Action and Knowledge. The word *Niṣṭhā* indicating a discipline, etymologically means 'being established in the *Paramātmā*'. One gets established in God in two ways—as distinct from God and as identical with Him. In the former state he recognizes God as the whole (अंश) and himself as a part (अंश), God as the object of worship, and himself the worshipper. Work which is done with the above recognition and with the motive of pleasing God, in accordance with the injunctions of God, without attachment to the result of such work constitutes what is known as *Karmayoga* or disinterested action. And the latter state or the state of identity with *Brahma*, which is consolidated truth, knowledge and bliss, is that in which all action taking place in *Prakṛti* (Nature) is recognized only as a play of *Prakṛti*, as nothing but illusion, and all existence is resolved into a unity, the unity of *Brahma* beyond which there is nothing. This state of unity or identity is called *Sāṅkhyayoga* (Yoga of Knowledge). Devotion permeates both these forms of spiritual discipline. Thus it

is seen that there was no necessity to mention Devotion as a separate discipline. It may be urged here that if such is the case, realization of God will not be possible through Devotion alone without recourse to *Karmayoga* or *Jñānayoga*. This, however, is not correct. For the Lord has stated at several places in the *Gītā* that realization of God is possible through Devotion alone. As regards direct vision of God He has gone so far as to say that there is no other means to it besides exclusive devotion to God. (*Gītā* XI. 54). The point has been further elucidated in verse 24 of Chapter XIII, wherein Devotion in the form of Meditation has been expressly stated as a means of Self-Realization—'ध्यानेनात्मनि पश्यन्ति'. The practice of this form of Devotion, viz., Meditation can be carried on along with the two forms of discipline stated above or as a separate discipline. The discipline of Devotion or worship is the easiest and best of all disciplines. The aspirant on this path is backed by God who is a source of ever-increasing strength to him. Let us, therefore, all of us adopt the discipline of pure and exclusive devotion to God without any ulterior or worldly motive and perform our ordinary duties of life with the only motive of pleasing God.



# A Peep into the Illustrations.

*Śrī Śrī Mahāsarasvatī.*

According to Hindu theology, Brahmā, Viṣṇu and Maheśwara are the three aspects of God presiding over the functions of creation, preservation and destruction of the universe. These three presiding deities have their respective counterparts, Śaktis or female energies. Of these, Mahāsarasvatī is the counterpart of Brahmā, the Lord of creation. Together with Brahmā, She presides over and regulates the function of creation. The counterparts of Viṣṇu and Maheśwara have been termed Mahalakṣmī and Mahakālī respectively in the Hindu scriptures.

*The Wonder of Indian Womanhood.*

The ideal of female chastity upheld and enforced by the Hindus has been unique in the history of the world. This ideal is not based on a social convention only but has its root in the spiritual thought-structure of Hinduism. The *Mārkaṇḍeya-Purāṇa* says, "a woman is not required to perform separate Yajñas or separate religious rites or to observe separate fasts and practise separate austerities. Through devotion to the husband alone, she may attain the desired Lokas. She attains happiness both in this world and the next if the husband is happy through her conduct. The husband is the object of worship for a woman."

Among the well-known names of ideal devoted wives handed down to us from the past ages, the name of Devī Anusūyā holds a very high place. She was the wife of the famous Ṛṣi Atri. Readers, who are acquainted

with the story of the *Rāmāyaṇa*, may remember her instructions on the subject of female chastity given to Sītā when the latter during the exile of Her husband met her in a forest hermitage.

There is another interesting story related in the scriptures about Devī Anusūyā which is the subject of the present illustration. A controversy arose among Brahmāṇī, Lakṣmī and Gaurī, the female counterparts of Brahmā, Viṣṇu and Maheśwara as to who was the best woman and the most devoted wife in the world and they gave the unanimous verdict that Devī Anusūyā held the highest place of honour in this respect. Now, in order to verify the correctness of this verdict, the three Devas Brahmā, Viṣṇu and Maheśwara came to Devī Anusūyā who welcomed them with the respect due to honoured guests. Atri Ṛṣi was absent from the hermitage at the time. The three Supreme Devas told Anusūyā that they would partake of food only if she served it without clothes on. Anusūyā found herself in a difficult predicament, but remembering God, she quickly said, "If I have been truly faithful to my husband, let these three Devas turn into babies." The power of her words was so great that no sooner were they uttered than the three Devas, Brahmā, Viṣṇu and Maheśa, turned into three small and beautiful babies. The reader will find Anusūyā depicted in the illustration as the mother of the three Devas and the latter turned into babies frisky, restless, and eager to sit on the lap of the mother.







## The Kalyana-Kalpataru.



After the Coronation.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादानं पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

**He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.**

—*Bhagavadgītā* VI. 30

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अगणितगुणमप्रमेयमाद्यं

सकलजगत्स्थितिसंयमादिहेतुम् ।

उपरमपरमं परात्मभूतं

सततमहं प्रणतोऽसि रामचन्द्रम् ॥

Salutations, again<sup>11</sup> and again, to the sacred feet of Śrī Rāmachandra who is *Paramātmā* Himself, the embodiment of Supreme Peace and tranquillity, who is possessed of countless virtues and is beyond the scope of reason, and who is the primal cause of creation and regulates both its preservation and dissolution.



# A Word to the Rationalists.

~~~~~BY FIROZE C. DAVAR, M. A., LL. B.

Pessimists have poured in from every quarter with the doleful cry—religion is dead; rationalism is rampant. Nothing could be remoter from the truth than the first part of this statement. The very fact that people use their reason in matters spiritual shows that they are interested in religion. Their very revolt against religion proves that they have after all tackled the subject, which would not have been the case had religion ceased to exist. The diminution in attendance at churches and temples only indicates a flagging interest in ceremonialism, not necessarily in religion. The real enemy of religion is not rationalism, nor doubt, but indifference. An indifferent person neither believes nor refutes; he simply will have none of "the religious chatter". He suffers from incurable blindness, since he is resolved not to see. Doubt in itself may not be undesirable, since it often raises the "obstinate questionings" in a person and thus helps him in the pursuit of Truth. Temporary doubt is thus a tonic and a stimulant; permanent doubt is reprehensible and may be compared to opium, which deprives a person of all activity and makes him as indifferent to the Truth as an animal.

Rationalism is doubtless on the increase among the intelligentsia, but in many ways it is the friend of

religion, though it chooses to parade itself in the guise of a foe. Rationalism is an infallible remedy for all errors and superstitions, that periodically accumulate through the misconception of religion and the multiplication of ritualism. Rationalism checks bigotry, cures eccentricity, ridicules fanaticism and purifies society. When society is reduced to stagnation by the dead-weight of dogma and tradition, we look up to rationalism to restore the balance by the substitution of liberty for bondage, and reason for authority.

But the danger in modern society is that rationalism invariably tends to overstep its limits. It may disbelieve in God, and rightly, for God cannot be proved purely through the rational faculty: or if it happens to believe in the Supreme Being, it ventures to realize Him and solve the ever-baffling problem through the intellect alone, as one would lay bare the secrets of a labyrinth. When reason disregards its limits, it rises only to fall like the mythical Icarus, who flew sunwards with wings fastened to his shoulders with wax. In dethroning religion, rationalism will only end in discrediting itself.

Truth as we see it is always relative. Absolute Truth is unknowable, despite all the attempts of rationalists to fathom the unfathomable. Relative truth is known but

unfortunately there is no unanimity about it. Hence the eternal question—What is truth?—raised both by men of religion and of reason. When reason tackles a problem successfully, it raises no more than an academic interest and yields no more than intellectual delight, in no way comparable to the deep, abiding, soul-satisfying joy vouchsafed by religion. Reason loses because it tries to conquer; religion gains because it surrenders itself to the Supreme. Reason is cold and calculating, and one who is wholly at its mercy, is almost a human machine, devoid of all sentiment and feeling, which play the leading part in religion. A profoundly learned surgeon may be an ornament to his profession, yet few will choose to be his patients if he is found to be destitute of feeling, for love and mercy are far more necessary on the operating-table than the mere dexterous wielding of the surgical knife.

Reason is necessary in religion to a certain extent, but feeling (which is at the core of *Bhakti* or devotion) is the life-blood of religion, for more things are wrought and greater spiritual comfort is gained by devotion than mere reason dreams of. After a certain stage is reached reason must prefer to sink into the background and relinquish its pride of place to devotion. Where reason predominates, devotion declines, and *vice versa*. In a well-balanced worldly life both are necessary and neither can be spared. By reason alone a man tends to become a logic-chopping

machine; guided exclusively by feeling he develops sentimentality and eccentricity. When Swami Vivekananda was about to start on his famous lecture tour to the West, he knew what he was about, and often checked the rising fountain of *Bhakti* in his heart, lest excess of feeling may make him sentimental and effeminate and incapable of discharging his noble mission.

The purely intellectual faculty, however, is non-religious in its nature, and the rationalist must despair to seek that access to the fountain-head of Beauty, Goodness and Truth which is available to the man of devotion, for where reason ends, religion proper, in its highest and truest sense, begins. How then can rationalists presume to utter the final word in religion, when the latter outsoars their loftiest flights? Śrī Chaitanya Mahāprabhu, the celebrated saint of Bengal, was one of the profoundest scholars that ever lived. He thrilled his hearers by his eloquence as he held them spell-bound by the range and depth of his knowledge. But on the whole it is admitted that he failed as a professor, for the mere word 'Kṛṣṇa' during his discourse would throw him into ecstasy, which put an end to his lecture; or the remotest reference to a *Gopī* would tempt him into a long and soul-elevating digression which might be, however, entirely foreign to his subject. He tried to allay his surging spiritual self while he was engaged in his intellectual avocation, but he was so perfectly saturated by the religious

spirit that the heart refused to yield to the head even for an hour. This shows that reason, far from explaining the secrets of the spirit, is often a deterrent to the seeker of the Truth on the spiritual path.

It is in the fitness of things that reason should fail, for if God were rationally comprehensible as are the dimensions of a square or a circle, who would be inclined to worship that "Supreme Being", whose supremacy could be gauged and fathomed by every man in the street? A God who could thus be understood would be no God, but at the most a mere force of nature, which would cease to command our worship. Devotion presupposes the ignorance, the helplessness and hence the complete surrender of the devotee to the object of his adoration. The true worshipper brings unto God a full heart, even though his head be empty: the rationalist dares to understand the infinite with a full head but a starved, exhausted heart. When the man of reason fails, as fail he must, he concludes that God is an illusion, a mere will-o'-the-wisp, the time spent after whose attainment is a waste of human energy.

It is because we know that we can never understand God that we worship Him. Some rationalists advance the argument that it is hypocritical on our part to worship God when we intellectually fail to comprehend Him. These thinkers refuse to believe there is anything unknown or unknowable in the universe; nothing that is incompre-

hensible is ever dreamt of in their philosophy. If they do come across something that transcends reason, they would rather turn their backs than fall on their feet before it. This is vanity, not resignation; it is presumption born of knowledge, not devotion generated in humility of spirit; such is the way of reason, not the path of religion. Is a child hypocritical when it reveres its father though it is unable to comprehend his greatness? Does a devoted but ignorant wife delude herself when she loves and adores her husband, whose greatness might only be appreciated by the cultured few? And what Christ and Kṛṣṇa demanded from their devotees was not the reason or intellect of the scholar but the innocence of the child and the warm affection of the Gopī.

There is not a single instance in all history of a learned person attaining the infinite purely by his rational faculty. Scholars who have reached the divine goal have done so not through their intellect but through their devotion. We need not take instances of God-attained persons like Christ, Muhammad and Rama-krishna Paramahansa, who could not make use of scholarship, for they were innocent of worldly knowledge. We rather take the illustration of Imam Ghazzali, a profound man of books, who found at last that Knowledge took him no further than Nature, but who gained his Ideal when he abandoned the ways of the intellect and betook himself to the life of a devout Sufi. Śrī Chaitanya

Mahāprabhu was a veritable prodigy of learning, which had to be unlearned through a pious life of devotion and meditation in order to qualify this ardent lover of the Lord Kṛṣṇa for the crown of spirituality. Swami Vivekananda was another embodiment of erudition, which on the contrary would have driven him to scepticism, had he not the good fortune to meet the Master—Rama-krishna Paramahansa—contact with whom worked the world-famous miracle in the youth. From these instances it is clear that on the spiritual path after a certain stage reason and knowledge are encumbrances to be renounced in order to open the floodgates of the heart to the raging billows of devotion.

We have thus seen that rationalists will either be doomed to be atheists, or if they do accommodate God in their philosophy, will fail to attain Him by the purely intellectual process. Reason has its limits within which it can work and work splendidly for the uplift of the world and the purification at certain stages of religion itself. Reason is a radiance that can illuminate the darksome, devious paths of the world, enabling us to unravel many an intricacy in life, but it can no more light our path to the ineffable glory of the Vision Beatific than can the candle introduce us to the majesty of the sun. The failure of reason lies in its presumptuous self-confidence. It is now time our rationalist brothers realized that in matters religious it is unreasonable to be too reasonable.

Some stray Musings.

—BY DANDAPANI.

Self is one and not more. There is no over-self or below-Self. It is the same Self that is observed everywhere. The thought that differentiates between Self and self is only a creation of the mind. Right earnestly cut asunder the mind and then re-animate it, re-enliven it and live with it only to shine through it. That is the work of a realized Soul.

* * * * *

What do you mean by eternal damnation ? Eternal damnation is nothing but a form of limitation of self. If one submits contentedly to limitation and does not at all feel the urge to go beyond the walls, the encrustations covering the Self, then he is truly in eternal damnation. One gets this eternal damnation by himself when he ignores the valid status of the Self-Supreme which reigns beyond all limitation and finitism.

* * * * *

'What is the highest gift of a man ?' I asked myself. The answer came from within—that which makes you go deeper and deeper within you and come out enormously changed and highly refreshed with the Grace-Divine. Also that which reveals unto you the state of your existence as inseparable from and in complete union with that Absolute and Eternal Presence is the highest gift.



Western Thought and Eastern Culture.

BY PAUL BRUNTON.

The recent appointment of Sir S. Radhakrishnan to the Spalding Chair of Eastern Philosophy and Religions at Oxford stands in symbolic relation to our time as illustrating a trend which is creeping, for the most part silently and unnoticed, across the Western world. Out of the once slumbering East, there comes this gifted man to teach its one-time conquerors the ancient lore and wisdom of his own people.

But now, like some compensatory adjustment by the forces of evolution we are witnessing in the West the appearance of an at present thin, but slowly deepening current of interest in those very thoughts and ideas which the young men of India are at present doing their best to reject as inadequate to their needs and which constitute the faith and traditions of their forefathers. Like the psychoanalyst's contention that a repressed force will re-appear in another form and through an outlet other than its normal one, it might almost seem as if the beliefs which are being repressed in the soul of the East are re-appearing in the soul of the West.

If world trends mean anything at all, do they not mean that we are moving towards a realization of the cultural oneness of mankind. The knowledge which is being spread by book and mouth, by wireless and

cinema, is becoming a common knowledge in which all men may share. It is therefore in the fitness of things that a distinguished Indian like Sir S. Radhakrishnan should have been appointed as the first oriental to teach at England's most famous and most ancient seat of learning. Surely we have nothing to fear and nothing to lose by such frank interchange of ideas. The result can only be better understanding of those who happen to be born in the Eastern hemisphere of our globe, and especially of their best minds, an understanding which should inevitably lead to more mutual goodwill. And in a world full of strife and misunderstanding of which many of us are becoming increasingly aware, the growth of goodwill is no little thing.

Since that fateful day when the year 1600 made its last diurnal movement and witnessed the foundation of the first English Company to trade with the East under a royal charter received from the hands of Queen Elizabeth, British trade and British arms have been the heralds who have prepared the path for the spread of Western ideas in the East on a scale never envisaged by the Portuguese and French intruders whom they eventually displaced. For we not only gave India our manufactured goods and internal security, but also we gave her later the system of public

instruction under which the whole of the younger school-going generation is to-day growing up.

For more than a century, ever since Macaulay drew up his famous Memorandum that was to become the basis of India's modern educational system, we have imposed upon the young men of that land an instruction along lines that are completely out of keeping with their traditional education. The result has been that nowadays we witness the spectacle of a hybrid generation here in India which has become Westernized from top to bottom, which lives, moves, acts, dresses and talks like most young Europeans, but which at heart struggles vainly to reconcile its own inherent traditions with an alien culture of which it has assimilated as yet only the more outward and obvious forms. The student in the college halls of Calcutta, Bombay and a dozen other places laugh openly at the wisdom of their ancient sages, but are nevertheless uneasy inwardly.

India in her turn once gave us her silks and to-day she still gives us her tea, spices and precious stones. But she has also given us a thin trickle of literature and ideas, mainly at first through the enterprising efforts of inquisitive Western scholars and with Sir S. Radhakrishnan's appointment, we may regard the value of these thoughts and this culture as having been definitely recognized and triumphantly established.

Since the gates of Oriental learning were first opened to those

imperious Western students who followed in the tracks of Western armies, a part of its scriptures and literary gems has been eagerly collected and translated into European tongues. Yet those who roam the East to-day know that among the untouched lore lies many a book that is filled with rare psychological knowledge or imbued with profound spiritual inspiration.

Scholars like the French Duperron and Bernouf, who discovered and translated the Persian Bible Zend Avesta and the Indian Upaniṣads in the 18th century, like Professor Max Muller whose monumental series *Sacred Books of the East* first made accessible much of this varied lore, like Rhys Davids who turned so many Buddhist Pali texts into English and some others have tilled the religious field for us.

We of the West owe a debt to that much-maligned man Warren Hastings because he was the first European to initiate the study of Sanskrit and the Hindu sacred books. It was through his inspiration that Charles Wilkins published the first translation of the Hindus' most famous short classic, the *Bhagavadgītā*. In 1786 when he was staying in Benares he sat down to write a preface to the first English edition of this book, under whose spiritual influence he had fallen.

Writers like Sir Edwin Arnold whose *Light of Asia*, *Oriental Poems* and other works have given us a hint of the beauty of Eastern poetry;

like Rudyard Kipling whose "*Kim*" and *In Black and White* picture the external life of an India that is passing, as Lafcadio Hearn's *Glimpses of Unfamiliar Japan* and other works pictured the inner and external life of a Japan which is passing still more rapidly. Fielding Hall's "Soul of a People" did the same for Burma. Fitzgerald's translation of the priceless *Rubaiyat*, and the wise and witty verse of Sadi, rendered us aware of the luxuriant imagery of Persian poetry.

Japanese art came to the West in the middle of last century. The prints of Hokusai and Hiroshige, with their flat perspectives, profoundly influenced Whistler and gave birth to the Post-impressionist school of painting. Chinese art arrived even earlier and its productions of lacquered furniture and delicate porcelain became the rage as well as the model of 18th century aristocratic France.

When I lived in Benares for a while, staying in a monastery in order to get a deeper insight into the mind of its inhabitants, I had many a discussion with those learned Brahmin pundits who, in Matthew Arnold's lines:

*"In patient deep disdain,
Let the legions thunder past,
And plunged in thought again."*

Parochialism in our attitude towards the thoughts and faiths of Asia's highest thinkers and holiest men can no longer be justified in this day and age of world communion. We should therefore welcome what-

ever may emerge from Asiatic culture as being scientifically sound and philosophically true, even though the methods of modern investigation were not employed in arriving at these notions.

The inter-fusion of the peoples of both hemispheres in the domain of culture increases with the years. We have learned to live down our early contempt for races once thought to be but barbarians and we have learned to value and even to respect some of the spiritual and philosophical explorations of the brown and yellow races. Tennyson's dream of a world peopled by a humanity able to live like one great family in amity, tolerance and understanding is unhappily very far off, but this is not to say that world movements will not imperceptibly force us to its accomplishment. Alexander dreamt of this ultimate fate of the human race and attempted to mingle the cultures of many Eastern and Western races in the newly established city which was named after him. His efforts bore fruit for a time and flourished well and if we cannot trace any continuance, it is because he was premature and undoubtedly ages before his time. These things when they do come about must come about naturally not by any artificial forcing, but by that silent, slow and steady growth which is evidenced in the flower.

Norman Douglas once ironically declared that: "Curry is India's greatest contribution to mankind." One might supplement his statement with the

declaration that: "Tea is the most meritorious of China's cargoes to the West."

Indian culture is extremely wealthy in the domain of psychology, philosophy and religion, so wealthy that there are few doctrines which appeared out of original Western sources that have not already been anticipated and developed in India. Most of the advances in modern Western psychology are practically duplicating in their discoveries ideas which already exist, even if in a cruder and less scientific form, in India's ancient systems of religion and psychology. Quite a number of Oriental ideas have been adopted independently by our own thinkers in some similar or transformed shape, and expressed in a manner that suits our own time and outlook. This is no new process for it has been going on through the centuries. Thus we have Henri Bergson's teaching of Creative Evolution closely paralleled by the *Śākta* teaching of the Tantrik school. Even the agnostics have their paradoxical parallel, too, in this most religious of all lands, for the founder of the *Sāṅkhya* school asserted that "the existence of a Supreme Creator is not proved." Thousands of years before Charles Darwin was born, he hurled his philosophical tenets of Evolution against the doctrine of Creation which was upheld by the Brahmins of his day. His system received the following eulogy from the German Orientalist, Professor Richard Garbe: "In Kapila's doctrine for the first time in the history of the world the complete

independence and freedom of the human mind, its full confidence in its own powers are exhibited." Nietzsche called the Greeks "the best heirs and scholars of Asia" and Professor Garbe has drawn attention to the profound influence of Hindu thought upon Greek philosophy in the period of its greatest splendour.

We have Nietzsche's doctrine of eternal rhythm in the universe which echoes the theory of recurrent cycles expressed in India's major epic, the *Mahābhārata*. Sir James Jeans suggests that the universe will ultimately dissolve into radiation and that a reverse process will follow. In short he returns to the belief in cyclic creation which has been a fundamental doctrine of Hindu thought. Indeed the idea that the universe is ultimately annihilated and then created anew after a period of rest possesses a history which extends from China to Persia also, and according to the most ancient Hindu philosophers, as expressed in their cosmological histories *The Purāṇas*, universes are born out of the womb of infinite space, exist for countless ages, are subject to decay and finally to dissolution. In this dissolved state which can be nothing other than a state of ray existence, in scientific terms, they exist latently. Then there is a re-creation and the latent universe re-appears and slowly evolves once again through long aeons of time. Sir Arthur Eddington has advanced nearly the same view in his theory that the whole universe is steadily and irrevocably running down like a

clock, a theory which drew from Dean Inge the pertinent question, "Is it not reasonable to assume that whatever power wound up the clock once may probably be able to wind it up again?"

However the vital difference arises that whereas the ancients, laid these doctrines down without detailed explanations, without giving their why and wherefore, we of the West are arriving at them through a step-by-step process. Our scientists are moving to these conclusions by a series of experiments and investigations which prove and demonstrate the correctness of their views. They endeavour to satisfy man's reasonable desire to understand the detailed workings of the universe, both hidden and apparent. If ancient and Eastern people were satisfied with mere assertion, we moderns are not. Science itself owes its very existence to the growth of this modern outlook.

When the atom, once the solid foundation of materialistic doctrines, was found to be resolvable into congeries of whirling electrons and matter itself scientifically disappeared into energy, the intuitive perceptions of the Hindu seers in the Upaniṣads were vindicated; no longer were their statements the mere childish babble as they were called by Macaulay, but simply they had said that a subtle energy pervaded the universe and all space, that matter was but a densification of this subtle energy, and that even behind this subtle energy there exists a still subtler essence which in itself was indestruc-

tible. *The Katha Upaniṣad* says: "On this indestructible being the ether is verily woven and interwoven." The *Bhagavad Gītā* declares: "Beings are unmanifest in origin, manifest in the mid-way stage, unmanifest again in dissolution. What ground is there for regrets?"

The scientific view of matter has changed so much under pressure of the latest discoveries that one can perceive its increasing approximation to the Brahminic view that the apparent solidity of the universe is illusory. Our crude material substances have dissolved into mists of subtle atoms and subtler electrons and ions. In short, Shakespeare's intuitional statement that we and the world are made of "such stuff as dreams are made of" has been verified in the modern laboratory. When a respected scientist like J. B. S. Haldane asserts in one of his lectures that "the physical world is not the real world, but only an ideal and quite insufficient representation of it. The real world is the spiritual world;" he is echoing, perhaps unconsciously an assertion which was a typical concept of the Brahmin philosophy five thousand years ago, and which with the traditional tenacity characteristic of the East, has been handed down from generation to generation until it is still taught to-day as I heard it taught in the monastery of Benares. Nevertheless, again a vital difference of approach is manifest. The ancient Hindus took these statements in the nature of a revelation from on high, for they were made

originally by their seers as a result of personal self-experience in the spiritual domain. Our Western scientists have no such experience and if they are reaching similar conclusions, it is because they are working their way from the profoundest depths of this material world up to its farthest frontier where the ions elude them and vanish into pure spirit. It is not a question of which method of approach is superior to the other, it is rather a matter for self-congratulation that on some of the most important topics, the wisest men of the ancient East and the modern West, starting from totally different premises, have arrived at precisely the same conclusions. It is on such a basis therefore that we may establish our hopes for an ultimate exchange in a freer and franker way between East and West of ideas, experiments and experiences which shall help mankind to establish the truth about this universe wherein it dwells.

Bishop Berkeley's metaphysics runs very close to that of the Indian school of Vijnānavādī Baudhdhas.

The school of behaviourism of which we have heard so much recently from America, the combative criticisms of atheism of which we heard so much during the last century possess their parallel and even forerunners in analogous schools of ancient Indian thought. There is however one vital difference between the Occidental and Oriental methods

of approach, and that is, that whilst Western psychologists carry out most of their experiments upon other persons, the proponents and exponents of Indian systems are expected, and do, carry out their experiments upon themselves first and foremost. This difference in such a subtle and intangible field as the human mind works out to the advantage of Indian psychology because, obviously, no amount of communication to another person can reproduce with perfect exactness mental states and ranges of awareness.

Nevertheless, if there is any contribution to be made to our quest of truth by Eastern thought, whether ancient or modern, the loftiest, I believe, would be the idea that until there is a re-orientation of our own search from its objective phase to a purely subjective one, the realization of the highest truth, as opposed to its mere intellectual discernment, will continue to elude us. For let us not forget that even the Western scientist who postulates a spiritual basis for the universe has done nothing more than perform an intellectual operation; he has not come into personal contact with that spiritual basis as the ancient Asiatic thinkers assert that he could. But can man really transcend the intellect? The wisest men of the East have always declared that he can and it will be Sir S. Radhakrishnan's none too easy, but nevertheless congenial task at Oxford to expound this possibility in a manner and language conformable with our best educational traditions.

Revolution or Evolution—Let us Choose Quickly.

~~~~~BY P. N. SANKARANARAYAN AIYAR.

A well-known Indian politician recently warned us again and again with great earnestness that a great revolution is impending and that already the rumblings of the hungry, half-starved and ill-clad millions are being heard. He said a great catastrophe is fast approaching all over the world, which India will have to share.

We shall here consider whether the catastrophe is inevitable or justified, and whether there are ways of preventing it and transforming it into an all-round prosperity and peace.

Our scriptures maintain that this land of Bhārata Varṣa has some sacred obligations to perform, which we her children must work out in our lives and deliver as a message to mankind. They suggest certain ideals of conduct, which will minimize the chances of revolutions by force, and will transform changes into natural growths to fruition.

## GROWTH IS REDISTRIBUTION

Look at all growth ! A child grows to manhood; a seedling grows into a tree; we beget children and rear families. The seed loses itself and becomes a plant. All this is in a sense a great revolution: but the process is one of happiness and joy. The change is felt to be the natural aim and fulfilment of one's life. In fact happiness is attained only

through that expansion of self-consciousness and action which discard a limited range and cover a wider range. We are taught that in our true state we are, each of us, unlimited and vast, all-embracing, that the suffering and confusion in the world are due to the fact that we have developed a very limited consciousness of ourselves and of our interests, and that the remedy for the confusion lies in regaining our sense of oneness of all life and making love the ruling factor of life.

## THE SPIRIT OF YAJNA

As the seed loses itself joyfully to find its fulfilment in the tree; as a father and mother delight in losing themselves to find re-birth in a growing family, so must we delight in losing our limited clings for knitting all life in one bond of mutual love and service. This law of losing the limited self by love to find one's fulfilment in the vastness of bliss, wisdom and truth, is called the *Law of Yajña*. From birth to death our life is consisted of this Yajña of various grades suited to our evolution and fitness. The whole of our life, and the life of the whole land, was conceived as a fulfilment of this Law of Yajña: and God as our Lord gives the lead and guides us in our holy effort.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

( Gita III. 10 )

"The Lord of all beings created beings and also the spirit of Yajña and told them 'By this be ye fruitful. May this yield you all you desire.'"

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।  
भुञ्जते ते त्वध पापा ये पचन्त्यात्मकारणात् ॥

( Gita III. 13 )

"The true ones, by taking what is left after distribution to all, are relieved of all sinfulness. Those who cook (hoard, or gather) for themselves alone, are sinful ones, who eat only sin (not food)." 'Eat' here of course, denotes every kind of absorption for one's own enjoyment to the exclusion of others.

### YAJNA DEFINED

The word Yajña was taken by some to mean a kind of ritualism, without real re-distribution of possessions. Śrī Kṛṣṇa has elucidated its meaning in unmistakable terms in the *Śrīmad Bhāgavata*. There is an episode in the 10th Skandha, Chapter 22, where learned Brahmans devoted to ritualism are described as refusing food to some hungry shepherd boys, thereby shutting out God also from their rituals. Just prior to this, as if to give a lesson on the true meaning of Yajña as distinguished from its false practice by some of the learned, he addresses his mates thus, pointing to some tall trees on the banks of the Yamuna:—

पश्येतेतान् महामागान् परार्थैकान्तजीवितान् ।  
वातवर्षातपहिमान् सहन्तो वारयन्ति नः ॥—32  
X X X X X

पत्रपुष्पफलच्छायामूलवल्कलदारुभिः ।  
गन्धनिर्यासमस्मास्थितोऽकमैः कामान् वितन्वते ॥—34  
एतावज्जन्मसाफल्यं देहिनामिह देहिषु ।  
प्राणैर्यैर्धिया वाचा श्रेय एवाचरेत्सदा ॥—35

"Look at these Great Blessed ones! The one aim of their life is the welfare of others. They bear the fury of the wind, rain, sun and snow, and shield us. By their leaves, flowers and fruits, by their shade, their roots, barks, and gum, and by their trunk and twigs, they fulfil the needs of others. Thus far, for all beings, is the fulfilment of life, that with one's life and possessions, with one's wisdom and words, the welfare of other beings should alone be sought (worked out in action)."

Self-losing service of all, a loving and voluntary distribution of all that one has to all beings, is pointed out as the only and true fulfilment of life: such action alone will truly enable us to regain our true state of unlimited vastness, bliss and wisdom and the oneness of all life.

### LIMIT OF WEALTH AND THE DUTY OF RE-DISTRIBUTION

While elucidating the Sanātana Dharma (सनातनधर्म) the "eternal life-sustaining laws" to Yudhiṣṭhira, Nārada thus enunciates the law as to possession of wealth:—

यावद्भ्रूयेत जठरं तावत्सत्त्वं हि देहिनाम् ।  
अधिकं योऽमिमन्येत स स्तेनो दण्डमर्हति ॥

( *Srinail Bhagavata* VII. 14 8 )

"As much as will keep the body in health that much alone is one's wealth; he who claims more as his, is a thief and shall be punished."

That this is the real law that controls the prosperity or adversity of nations is illustrated in the episode of Vena and Pṛthu. Under king Vena each man in the land stood for accumulations for himself: the result was famine, pestilence and untold misery. Then the Lord Himself came as King Pṛthu to set things right. First he questioned Mother Earth as to the cause of the suffering of her children. She replied:—

पुरा सृष्टा ह्येषथो ब्रह्मणा या विशांपते ।  
भुज्यमाना मया दृष्टा असङ्घिरधृतव्रते ॥  
अपालितानादृता च भवद्विलोकपालवेः ।  
चोरभूतेऽथ लोकेऽहं यज्ञार्थेऽयसमोषधीः ॥

( *Srīmad Bhagavata* IV. 18. 6-7 )

"I found the foodstuffs and other needs of life being grasped and hoarded by wicked people with undisciplined lives. I was neither loved nor tended by Kings like you who ought to protect the world. All men became thieves; and so I withdrew all fertility, which is meant for self-losing service."

Then as advised by her, he roused in men the spirit of Yajña and thereafter nature was bountiful again.

In that much misunderstood and maligned social system called the Sanātana Varnāśrama Dharma—the eternal sustaining laws of life, the spirit of Yajña is graded to suit the various grades into which men automatically fall by their aptitudes, clings, and tendencies. It is shown how at each stage of life, only liabilities should be felt and carried out *by a holy urge from within*. ( It is interesting to note, as Swami Viveka-

nanda pointed out, that there is no word, in Sanskrit, or in the Indian languages, corresponding to the Western word "right" ). The liabilities enunciated describe various ways of distributing to all beings whatever one has as possessions or equipment on the physical, mental, intellectual and love planes. Each man while a student or Brahmacharin, studied for and served society, then as Gṛhastha ( he who keeps a house ) he supported and served the homeless, the sick, and helpless by a system of voluntary service. Afterwards, he had to retire from the home and wander through the land distributing free to the people his wealth of knowledge and experience. He was, as Swami Vivekananda said, a living University of worldly and spiritual wisdom, travelling to every door and imparting instruction free.

The social adjustment was thus attempted by making each person think only of obligations to all and feel linked to God by repayment through service to His satisfaction:

ब्रह्मावर्ते यत्र यत्रन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविशः ॥  
यस्मिन् हरिर्भगवानिज्यमान इज्यामूर्तिर्यज्ञतां शं तनोति ।  
कामानमोघान् स्थिरजङ्गमानामन्तर्बहिर्वायुरिवैष आत्मा ॥

( *Srīmad Bhagavata* I. 17. 33-34 )

"In Brahmavarta, the people skilled to perfection in the art of Yajña, worship the Lord of all Service by their acts of service. Here the Lord who is the embodiment of the spirit of service is the leader and guide of all service; and being adored by men through acts of self-losing service, He bestows true happiness on them, and

unfailing plenty on all beings, animate and inanimate. For, like the air, He is the soul of *all beings* within and without."

We are thus taught that in our nature we are the Ātmā, limitless and blissful; and that all accumulation and clinging only bind us down. They will however evolve us to our true state in proportion to our distributing our possessions to all. Accumulation of all kinds is shown to be an error; and voluntary distribution to all is shown to be the one way to true happiness. The re-distribution of accumulations, however, when made by force will produce its inevitable reaction. As we sow, so we reap. Our system, therefore, aims to cause a voluntary re-distribution of property through spread of knowledge and understanding about the nature and value of possessions, as well as of the bliss of love.

The elders, and such of the nation's youth as can dedicate them-

selves to this work are expected to go among the people, as wandering 'Universities', and rouse this true understanding and love in all people high and low.

To revive this system and send out teachers among those with accumulations seems to be the only effective way to avert what is called an impending catastrophe. That such a rousing of the spirit of 'voluntary distribution' is possible has been demonstrated amply by the example and experience of many of our great men, and of many unknown men who have attempted to work unknown. Swami Vivekananda said that with ten such men, the nation would be able to fulfil her mission of teaching the world the method of a peaceful re-distribution and revolution by loving service. May there rise a multitude of such workers and avert the catastrophe. May the Lord of all service lead us again to peace and prosperity.

"Glory, infinite glory, to Lord Śrī Kṛṣṇa of swarthy complexion and delicate limbs who is the darling of Devakī, the light of the family of Vṛṣṇi, and the remover of the burden of the earth."

"I am neither a Brahman, nor a Kṣatriya, nor a Vaiśya, nor even a Śūdra. I am not a Brahmachārī, nor a Gṛhastha (householder), nor a Vanaprastha (hermit), nor a Sannyāsī (recluse). Who am I then? I am a servant of the servants of the lotus feet of the All-blissful, effulgent Śrī Kṛṣṇa, the Lord of the Gopis."

-- Vāsudeva Sārvaabhauma.





# Bhagavata Dharma.

BY BASANTA KUMAR CHATTERJEE, M. A.

Sir Ramakrishna Gopal Bhandarkar has tried to prove in his book "Vaishnavism, Shaivism and minor religious systems" that the ancient Vedic religion was reformed by persons who did not believe in the efficacy of Vedic sacrifices and that, as a result of such a reform, a new religion arose which was called Bhāgavata Dharma, and that in this religion the worship of Vāsudeva was at first introduced and later on some new names were given to Vāsudeva like Kṛṣṇa, Govinda, out of which the name Kṛṣṇa was derived from the word Christ. The conclusions arrived at by Bhandarkar have been generally accepted by the modern scholars who follow the Western lines of research. I shall attempt to examine in this article how far the conclusions of Bhandarkar are tenable.

Bhandarkar says that the doctrines of the Bhāgavata Dharma were first compiled in the *Bhagavad Gītā*. It follows, therefore, that, if according to the tenets of the Bhāgavata Dharma sacrifices were inefficacious, the doctrine should have been mentioned in the *Gītā*. But nowhere in the *Gītā* can this doctrine be found. On the other hand, there is clear mention in the *Gītā* that it is good to perform sacrifices and that they should not be given up, that, by performing sacrifices with desire for the fruits thereof, one may attain heaven,

whereas by performing sacrifices without desire for the fruits the mind becomes free from impurity and fit for the reception of *Brahma Jñāna* (Divine knowledge). In fact, the opinion of the *Gītā* on the subject of sacrifices is exactly the same as that of the Vedas and the Upaniṣads. The theory of Bhandarkar that as regards sacrifices the *Gītā* preaches doctrines which are contrary to the Vedas is therefore not true. Following is a translation of the *Gītā* 3rd chapter, 10 to 13 verses, "Prajāpati in the remote past created men along with sacrifices and told them 'You will flourish with the help of the sacrifices. These sacrifices will give you your desired objects. You should worship the gods with these sacrifices and the gods will then shower blessings on you. In this way you should help each other and attain the highest good.' If the gods are worshipped by means of sacrifices, they will give you desired objects. The person, who enjoys the things of the world without offering them to the gods from whom he receives them, is a thief. The person who enjoys the remnants of sacrifices is freed from all sins. The man who cooks for himself merely eats sins." The 20th and 21st verses of the 9th chapter of the *Gītā* run as follows: "Those who perform sacrifices according to the Vedas and pray for heaven go to heaven after

death and enjoy heavenly pleasures. When their *Puṇyas* (merits) come to an end they are born again in this world." The Vedas and the Upaniṣads say the same thing about sacrifices. Hence, it is not true that, according to the *Gītā* or the Bhāgavata Dharma sacrifices are inefficacious. In the 5th verse of the 18th chapter of the *Gītā* the Lord says, "Sacrifices, charities and austerities should never be given up. They should be performed. By performing them, a man becomes pure." In the 11th verse of the 17th chapter of the *Gītā* it has been said that a Sattvik sacrifice is that which is performed in accordance with the injunctions (of the Śāstras) and in the 13th verse it has been said that a sacrifice which is not performed in accordance with the injunctions (of the Śāstras) is *Tāmasa* sacrifice, that is to say, a sacrifice of a very inferior kind. From these verses it is clear that, according to the *Gītā*, sacrifices should be performed in accordance with the injunctions of the Vedas. If the intention of the *Gītā* had been otherwise, it would have been no doubt mentioned explicitly.

Bhandarkar thinks that in the story of King Vasu Uparichara in the Śānti Parva of the *Mahābhārata*, a religion has been preached which is against the Vedas. For, Vasu Uparichara performed an Aśwamedha sacrifice but did not kill a horse, and God was pleased with his sacrifice and showed Himself personally to the King. Bhandarkar says that, from this story, it is clear that in the opinion of the author, sacrifices and

austerities are inefficacious, because those who perform sacrifices and austerities cannot see God, but Vasu Uparichara saw God on account of his devotion. This conclusion of Bhandarkar is also wrong. In the Vedas it is nowhere laid down that God can be seen by a person who performs the Aśwamedha sacrifice. It has merely been said that by performing this sacrifice one can go to heaven. If in the story of Vasu Uparichara it had been shown that, by performing this sacrifice, one could not go to heaven, then it could have been said that the story was against the Vedas. But this doctrine has nowhere been propounded in the story. It cannot, therefore, be concluded that the author of this story considered that sacrifices were inefficacious. It may be observed that it has been stated in the Vedas that God cannot be attained by learning the Vedas, and that He reveals Himself to those with whom He is pleased.

नायमात्मा प्रवचनेन लभ्यो  
न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्य-

स्तस्यैष आत्मा विवृणुते तन् ५. स्वाम् ॥

( Kathopanishad 1. 2. 23 )

"Brahma cannot be attained by learning or intelligence. He reveals His Self to those whom He chooses."

The religion which is preached by the story of Vasu Uparichara can never be against the Vedas. This will be clear by considering some comments made in the *Mahābhārata* in this connection. In the introduction

to the Bhāgavata Dharma, it has been said that Nārada bowed down to Nārāyaṇa and said "Lord, Your qualities have been described in the Vedas, Vedāṅgas and Purāṇas" (Śānti Parva 345 chapter). It is thus clear that what has been called *Brahma* in the Vedas has been called *Nārāyaṇa* in the *Bhāgavata Dharma* and that there is no difference between the objects of worship. Again in the same chapter, it has been said "The Brahmachāris who study the Vedas and also men belonging to other Āśramas can pass to the supreme state of existence by worshipping Him and attaining His grace." In the next chapter Nārada says "I have carefully studied the Vedas and performed austerities. By means of these acts my heart has been purified." In this chapter it has also been said that the original book on the Bhāgavata religion was written by the seven sages Marichi, Atri, etc., and that this religion is in accordance with the four Vedas. It has again been said that this Śāstra is not inconsistent with the four Vedas. At the end of this chapter it has been said that this Śāstra has its origin in the Vedas and the Vedāntas. In the next chapter it has been described that the followers of Vasu Uparichara went to the White Island in order to see the supreme Being mentioned in the Bhāgavata Dharma and that there they saw that sages devoted to God were uttering the *Brahma Mantra* and kept their mind fixed upon *Brahma*. From these passages, it is clear that the Supreme Being mentioned in the Bhāgavata Dharma

is no other than the *Brahma* of the Upaniṣads, and that the Bhāgavata Dharma is based on the Vedas. Bhandarkar is, therefore, wrong when he says that this religion is not in accordance with the Vedas.

Bhandarkar says that in the Bhāgavata Dharma God was at first called by the name Vāsudeva and that his name Kṛṣṇa was afterwards given to Him. He also says that Kṛṣṇa is a corruption of Christ and hence in Gujerat and in Bengal Kṛṣṇa is called Kuṣṭa and Kṛṣṭa. But Bhandarkar himself admits that the *Gītā* was written in the fourth century B. C. The word Kṛṣṇa is found in the *Gītā*. It is also found in the *Mahābhāṣya* of Patañjali which was written long before the advent of Christ. In these circumstances, how can it be said that the word Kṛṣṇa has been derived from the word Christ? The word Kṛṣṭa has been used in Bengal long after the word Kṛṣṇa was used in the *Mahābhārata* and the Purāṇas. Hence, it cannot be said that the Christ was at first changed into the word Kṛṣṭa and then into Kṛṣṇa. As a matter of fact, the word Kṛṣṇa has been changed into Kṛṣṭa, and neither the word Kṛṣṭa nor Kṛṣṇa have been derived from the word Christ. Bhandarkar's conclusion in this respect are absolutely untenable. In this connection, Bhandarkar has started another theory. In the Vedas there is a Ṛṣi called Kṛṣṇa. He fancies that after the Bhāgavata Dharma was preached Vāsudeva was identified with this Ṛṣi Kṛṣṇa.

If this theory be accepted, how can it be held that the word Kṛṣṇa has been derived from Christ? For the Vedas must have been composed long before Christ? It will thus be seen that the theories of Bhandarkar are also self-contradictory.

It is true that in the *Gītā* there is mention of incarnation of God, and that in the Vedas there is no clear mention of incarnation. But from that the doctrine of incarnation cannot be considered to be against the Vedas. In the *Kena Upaniṣad* it is found that *Brahma* appeared in the form of a halo and subsequently assumed the extremely beautiful form of Umā, the daughter of Himāwat and spoke to the gods. If *Brahma* can assume a definite form, there can also be incarnation. *Brahma* is all-powerful. He must, therefore, have the power of being incarnated. It must also be remembered that many portions of the Vedas have been lost and in those lost portions there might have been mention of the incarnations. In any case, there can be no objection to consider that the doctrine of incarnation, as preached in the *Gītā*, is a natural development of the idea of *Brahma* as preached in the Vedas and the Upaniṣads. From a seed comes a tree and from the tree come out flowers. There is no contradiction between the flower and the seed. One who is far-seeing enough can see in the seed the existence of the flower. In the same way, from the doctrine of unmanifested *Brahma* comes the doctrine of the manifested *Brahma* and from that the doctrine

of incarnation. One, whose vision is limited, may consider the aspects to be different. But one who is capable of taking a comprehensive view, can realize in them stages in the development of the same idea. Hence, there is no conflict between the religion of the Vedas and the religion of the *Gītā*. In fact, they are both the same religion. The *Gītā* describes God in the same way as He has been described by the Vedas and the Upaniṣads. In some places of the *Gītā*, verses of the Upaniṣads have been reproduced verbatim or with very slight alteration. We find in the *Gītā* mention of the minor deities, like Indra, who are mentioned in the Vedas. The *Gītā* supports sacrifices by means of which these minor gods have to be worshipped in accordance with the Vedas. The *Gītā*, no doubt, condemns performance of sacrifices with the intention of attaining heaven, but such condemnation does not proceed from the idea that it is not possible to attain heaven by means of sacrifices. The idea is that as a man has to be born again in the world after residence in heaven, attainment of heaven cannot be regarded as the highest aim of life. The *Gītā* lays down, as the basis of society, the division into the four castes which are mentioned in the Vedas and Upaniṣads. In the *Puruṣasukta* of the *R̥g Veda*, the four castes are clearly mentioned. In many other passages in the Vedas, the names of the castes are to be found. The Upaniṣads clearly mention caste as determined by birth. The *Gītā*

supports the same system. When Arjuna refused to fight as it involved killing his relatives and superiors and was prepared to adopt the profession of begging, the Lord says that, although it might, on a superficial view, appear to be cruel, yet it was the duty of Arjuna to fight in a righteous war as he was a Kṣatriya. In the 18th chapter, 45 and 46 verses of the *Gītā*, we find that every person should perform the duties laid down for the caste in which he is born and he should consider that, by performing those duties, he is carrying out the commands of God, and is, in fact, worshipping Him. In this way, the idea of worshipping God has been blended into the daily duties of a Hindu and the religious idea has been disseminated among all castes.

The Vedas and the Upaniṣads mention rebirth according to *Karma*. The *Gītā* also does so. In fact, Kṛṣṇa preached a religion in accordance with the Vedas and not against the Vedas. Vedic scholars, like Śankara and Rāmānuja, have also said that the religion of the *Gītā* is the same as the religion of the Vedas. In spite of all this Bhandarkar says that Kṛṣṇa preached a new religion in the *Gītā* ("an independent sect").

Bhandarkar says in the introduction to his book that the Vedas and the Upaniṣads are a collection of many irreconcilable theories. It is well known that Āchāryas, like Śankara and Rāmānuja, have declared that the Hindu religion is based on

the Vedas and the Upaniṣads. They have repeatedly declared that whatever the Vedas say must be true. If the Vedas and Upaniṣads contain many irreconcilable statements, no intelligent man can declare them to be true. Were Śankara and Rāmānuja so lacking in intelligence that they characterized as wholly true a book which contained any contradictory statement. The old Vedic scholars had noticed long ago that there are some apparent discrepancies between different passages of the Vedas. But on considering the matter more deeply, they realized that it was possible to effect reconciliation between apparently contradictory passages. Jaimini in his *Pūrva Mīmāṃsa* has indicated the methods by which these discrepancies can be reconciled. These methods have been followed in the *Uttara Mīmāṃsa* and a complete system of religion and philosophy has been built on the Upaniṣads. Śāyaṇa has explained the entire Vedas in accordance with these principles and Śankarāchārya has written lengthy commentaries on the principal Upaniṣads. These scholars must have considered that they have been able to reconcile these apparently contradictory portions in the Vedas and the Upaniṣads. Without pointing out wherein they were wrong, Bhandarkar has pronounced a summary verdict that the Vedas are full of irreconcilable statements.

Bhandarkar fancies that at first a doubt arose in the mind of many persons whether the Vedic sacrifices were inefficacious, and that from such doubts originated the Upaniṣads. If

this theory is true, then it is to be admitted that the Vedas contain contradictory statements, for the Upaniṣads are part of the Vedas. But in the Upaniṣads nowhere has any doubt been expressed as to whether sacrifices can lead to heaven. On the other hand, in many places it has been clearly stated that one can attain heaven by means of sacrifices. A few instances are given below:—

एष तेऽग्निर्नचिकेतः स्वर्गोऽयमवृणोथा द्वितीयेन वरेण ।

( Kathopanishad 1. 1. 15 )

Yama says to Nachiketā:—

"One can attain heaven by performing sacrifices with the help of the fire about which I have told you. You wanted to know it as your second boon."

इष्टपूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य षष्ठे ते सुकृतेऽनुभूत्वेमं लोकं ह्यनन्तरं वा विशन्ति ॥

( Mundaka Upanishad 1. 2. 10 )

"Those who consider that performance of sacrifices, constructing wells, etc. are the best work, go to heaven as a result of such work, but are born again either on the earth or in a worse place."

य इमे याम इष्टपूर्तं दत्तमित्युपासते । एष सोमो राजा ।

( Chhandogya Upanishad 6. 10. 3-4 )

"Those who perform sacrifices, dig wells, make gifts, attain a divine body in the heaven."

In fact, the reason why it is necessary to know *Brahma* is not that one cannot attain heaven by means of sacrifices. The reason is that the heaven is not everlasting, and when the merits come to an end, one has to be born again on the earth. But on knowing *Brahma* one

has not to be born again on this earth. One can attain *Mokṣa* after death.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात्रास्त्यक्तुः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिग्रम् ॥

( Mundaka Upanishad 1. 2. 12 )

"A Brahmin should consider that the heaven, which he can attain by performing sacrifices and such other work, cannot be infinite. Hence he should go to a preceptor to know *Brahma*."

From these passages it is clear that, according to the Upaniṣads, Vedic sacrifices are not inefficacious but enable the person to attain heaven. The contrary theory laid down by Bhandarkar must be considered to be wrong.

Bhandarkar says that Śrī Chaitanya condemned the caste system. This is also wrong. It has been mentioned in the *Chaitanya-charitāmṛta* in connection with his journey from Puri to Brindaban that he took food at the house of a Brahmin if there was any in the village, and that if there was no Brahmin in the village his companion (a Brahmin) would cook the food. It has been mentioned in the *Chaitanya Bhāgavata* that he fell ill on his way to Gaya and drank the water with which the feet of a Brahmin was washed for the cure of his illness. The only fact mentioned by Bhandarkar in support of his statement that Śrī Chaitanya condemned the caste system was that he accepted even Mohammedans as his disciples. But there is no rule in the caste system that a Mohammedan cannot be accepted as a disciple.



# Love that Spurned Moksha Itself.

~~~~~BY HANUMANPRASAD PODDAR.

काम्योपासनयार्थयन्त्यनुदिनं किञ्चित्फलं स्वेप्सितं
केचित् स्वर्गमथापवर्गमपरे योगादियक्षादिभिः ।
अस्माकं यदुन्नन्दनाङ्घ्रियुगलद्वयानावधानार्थिनां
किं लोकेन दमेन किं नृपतिना स्वर्गापवर्गैश्च किम् ॥

(Sri Sankaracharya)

"Some people daily practise worship and seek through it the satisfaction of their desires, some others pray for attainment of heaven through performance of Yajñas (sacrifices) or for attainment of liberation through practices of Yoga (Karmayoga, Jñānayoga and other Yogas) but I entertain the desire only to remain engaged in the meditation of the pair of feet of Śrī Kṛṣṇa, the descendant of Yādu. What do I care for existence in a superior region, for self-control, for kings, for heaven, or even for Mokṣa (liberation)."

The *Vṛndāvana-Līlā* of Bhagavān Śrī Kṛṣṇa, the Supreme Spirit, who is *Sat*, *Chit* and *Ānanda* (Existence, Knowledge and Bliss) crystallized, is intensely sweet, attractive, unique, and beyond the reach of speech. In this *Līlā* (sport) everything is wonderful, all animate and inanimate creation is merged in the love of Śrī Kṛṣṇa, and among these, again, the love of the Gopīs was in every sense supernatural and incomprehensible. Words cannot convey the experiences of that plane, even the mind cannot form any conception of that Love. How can it do this, when it has no access to that region ? Love that may be conceived to exist between two men in its highest state of manifestation will not be comparable to a particle of that transcendent and divine Love. How can the Mind, a product of Nature form any conception of that supernatural, absolute Love ?

Such being the case, it is never possible to describe adequately the spiritual Love between Bhagavān Śrī Kṛṣṇa in whom the divine attributes of Existence, Knowledge and Bliss took a consolidated form and His own shadow-forms in the name of Gopīs, who were similarly consolidated forms of those very divine attributes ? The descriptions given so far of this Love represent invariably the mental conceptions of the writers who gave them. A correct idea of this Love may to a certain extent be formed by him alone to whom Śrī Kṛṣṇa Himself, the embodiment of Love, may choose to reveal its true nature; but one who comes to understand it gets instantaneously transformed into a Gopī, and thereby loses the power to describe it. Truly speaking, it is not a thing that can lend itself to description. Śrī Kṛṣṇa and the Gopīs know their mystery themselves and pursue their sports (लीला) just as it pleases them. The soul of the Gopīs gets merged in that of Śrī Kṛṣṇa and the soul of Śrī Kṛṣṇa gets merged in that of the Gopīs - they are driven into ecstatic rapture at the sight of their own shadows, and spread this sense of rapture among others. Though divided in forms, Śrī Kṛṣṇa and the Gopīs are identical in their essence. As a poet says, 'Kṛṣṇa had entered their very life as it were, and their very life-breath was surcharged with Śrī Kṛṣṇa, and the two had become indistinguishably one.'

Referring to Bhaktas (devotees) of this type, Lord Śrī Kṛṣṇa says 'they

* कान्ह भये प्रानमय प्रान भये कान्हमय

हियमें न जानि परे कान्ह है कि प्रान है ।

The Kalyana-Kalpataru



The Self-invited Curse.

are My very soul (आत्मैव मे मतम्). Nay, they are dearer to Him than even His own soul:—

“O Uddhava, neither Brahmā (the Creator) nor Śankara, nor Sankarṣaṇa, nor again Lakṣmī (My consort), nay, not even My own soul is so dear to me as a devotee like you.”*

For such a devotee is completely satisfied in the Lord: he desires nothing besides the Lord. The *Śrīmad Bhāgavata* says about such devotees:—

“A devotee of this type makes an offering of his soul unto Me. To say nothing of the status of Brahmā, the status of Indra, (Lord of Heaven), sovereignty over the earth, rulership of the subterraneous regions, or acquirement of Yogic powers, they do not seek even Mokṣa (liberation from the cycle of birth and death). The bliss that is enjoyed by devotees who have renounced Mokṣa itself, is known to them alone. To sanctify Myself with the sacred dust of their feet, I follow the footsteps of devotees who are desireless, whose heart is fixed in Me, who have attained tranquillity, who bear no enmity towards anyone and look upon all with an equal eye.”†

It is to be remembered here that Śrī Uddhava attained this enviable position only after his acceptance of discipleship of the Gopīs. When such were the expressions used by the Lord in

* न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।

न च सङ्कर्षणो न श्रीनैवात्मा च यथा भवान् ॥

(*Srīmad Bhāgavata* XI. xiv. 15)

† न पारमेष्ठ्यं न महेश्वरधिष्ठयं न सार्वभौमं न रसाधिपत्यम् ।

न योगसिद्धिरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्विद्वान्यत् ॥

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् ।

अनुव्रजाम्यहं नित्यं पूयेत्यङ्घ्रिरेणुभिः ॥

(*Srīmad Bhāgavata* XI. xiv. 14, 16)

relation to Uddhava what shall we say about the Gopīs? The highest and sublimest conceptions that may be formed about the relation between Śrī Kṛṣṇa and the Gopīs, will appear after some time to be much below the mark.

Whatever has been taught in the *Gītā*, which has received universal recognition as a book of spiritual wisdom, which receives homage from all for the highly useful teachings contained in it in the divine words of Lord Śrī Kṛṣṇa, stands illustrated as something natural in the life of the Gopīs.

The Lord gave through the *Gītā* instructions like the following, which are full of the deepest spiritual significance to all:—

“He who sees Me permeating all things, and sees all things in Me, never loses hold of Me, nor do I ever lose hold of him (*Gītā* VI. 30). The resolute devotee worships Me with exclusive devotion by constantly singing praises to Me and chanting My name, by striving with determination to attain Me, by bowing down to Me again and again, and by steadfastly clinging to Me (*Gītā* IX. 14). Devotees who have their minds constantly fixed on Me who have dedicated their lives to Me, enlighten each other about Me, and always speaking of Me they remain satisfied and rejoice. Such devotees, who remaining steadfast in Me, serve Me with affection, I endow with that divine understanding through which they come to Me.” (*Gītā* X. 9-10)

Then, again, in the course of His exposition to Arjuna of the highest truth, the profoundest secret of the *Gītā*, the Lord said:—

“Make an offering of your mind to Me, be devoted to Me, sacrifice to Me, bow down to Me; you will then reach Me; this I do promise to you, for you are dear to Me. Relinquishing all

Dharmas take refuge in Me alone. I shall liberate you from all sins. Therefore grieve not."*

Not only were all these ideas perfectly realized in the life and conduct of the Gopis, but the latter even marked a distinct advance on those ideas. Words cannot express ideas as fully as they are when translated into action. Arjuna, again, was advised by the Lord to reach the ideal of Devotion enunciated above, while the Gopis were fully developed Bhaktas (devotees) already. While praising their devotion, the Lord Himself gave utterance to sentiments like the following:—

"O Arjuna, the Gopis take care of their bodies because through their bodies they render Me service; other than the Gopis there is none who is the object of My profound love. They are My help-mates, teachers, disciples, servants, relations, lovers, and what not. O Pārtha, the reality about My glory, My worship, the secret of reverence to Me and My intention are known to the Gopis alone, no one else knows them."†

In the heart of the Gopis there was no trace of any desire for the enjoyments either of this or the other

world; no object of sense-enjoyment could attract their mind; they had merged their mind in Śrī Kṛṣṇa's mind and identified their very breath with Śrī Kṛṣṇa's breath. They preserved their life simply because Śrī Kṛṣṇa wanted them to preserve it. Their life and death, and their happiness in this or the other world were all subordinate to the will of Śrī Kṛṣṇa; they had merged their will in Śrī Kṛṣṇa's will. On one occasion Bhagavān Śrī Kṛṣṇa privately told His friend and devotee Uddhava:—

"O Uddhava the Gopis have made an offering of their heart and soul to Me, renouncing for my sake their relations and other objects of worldly pleasure, they cherish attraction only for Me; I am the source of their happiness and life; I am dearer than life itself to these women of Vraja. The sense of their separation from Me afflicts and torments them and they are beguiling their time through My remembrance. It is in the hope of receiving news of my early return to Gokula, that these Gopis, who have made an offering of their soul unto Me, hold their life with great difficulty. *

The heart of the Gopis was completely absorbed in Śrī Kṛṣṇa. Through every activity of their senses, while awake or asleep, they perceived Śrī Kṛṣṇa and Śrī Kṛṣṇa alone, and shed a flood of tears while remembering His various Līlās and divine virtues. It is stated in the *Bhāgavata*:—

* मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवंध्यासि मय्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

— *Gita* XVIII, 95-101

† निजाङ्गमपि या गोप्यां ममेति समुपामने ।
तस्यः परं न मे पार्थ निगूढप्रेममाजनम् ॥
महाया गुरुवः शिष्या भुक्तिष्या बान्धवाः स्त्रियः ।
मय्यं वदामि ते पार्थ गोप्यः किं मे भवन्ति न ॥
मन्माहात्म्यं मत्सपर्यं मच्छृद्धां मन्मनोगतम् ।
जानन्ति गोपिकाः पार्थ नान्ये जानन्ति तत्त्वतः ॥

* ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः ।
ये त्यक्तलोकधर्माश्च मदर्थे तान् बिभर्षन्वहम् ॥
मयि ताः प्रेयसां प्रेष्ठे दूरस्थे गोकुलस्थिनः ।
स्मरन्त्योऽङ्ग विमुह्यन्ति विरहोत्कण्ठविह्वलाः ॥
धारयन्त्यतिदुःखेण प्रायः प्राणान् कथञ्चन ।
प्रत्यागमनसंदेशैर्बलव्यो मे मदात्मिकाः ॥

"Blessed are the Gopis whose mind is completely absorbed in Śrī Kṛṣṇa, who while attending to their various household duties such as the milking of cows, husking the paddy, churning the curds, cleaning the courtyard and smearing it with cow-dung, swinging children, singing lullabies to them, or sweeping the rooms, sing songs in praise of Śrī Kṛṣṇa with a heart full of love, with eyes wet with tears and in a voice choking with emotion."*

This love of the Gopis is something extremely pure and immaculate, it involves the surrender and sacrifice of all that one may call one's own at the feet of the Beloved. It requires the renunciation both of the desire for Mokṣa (liberation) and the fear of punishment in hell. To do a thing which is liked by the Beloved becomes then the sole object of their life. The urge of life based on the sentiment that others should contribute to 'my' happiness, that 'my' senses and mind must obtain gratification through them, is termed 'Kāma' (desire or lust) no matter if such sentiment is entertained even in relation to God. And the reverse of this sentiment, viz., 'let the beloved be happy through me, let me derive happiness through the happiness of my beloved' is termed 'Prema' (pure love). 'Kāma' (desire) seeks sense-enjoyment, while God alone is the object of 'Prema' (pure love). Attachment to things of the world is 'Kāma', while the attraction for God is 'Prema' (pure love). When through development of this 'Prema', the lover becomes, in fact, a reflection of the

beloved, then does 'Prema' approach the stage of perfection. Bringing out the difference between 'Kāma' and 'Prema' Śrī Chaitanya Charitāmṛta says:—

"The object of Kāma is enjoyment through gratification of the senses, while Prema has the happiness of Kṛṣṇa for its object. Social conventions, scriptural injunctions, and other Karma (activity), sense of decorum, patience, comfort of body and happiness of mind, renouncing all these, they take to the worship of Śrī Kṛṣṇa. They (the Gopis) pursue this Prema for the happiness of Kṛṣṇa (not for their own happiness). Therefore, there is a world of difference between Kāma and Prema. Kāma is pitch darkness, Prema is the brilliance of the sun in a cloudless sky."*

People who imagine that in the path of Love (Prema) for Śrī Kṛṣṇa, there is no need for renunciation or dispassion, make a great mistake. The basis of Prema (Love) for Śrī Kṛṣṇa is renunciation of everything else for the sake of Śrī Kṛṣṇa. It is only when this is done that the supreme peace in the form of Śrī Kṛṣṇa is attained—
त्यागाच्छान्तिरनन्तरम् ।

So long as the mind is attached to worldly things, it is not possible even to think constantly and lovingly of the Lord; the question of surrender therefore cannot arise in that case. They are surely deluded who while enjoying things of the world with a heart

* या दाहनेऽवहनने मथनोपलेप-
प्रेङ्खेक्षनार्भरुदितोक्षणमार्जनादौ ।
गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो
भन्या व्रजस्त्रिय उरुक्रमचित्तयानाः ॥

(Srimad Bhagavata X. 44. 16)

* कानेर तात्पर्यं निज संभोग केवल ।

कृष्ण-सुख तात्पर्यं प्रेम ता प्रवल ॥

लोकधर्म, वेदधर्म, देहधर्म, कर्म ।

लज्जा, धैर्य, देह-सुख, आत्मसुख मर्म ॥

सर्वत्याग करणे करे कृष्णोर भजन ।

कृष्ण-सुख हेतु करे प्रेमेर सेवन ॥

अतएव काम, प्रेमे बहुत अन्तर ।

काम अन्धतम, प्रेम निर्मल भाकर ॥

attached to them, regard themselves as lovers of God or as qualified to talk about or hear discourses on the Love (*Prema*) of the Gopis, or to bring one's conduct into conformity with that Love. This brings their downfall. Says *Śrī Chaitanya Charitāmṛta* with regard to the Gopis who had dedicated their lives to Śrī Kṛṣṇa and who were personifications of indifference to objects of this world.

"The object of *Kāma* is to derive enjoyment of self through the senses. To render happiness to Kṛṣṇa is the object of the adorable sentiment of the Gopis. The Gopis have no desire of happiness through gratification of senses, it is for the happiness of Kṛṣṇa that they engage themselves in sports. The Gopis entertain no thought of their own happiness or otherwise; what they do, they do for the sake of the happiness of Kṛṣṇa. Renouncing everything else, they entertain stainless Love for the happiness of Kṛṣṇa."*

This stainless Love for the happiness of Kṛṣṇa is the secret of the high spiritual sentiment of the Gopis. It has been said above that the lover of Śrī Kṛṣṇa performs actions that are dear to his beloved Lord, renouncing the fear even of punishment in hell. This should not, however, be taken to mean that a lover of Śrī Kṛṣṇa commits sins that can be expiated only by punishment in hell. The fact is, thoughts

either of liberation (*Mokṣa*) or of heaven and hell do not cross his mind at all, for he has completely dedicated his heart to Śrī Kṛṣṇa. His mind, his life, his intellect all get lost in Śrī Kṛṣṇa. How can it be possible for a devotee of this type to commit sins? A devotee can commit such acts only if it can be believed that God Himself can be guilty of such acts; for the devotee renounces all attachment to the world, makes his mind practically a shadow of the mind of the Lord. Such being the case, a sinful propensity can appear in his mind only in case it is possible for God Himself to entertain an evil thought through attachment. But God is above all notions of sin and virtue, hence the devotee also is above all sin and virtue.

If a lover and devotee of Śrī Kṛṣṇa can commit a sinful act, it is equally possible for ambrosia to do the work of poison and for cold water to burn the whole world. Therefore, our detecting sin in the conduct of the Gopis is due to the sinful tendencies of our own mind. Lustful eyes see lust even in the innocent talk and merriment going on between a brother and a sister at some distance. Even so we observe lust (*Kāma*) in the pure, stainless love of the Gopis. But in reality there was no lust there; no trace of lust is left even in the mind of those who have truly grasped and try to follow the spirit of Love of the Gopis. Śrī Chaitanya Mahāprabhu was a living example of this. In the eyes of such a devotee, nothing remains except Śrī Kṛṣṇa. Nothing else can either exist or appear before the eyes and mind of such a devotee. How beautifully does the poet depict the condition of such a devotee—

* निजैन्द्रिय-मुख-हेतु कामर तात्पर्य ।

कृष्ण-मुख-हेतु तात्पर्य गोपाभाव वर्त्य ॥

निजैन्द्रिय-मुख-वाञ्छा नहे गोपाकार ।

कृष्ण मुख-हेतु करे संगम-बिहार ॥

आत्म-मुख-दुःख गोपा ना करे विचार ।

कृष्ण-मुख-हेतु करे सर्व व्यवहार ॥

कृष्ण बिना आर सब न. परित्याग ।

कृष्ण-मुख-हेतु करे शुद्ध अनुराग ॥

"The ears do not receive the sound of any other Name, this thread (of life) is coloured in one single hue.

"If any other Name is uttered even unconsciously, the mouth will be sealed and

*the tongue immersed in the strongest poison.
'Thakur says such is the condition of our
mind; we are loth to give up this vow
even unconsciously.
'Let these foolish eye be burnt if they
turn to see anything else than the cloud-
like form (of Śrī Kṛṣṇa).'**

The whole world appears to such devotees as replete with Śrī Kṛṣṇa. It is Śrī Kṛṣṇa and Śrī Kṛṣṇa alone that they perceive through all their senses.

Under instruction from the Lord, Śrī Uddhava went to Vraja to give consolation to the Gopīs; he exhorted them in so many ways, but observing the intense Love of the Gopīs all his pride of Knowledge dissolved into vapour. He was carried off his feet by the overpowering current of that pure Love. The Gopīs said:—

*"Śyāma (the blue bodied Kṛṣṇa) is our
body, Śyāma is our mind, Śyāma is our
wealth;
O Uddhava, all the twenty-four hours we
are occupied with Śyāma.
Śyāma is in our heart, Śyāma is the
breath of our life, without Śyāma we can
have no satisfaction.
Śyāma's Name is (to us) like the blind
man's staff.
Śyāma is our refuge, Śyāma is our thought,
Śyāma—the Lord of our life.
Our happiness lies in Śyāma who is the
store-house of all beauty.
O Uddhava, you are indeed mad that you
came running with a Gospel of 'Yoga.'
Where shall we keep your Knowledge of
'Yoga', when all the pores of our body
are filled with Śyāma ?"†*

* कानन दूसरो नाम सुनें नहिं एकहि रंग रंगो यह डोरो ।
धोखेहु दूसरो नाम कहे रसना मुख बाँधि हलाहल बोरा ॥
ठाकुर चित्तकी वृत्ति यही हम कैसेहु टेक तजै नहिं मोरा ।
बावरी वे अँखियाँ जरि जायँ जो साँवरो छाड़ि निहारीति गोरो ॥

† स्याम तन, स्याम मन, स्याम है हमारो धन,
आठों त्राम ऊधो हमें स्याम ही सों काम है ।

Another poet says:—

*"There is no room left in our heart.
How shall we accommodate anything else
when the heart is fully occupied by the
Darling of Nanda (Śrī Kṛṣṇa).
While walking or looking round; whether
awake during day, or asleep at night,
That blue Form leaves not the heart even
for a single moment.
O Uddhava, you have given us so much
dissertation and inculcated respect for
public opinion.
But what are we to do, the body is filled
with Love, the jar cannot contain the
ocean."**

In the words of another Hindi Poet:—

*"The stealer of butter (Kṛṣṇa) has got
stuck into the heart.
How is He to get out, O Uddhava, He
has stuck there like a hook."†*

Uddhava was struck with awe and dumb-founded. His wonder knew no bounds when, through the grace of the Gopīs, he observed the Lord of the Gopīs everywhere in the midst of the Gopīs. The poet-saint Sūrdas says:—

स्याम हिये, स्याम जिये, स्याम बितु नहिं तिये,
आँधेकी-सी लाकरी अधर स्याम नाम है ॥
स्याम गति, स्याम मति, स्याम ही है प्रानपति,
स्याम सुखदाई सों भलाई साभायाम है ।
ऊधो तुम भये बाँरे पाती लैके आये दीरे,
जोग कहाँ राखें यहाँ रोम-रोम स्याम है ॥

* नाहिन रखो हियमें ठौर ।

नंदनंदन अछत कैसे आनिये उर और ॥
चलत चितवत दिवस जागत सुपन सोवत रात ।
हृदयते वह स्याम मूर्ति छिन न इन-उत जात ॥
कहत कथा अनेक ऊधो लोक-लज्ज दिखात ।
कहा करीं तन प्रेम-पूरन पद न सिंधु समान ॥

† उरमें माखनचोर गड़े ।

अब कैसे निकसैं वे ऊधो तिरछो आन भड़े ॥

*"Observing the Love of the Gopis, Uddhava
lost all sense of propriety.
Singing the praises of Gopāla (the Divine
Cowherd), he began to roam in the bowers,
elated with joy.
Now he prostrates himself before the Gopis,
and now he acclaims their devotion.
He would run and embrace the trees in the
intoxication of that Love."**

Uddhava was possessed by a peculiar state of mind. He came to alleviate the pang of separation of the Gopis through words of wisdom—to instruct them in Yoga as a preceptor; but now he exclaimed in the true spirit of a disciple—

"I came to instruct, but I have derived a lesson myself."

As soon as he took up this attitude of a disciple, he renounced the court dress of Mathura, and adopted the humble dress of a Gopa (cowherd) made sacred by the dust of feet of the Gopis, and appeared before the Lord in that very dress. He quite forgot at that time that he was Uddhava, a member of the respected clan of Yadus, but began to regard himself as a humble follower and servant of the Gopis. The whole world appeared to him in that light; he, thereupon, forgot to address Śrī Kṛṣṇa as Lord of the Yadus, and addressed Him in a novel way as Lord of the Gopis. He said, "Let us go to Brindaban at least once. How foolish of you to have left that land of love and come over to this dry land of Mathura?"

So saying, Uddhava clasped the feet of the Lord and began to sob like a child. Overwhelmed by emotion, the Lord also suddenly tumbled down and wiping His tears with an end of

His yellow robe, said—"Bravo, Uddhava, this is how you taught them Yoga!"

The Lord said, "Uddhava, now you have seen for yourself that pure, stainless, disinterested and whole-souled Love of the maidens of Vraja. That is why I cannot forget them even for a moment." Glory to the Gopis! Referring to this Śrī Nandadas, who has drunk deep of this nectarean Love of Vraja, says.

Uddhava said—

*"All Your professions of Love are false,
You kept me in the dark only so long as
I did not open my eyes.
My visit to Vraja has exposed You in
Your true colours and revealed Your hard-
hearted nature.*

*Who depends on You, You neglect him and
cast him into oblivion. What virtue do
You find herein".*

*Repeatedly he said, "O, come and stay
awhile in Brindaban,
Taste there, in the company of the Gopis,
Love from that ocean of Love.
Leaving all other work, make these Gopis
happy,
Otherwise the thread of this Love will be
broken.*

What will you do then?"

What was the condition of the Lord on hearing this from Uddhava? Śrī Nandadas says:—

*"Hearing the words of the chum, both His
eyes became wet with tears.
Overwhelmed through possession of Love,
He lost all consciousness.
Through every pore of the Body of Śyāma
appeared a Gopi,
Śyāma became the tree of Bliss, the
damsels of Vraja leaves interlocked each
with other!"**

* लखि गोपिनको प्रेम नेम ऊर्ध्वको भूख्यो ।
गावन गुन गोविंद फिरत कुंजनमें फूख्यो ॥
खिन गोपिनके पग परे, धन्य तुम्हारा नेम ।
धाइ-धाइ द्रम भेटहीं ऊँचौ छाके प्रेम ॥

† सुनत सुखाके बिन नेन मरि आए दोऊ ।
बिबस प्रेम-आवेस रही नाही सुधि कोऊ ॥
रोम-रोम प्रति गोपिका हैं रहीं साँबर गात ।
कलप-तरोरुह साँबरो, ब्रजबनिता भई पात ॥
उरझि अँग-अंगते ।

Then, somehow regaining consciousness, the Lord said:—

*"In vain did I send you, my friend, for news.
Instead of bearing their news, you have
begun to expose My faults.
Between the Gopis and Myself, there is no
separation even for a moment,
Just as you saw them in Me, even so am
I in them,
They stand to Me as waves to the ocean."**

Then the Lord dispelled the illusion of Uddhava by showing Himself in the Form of Gopis.

This is only what can be recorded through human speech. Love of the Gopis, however, is much higher than what has been depicted above. Some are of opinion that the Love of the Gopis was similar in character to the love of a wife for her husband. Others say, it was like the love of a woman towards her paramour. In my humble opinion, neither of these analogies can fully reveal the character of Love of the Gopis. It is no doubt true that the relation of wife and husband (कान्ताभाव) covers the other four relations, viz. (1) those of identity (समानभाव) (2) of servant and master (3) of friendship and (4) of parent-hood. A devoted Hindu wife relinquishes her own name and that of her family as also her denomination, her life and possessions to the husband, and does everything for the sake of the husband. She regards the relations of her husband as her own relations and thus practises what is termed as (शान्तभाव) in serving them; in the service

of her husband she behaves like a servant; discussing family affairs and holding consultation with her husband she acts like a friend and counsellor, and while feeding and attending to other necessity of the husband she evinces the same amount of care as a loving mother. On top of all this she makes an offering of her body and mind to the husband without any reservation. The Love which the Gopis and other purely divine and God-intoxicated souls entertain towards the Lord is something extraordinary. Similarly, the analogy of the love of a woman for her paramour also does not fully apply in this case. It may be applied only to this extent that just as a woman in love with a paramour constantly thinks of her lover even while performing her household duties even so the thoughts of the devotees are constantly engaged with the Lord. But there is this vital difference that whereas the love of a woman for her paramour is characterized by lust and desire for physical contact, there was not the faintest trace of lust in the love of the Gopis. The object of love in the case of such a woman is a paramour. No such relation can, however, be conceived with God, the Soul of all souls. God is always pure and uniform in His state of existence, therefore it is said that the Love of the Gopis though similar in one sense with the love of a woman for her paramour is nevertheless of a transcendental nature, pure, exclusive and whole-souled, nay, much superior. The true character of this Love cannot be conceived by the human mind, therefore, it is beyond speech and beyond thought.

* हो सचेत कहि भलो सखा पठयो मुधि लखन ।

अवगुन हमरे आनि तहाँ ते लगे बतावन ॥

भोमें तिनमें अंतरो एको छिन भर नाहिं ।

ज्यों देखी भो माहिं ते, त्यों मैं तिनहीं माहिं ॥

तरंगन बारि ज्यों ॥

There is no parallel to this love of the Gopis. There is play of the erotic sentiment in it, but no passion; there is enjoyment, but no physical contact; there is attachment, but no ignorance; there is separation, but no absence of union; there is weeping and

wailing, but no sorrow; there is parting, but no pain; there is service, but no consciousness of having served; there is renunciation, but no 'sannyāsa'; there is raving, but no unconsciousness; there is the sense of 'mine' but no infatuation; there is fondness, but no desire; there is satisfaction, but no satiety; there is happiness, but no craving for happiness; there is body, but no sense of 'I'; there is the world, but no *Māyā* (illusion); there is Knowledge, but no knower; there is *Brahma*, but no 'Absolute'; there is liberation, but no absorption.

The high spiritual Union between Bhagavān Śrī Kṛṣṇa and the Gopis and their supernatural dance are eternal; they take place in every cycle, they are taking place even to-day; in every age saints endowed with the necessary qualification saw this eternal Līlā; qualified souls see it even now, and others also can see it under certain conditions.

If one desires to be blessed by even a distant view of this divine Love, if one desires to taste even a small drop of this incomprehensible ocean of Love, then let him renounce the desire both for enjoyment of senses and for *Mokṣa* (liberation). Let him fix his heart on Śrī Kṛṣṇa; let him weep with an open heart, and develop attraction for His Name and Form.

Let him stake his all for the sake of obtaining even a faint vision of His transcendent Beauty, throw everything at His feet, devote his body, mind and wealth to His service, and surrender himself completely to Him for all time.

Whether one is a male or a female, a Brahman or a Pariah, a saint or a sinner, whatever he may be, let him make a resolve with all the strength of his soul to be taken in the service of Śrī Kṛṣṇa. Let him behold Śrī Kṛṣṇa in every living being; in weal and in woe, in prosperity as well as in adversity, in life as well as in death, let him feel the presence of the Beloved Lord and rejoice; with an open heart and a free voice let him chant the sweet Name of Śrī Kṛṣṇa; with a sincere heart let him send heart-rending cries into the sky for Śrī Kṛṣṇa, and behold everywhere the sweet charms of that Master-lover standing with three curves in His Body (त्रिमङ्ग). His grace will then descend on that devotee and he will be blessed with divine Love (प्रेम). He will have the mission of his life fulfilled; nay, he will be able to bless others also. Know this to be certain.

"Although Yaśodā, Nanda and the cowherd boys were all blessed,

The Gopis who got this Love (प्रेम), were altogether whole-souled in their love."

—Rasakhan.



Unto Bliss.

How to overcome Evil.

Always keep yourself at a distance from evil association. Evil association does not consist merely in associating with men who are evilly-disposed; an impure place, impure food, impure literature, impure sights, impure talks and an impure surrounding all these factors constitute evil association. When the pure stuff of our mind gets contaminated by coming in contact with evil influences from outside through constant association with evil for a length of time, we naturally develop attraction for evil things. The outlook of a man is determined by the stuff his mind is made of, and he views things according to that outlook. A true Sādhu (spiritual man) will find almost all men to be Sādhus, a thief will imagine all people to be thieves, a lustful person will know all men to be lustful, and the greedy will discover all to be greedy.

* * * *

The mental stuff of a person will get contaminated if he stays in an evil atmosphere for any length of time; this will give rise to evil impulses. There can be no one so miserable and guilty as the man whose mind is a breeding ground for evil impulses. For by spreading the contagion all-round he exerts a baneful influence even on others.

* * * *

The mind should always be filled with noble thoughts. And in order

to stimulate pure and noble thoughts, it is necessary for a man to associate with noble souls, to reflect on noble things, to study noble literature and to engage in the service of a Satguru (God-inspired preceptor). One whose mind is full of good and elevating thoughts is, indeed, a happy and benevolent man, for by spreading those noble thoughts all round him he brings round others to the right path.

* * * *

Resolve once for all that evil thoughts can never arise in your mind, that you are pure, that through the grace of God all the impurities of your heart have been washed away. The protective hand of the Almighty Lord is always over your head, you are under His sheltering wing. Sin and its concomitant woe can never come near you.

* * * *

Resolve once for all that you are beyond all suffering, that suffering and affliction can never come near you. Nothing can have an adverse effect on you. Imagine the whole world to be favourable to you and be eternally happy.

* * * *

When you are ill, realize that the illness is confined only to the body, that your true self is eternally healthy, and can never be affected by any disease. You are only a witness of

all that happens. The body being transient and perishable will come to an end sooner or later. But your true self is unborn, indestructible and immortal.

* * * *

When you are overwhelmed by grief, resolve in your mind that you can never have any occasion for grief. Nature (*Prakṛti*) is nothing but a phantasmagoria, and the origin and destruction of things ever go on in her as the revolving scenes in a kaleidoscope. Only the forms of things change, the true essence is never lost; then why should you grieve, and for what? Or, cultivate the firm belief that your highest good lies in what has been ordained by God, the dearest Lord and Master of us all. This is an infallible truth. Giving way to grief is tantamount to murmuring against the dispensation of the Lord which is altogether undesirable. For, truly speaking, whatever He does is ultimately for our good.

* * * *

When threatened by lust, argue in your mind that the accumulated Beauty of the entire world is only an insignificant fragment of the Beauty of your Lord. It is through delusion that you have turned your face from that Supreme Beauty and feel attracted towards a bundle of flesh and bones: this is nothing but ignorance. Believe that through the Lord's unfailing grace you cannot be overcome by this ignorance. Be assured in your mind that you are pure and free from all attachment, that Śrī Rāma resides in your heart

and you belong to Him, that He belongs to you and regards you as His own reflection, therefore lust can never come near you. Before the transcendent Beauty of Śrī Rāma all objects of beauty of this world pale into insignificance as the glow-worm in the presence of the sun.

* * * *

When there is an occasion for anger, seal your lips and argue in your mind that it is God alone who has projected Himself in this world. It is He who stands manifested in the form of the universe,—how can you afford to be angry with Him, how can you insult Him? Try to realize then that you are above anger, that your heart is eternally full of the milk of human kindness and forbearance, that it is part of your nature to extend feelings of love, friendship, indulgence and mercy towards all creatures. Determine that you will gladly tolerate words and conduct that may be extremely harsh to you. Feel in your heart that you entertain no hatred for anyone, therefore you can never be swayed by the feeling of anger.

* * * *

If you are tempted by greed, argue with yourself and feel that you are essentially full and all-sufficient, that you do not covet another's wealth. Nothing in this world can allure you. Realize that you are free from all desire, all craving, how then can you entertain greed for worldly possession?

* * * *

Spend some time everyday in seclusion, and practise the observance of silence. Seclusion of the body and

silence of the tongue are both necessary and helpful to spiritual growth. When in seclusion meditate on God and practise the repetition of His Name. Train the mind to be secluded and silent. When the mind is free from all thoughts and impulses, it can be said to be secluded and silent. Let the mind be free from all thoughts of the world and attach itself solely to God who is beyond the range of all thought and reasoning. Let there be no trace of any thought in the mind either of the world or of the body.

* * * *

Control your speech at least to the extent that it does not indulge in unnecessary talk, let it not slander or back-bite another, let it not as far as possible engage even in eulogy of another, let it not utter any coarse, vulgar, or harsh word, an untruth, or a word that may injure the interest of another.

* * * *

Do not allow the mind to yield to fear, restlessness, anxiety or dejection. Try always to remain calm, fearless and bright maintaining faith in the mercy of God, or the purity and eternity of the soul.

* * * *

Always guard against excitement, never lose patience. Excitement and impatience often give rise to many forms of physical and mental ailments from which it may be difficult for you to extricate yourself.

* * * *

Never show disrespect to anyone, never hate anyone, never wound the

feelings of another. Suffer hardship yourself, but never compel another to suffer hardship out of a selfish motive. Never throw cold water on the enthusiasm of a person engaged in any beneficial activity; encourage him, and try to render him help according to your power and capacity.

* * * *

Feeling the presence of God in a special degree in the poor and the miserable, the afflicted and the diseased, serve them, mix with them with feelings of great regard and love, make them your own, try to alleviate their suffering to the best of your ability and induce them through sympathetic behaviour to engage in devotional practices.

* * * *

Simplicity and artlessness of the heart is a special virtue of Devas (gods) and Ṛsis (sages), and duplicity is a characteristic of Asuras (demoniac forces). Train the mind to be simple and artless. If you do not know how to clothe your thoughts with appropriate words, there is nothing to worry about. It is possible you may be looked down as a fool by smart and brilliant people who cultivate hypocrisy as a virtue and you may fail to make any worldly progress as it is falsely understood by people. But know it for certain that you are in a state far better than the state of those who try to prove themselves to be wise by their subtlety of intellect and hypocritical behaviour.

* * * *

A *Mahātma* once said, people nowadays have learnt to utter pleasant

and flowery words but the inside of their heart has been filled up by the vices of hypocrisy and duplicity. People of the older generation lacked the gift of pleasant speech, but they possessed simple hearts. They knew not how to conceal their defects. Know it for certain that it is a truer sign of progress to develop the character of a simple, unsophisticated villager rather than to pass as a cultured man whose qualifications are hypocrisy and the power of pleasant speech. Purity goes with simplicity, and impurity with hypocrisy. The injury that a hypocrite does to himself is much greater than the injury he inflicts on others.

* * * *

Never conceal your vices, and never advertise your virtues. Vices will grow if concealed and virtues will diminish when brought to light. Imagine virtues to be like camphor which when kept in a bottle without a stopper will vanish into air. Vices

are like rotten things which when kept under cover will produce vicious gases that will destroy all the pure sentiments of the heart.

* * * *

Treat every single moment of your life as most valuable; spend it with care in the service of humanity fixing the mind all the while in the meditation of God or of the Self. Not a single minute should be spent in an activity which may prove injurious to another. Do not imagine that injury is inflicted only through speech or any other form of activity of the body alone; when your mind begins to entertain thoughts of injury, you must regard yourself to have become a source of injury both to yourself and to others. Therefore, never allow evil thoughts to enter the mind; if they happen to arise through the Saṃskāras of past life drive them out immediately. Never give shelter and protection to such thoughts, never treat them lightly.

"Siva"



Every man should regulate his life according to the advice he gives to others. One who has restrained his own mind and senses can keep others also under control.

— *Dhammapadam*.

Brahma is great, self-effulgent, beyond thought, subtler than the subtlest, remoter than the remotest and nearer than the nearest. It is *Brahma* that sees sitting within the recess of the mind.

— *Upaniṣads*.

What is Dharma ?

(Questions and Answers)

~BY JAYADAYAL GOYANDKA.

Question. Kindly explain what is *Dharma*.

Answer. It is difficult to find a person in the present age who can give a true exposition of *Dharma*.

Q. If so, kindly explain what you yourself understand by the term.

A. The subject of *Dharma* is very intricate and my knowledge of the scriptures is limited. As regards the Vedas, my study thereof is hardly worth the name. Under such circumstances it will be sheer childishness on the part of an ordinary man like myself to attempt to give a dissertation on *Dharma*. Moreover, what little I know of the subject I feel unable to explain, because I cannot reduce into practice all that I know.

Q. If so, kindly let us know your own conception of *Dharma*.

A. That which is worthy of being adopted and put into practice is *Dharma*.

Q. What do you think is worthy of being adopted and put into practice ?

A. The teachings of Mahāpuruṣas (great souls) which conduce to our material and spiritual welfare.

Q. Who is a Mahāpuruṣa ?

A. A person who knows the truth about God in its reality and entirety.

Q. What are his characteristics ?

A. "He who bears no ill-will to others, is friendly to all, having no worldly motive in his friendship, and is kindness itself, does not regard any thing as his own, is free from egoism,

is unaffected by pleasure and pain and is forgiving by nature, that is, give protection even to those who wrong him."

"He who being attached to Me through meditation is contented alike in gain and loss; whose mind, senses and body are under control, who has unflinching faith in Me, and whose mind and reason are surrendered to Me that devotee is dear unto Me."*

"He who being poised in Self regards pleasure and pain as equal, to whom a clod, stone or a piece of gold appear as possessing the same value, who is cool and balanced, who regards agreeable and disagreeable objects as equal, and takes praise and blame in the same light."

"He who remains poised in honour and dishonour, is equal towards friend and foe, is free from the sense of doership in all actions, is said to have transcended the Guṇas and is not affected by them."†

These are the characteristics of a Mahāpuruṣa (great soul).

* अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो नरहंकारः समदुःखसुखः धर्मी ॥
रंतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मर्त्यर्पितमनो बुद्धिर्दो मद्भक्तः स मे प्रियः ॥

(Gita XII. 13-14)

† समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्जनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंतुतिः ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयाः ।
सर्वारम्भपरित्यागी गुणानीतः स उच्यते ॥

(Gita XIV. 21-25)

Q. Do you know of any living *Mahāpuruṣa* among the Hindus who satisfies these tests ?

A. Certainly, there are such *Mahāpuruṣas*, but I am not in a position to say anything about them.

Q. What is your definition of a Hindu ?

A. He who regards himself a Hindu is a Hindu.

Q. What does the word 'Hindu' really signify ?

A. It means one born in Hindustān (India) and following the religious doctrines of an Āchārya who appeared in India.

Q. Does this mean that communities having different religious persuasions and forms of belief such as the *Sanātānists*, *Aryasamājists*, *Sikhs*, *Jains*, *Buddhists*, *Brahmos*, and even uncivilized hill-tribes of India all come under the fold of Hinduism ?

A. If they consider themselves to be Hindus, they are certainly Hindus.

Q. Does this mean that any and every faith started by a Hindu will invariably form part of the Hindu religion ?

A. Certainly.

Q. Among these different faiths which according to you is the best, the soundest and most conducive to human welfare ?

A. The faith that encourages in their purest form the forty virtues enumerated below and affords the greatest facility for their development among its votaries appears to me worthy of being regarded as the best and the soundest of all. The virtues are as follows:—

Harmlessness (*Ahiṃsā*), Truth, non-stealing, *Brahmacharya* (continence), non-

accumulation of things, purity, contentment, austerity, scriptural study, devotion to God, Divine knowledge, control of senses, endurance, piety, forgiveness, courage, dispassion, self-discipline, compassion, sublimity, simplicity, unselfishness, freedom from pride, hypocrisy, and the back-biting spirit, straightforwardness, humility, fortitude, spirit of service, *Satsang*, Meditation, *Jap*, freedom from malice, equal vision, absence of egoism, friendliness, charity, devotion to duty, and tranquillity of mind.

Q. It will be very kind of you if you briefly explain these forty virtues.

A. It is a nice suggestion you have made, please hear.

(1) **HARMLESSNESS** (*Ahiṃsā*) means refraining from injury to anyone through mind, speech or action.

(2) **TRUTH** means representing a thing precisely as one has perceived it through the mind or the senses, and in agreeable language.

(3) **NON-STEALING** means refraining from all forms of theft or illegal possession of others' property.

(4) **BRAHMACHARYA** consists in abstaining from all the eight forms of sexual gratification.*

(5) **NON-ACCUMULATION OF THINGS** means refraining from

* The eight forms of sexual gratification are:—

- (1) Indulging in thoughts of such gratification (*सरण*),
- (2) uttering words denoting it, (3) indulging in amorous sports (*केलि*), (4) looking at a member of the opposite sex with lustful eyes (*प्रेक्षण*), (5) indulging in amorous talks (*गुह्यभाषण*), (6) a mental resolve to indulge in sexual gratification (*संकल्प*), (7) to attempt such gratification (*अध्यवसाय*) and (8) consummation of the act (*क्रियानिष्पत्ति*).

- accumulation from a sense of possession.
- (6) **PURITY** connotes freedom from bodily and mental impurities.
- (7) **CONTENTMENT** means complete absence of thirst for things.
- (8) **AUSTERITY** means enduring hardships for discharging one's religious obligations (स्वयं).
- (9) **SCRIPTURAL STUDY** includes study of sacred books, repetition of the Divine Names and recounting the virtues of the Lord.
- (10) **DEVOTION TO GOD**—This is expressed through faith in and attachment to God.
- (11) **KNOWLEDGE** means discrimination between what is real and what is unreal.
- (12) **DISPASSION** denotes complete absence of attachment to anything pertaining to this world or the next.
- (13) **SELF-DISCIPLINE** is exercising control over the mind.
- (14) **CONTROL OF THE SENSES**—There are five senses of perception and five organs for performance of action. Control means bringing them all under subjugation and using them according to one's discretion.
- (15) **ENDURANCE** means the capacity to bear heat and cold, and to remain unaffected by pleasure and pain, etc.: that is, not to be influenced by the swing of the pendulum of experiences from one extreme to another.
- (16) **PIETY** means absolute faith in the Vedas, the scriptures and the teachings of Mahātmās, the Preceptor and the Lord as though they were directly perceived truths.
- (17) **FORGIVENESS** means entertaining no thought of inflicting punishment on one who has wronged you.
- (18) **COURAGE** means absence of cowardice.
- (19) **COMPASSION** means the melting of the heart at the sight of suffering of a creature.
- (20) **SUBLIMITY** (तेज) is that power of superior souls under whose influence even those who are attached to worldly enjoyments and are of a base nature are deterred from sinful acts and take to noble pursuits.
- (21) **SIMPLICITY** consists in the straightness of body, the senses and the mind.
- (22) **UNSELFISHNESS** means not seeking satisfaction of any selfish desire whether connected with this world or the next.
- (23) **PRIDELESSNESS** means not seeking honour, respect or homage.
- (24) **FREEDOM FROM HYPOCRISY**—Hypocrisy consists in putting up a false show of piety and this should be scrupulously avoided by all.
- (25) **ABSENCE OF THE BACK-BITING SPIRIT**—Backbiting or slandering proceeds generally from jealousy and this should be completely eschewed.
- (26) **STRAIGHTFORWARDNESS** means not attempting to conceal anything from a selfish motive.
- (27) **HUMILITY** consists in having a low estimate of oneself.
- (28) **FORTITUDE** means not to be perturbed in the face of the greatest difficulty and danger.
- (29) **SPIRIT OF SERVICE** (To be actively engaged in doing good to all creatures)—It means constantly striving to the best of

one's ability through mind, speech, and body and in a disinterested spirit to contribute to the happiness of all creatures according to their respective needs.

- (30) **SATSANG** means association with saints and holy men.
- (31) **JAP** is muttering or mental repetition of a Name of God or of a *Mantra* (sacred formula).
- (32) **MEDITATION** means concentration of the mind on a Form of God to which one is specially attached.
- (33) **FREEDOM FROM MALICE** means entertaining no enmity even towards an enemy.
- (34) **FEARLESSNESS** means complete absence of fear.
- (35) **EQUAL VISION** means looking on all as equal from the point of view of the soul even though differences may be observed in dealing with them according to the *Varṇa* (caste) and *Āśrama* (order) to which they belong, just as one uses the limbs of his own body differently.
- (36) **ABSENCE OF EGOISM** means absence of the feeling of 'I' in respect of the body, mind and intellect, and of the sense of doership in respect of actions performed through them.
- (37) **FRIENDLINESS** consists in extending the feeling of love towards all creatures, whether high or low.
- (38) **CHARITY** consists in gratuitously supplying that which is needed in a particular place at a particular time and by a particular person gladly and respectfully without any idea of return or reward.

(39) **DEVOTION TO DUTY**—This is too clear to require any explanation.

(40) **TRANQUILLITY**—This state is attained when the mind is completely free from desires and is peaceful, contented and bright.

Q. Are you a follower of the *Varṇāśrama Dharma* ?

A. Yes, I am, and I also consider it good to follow the injunctions of the *Varṇāśrama Dharma*.

Q. Don't you recognize those who do not follow the *Varṇāśrama Dharma* as Hindus ?

A. What right have I not to recognize them when they regard themselves as Hindus. The Śāstras, however, have condemned those who do not follow the *Varṇāśrama Dharma*. Hence it is obligatory to follow the *Varṇāśrama Dharma*.

Q. Do you hold *Varṇa* (caste) to be determined by birth or by one's calling.

A. I believe caste to be determined by birth and calling both.

Q. Which do you hold to be the dominant factor ?

A. Each of them is predominant in its own place.

Q. How many *Varṇas* are there in all ?

A. The *Varṇas* are four in number—the Brahman, the Kṣatriya, the Vaiśya and the Śūdra.

Q. What are the functions of a Brahman ?

A. Subjugation of mind, control over senses, purity (both external and internal), capacity to endure hardships for the sake of Dharma, forgiveness, straightness of mind, body and the senses, piety, knowledge of the scriptures as well as direct experience of the

truth about God—these are the natural functions or qualities of a Brahman, says the *Gītā*.*

Besides these, to perform or conduct sacrifices, to make gifts as well as to accept them, and, lastly, to acquire knowledge, as well as to impart it, these are also the legitimate duties of a Brahman. Out of these, again, to perform sacrifices, to make gifts and to acquire knowledge, these are the three general duties that he shares with the other three *Vaiśyas*; while the other three, viz., to conduct sacrifices, and accept gifts and to impart knowledge, these are special duties he is required to perform for the sake of living.

Q. What are the best means of subsistence recommended for a Brahman ?

A. The best course for a Brahman is to collect seeds of grain left scattered on the ground after the cultivator has gathered his corn or in the market place after the heaps of grain have been removed therefrom, and to subsist on such grain. This form of subsistence is called by the names of *Rta* and *Sat*, true and virtuous. But this practice having fallen into disuse, it is almost impossible to maintain life in the present age through this method. Therefore, a Brahman should earn his livelihood through the ordinary means.

Q. Which is the best among the ordinary means of subsistence ?

A. Anything obtained without seeking is by far the best, such a thing is called *Amṛta*, ambrosia. To impart knowledge on a fixed remuneration and to ask for and then to accept a fee or a free gift are condemned by the

Sāstras. Among these again, to accept a free gift after seeking it has been described as equal to poison.

Q. What should a Brahman do if he cannot maintain himself through this method ?

A. He may maintain himself through adoption of the occupation of a *Kṣatriya*; if he cannot make both ends meet even through this method he may take to the occupation of a *Vaiśya*. But he should not adopt the occupation of a *Sūdra* (menial service) even in an emergency.

Q. What are the functions of a *Kṣatriya* ?

A. Exemplary strength of character, fortitude, administrative skill, firmness in battle, a charitable disposition and a governing spirit: these are the natural functions or qualities of a *Kṣatriya*, according to the *Gītā*†.

The *Manusmṛiti* says:—

“Protection of subjects, making gifts and performing sacrifices, cultivation of knowledge and non-attachment to worldly enjoyments, these are, in short, the functions of a *Kṣatriya*.‡

Among these, protection of subjects, joining the army, administration of justice, collection of revenue and wielding weapon for another's protection are occupations for livelihood; whereas making gifts and performing sacrifices and cultivation of knowledge are his general duties.

* शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च शत्रवं कर्म स्वभावजम् ॥

[XVIII. 43]

शमा दमस्तपः शौचं क्षान्तिराजैवमेव च ।

ज्ञानं विज्ञानमस्तिव्यं ब्रह्मकर्म स्वभावजम् ॥

[XVIII. 42]

† प्रजानां रक्षणं दानमिज्याभ्ययनमेव च ।

विषयेष्वप्रसक्तिश्च शत्रियस्य समास्तः ॥

[I. 86]

Q. What should a Kṣatriya do if he fails to maintain himself through these occupations ?

A. He may maintain himself through the adoption of the vocation of a Vaiśya. If that also fails he may maintain himself by adopting the calling of a Śūdra.

Q. What are the functions and duties of a Vaiśya ?

A. "Cattle-breeding, practice of charity, performance of sacrifices, cultivation of knowledge, business, banking and agriculture, these are the functions and occupations of a Vaiśya*."

Cattle-breeding, agriculture and business of an irreproachable and sinless type are the natural functions of a Vaiśya and also constitute the means of his livelihood. Banking is also one such means, but to engage only in swelling one's capital through addition of interest has been condemned by the Śāstras. Practice of charity, performance of sacrifice and cultivation of knowledge are general duties of a Vaiśya.

Q. Please tell us what constitutes purity in business ?

A. Purity in business means honestly dealing in commodities of a pure nature without resort to fraud or deceit and without any desire to cheat another.†

Q. What should a Vaiśya do if he fails to maintain himself through these occupations ?

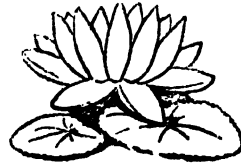
A. He may adopt the occupation of a Śūdra, but in no case should he deal in impure things and engage in speculation.

Q. Kindly explain what you mean by dealing in impure things.

A. Business in liquor, flesh, bone, hide, horns, lac, indigo and such other nasty things condemned by the Śāstras should be regarded as impure business.

Q. What are the functions and duties of a Śūdra ?

A. Bodily service and the practice of arts and crafts constitute the natural functions and means of subsistence of a Śūdra.



* पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥

(Manusmṛiti I. 30)

† Purity in business means honestly dealing in commodities of a pure nature with out resort to under means such as taking more and giving less in weight, measurement or number &c., giving an inferior stuff in exchange for a superior one and *vice versa*, selling adulterated products as genuine ones, extorting more and giving less than what has been stipulated by way of commission, brokerage, discount &c., defrauding others of their legitimate share through practice of fraud, deceit and other underhand dealings or through sheer force.

The Karma-Bhūmi.

BY BIRESHWAR BANERJI, M. A.

(Continued from the previous number.)

The mystery of the *Karma-Bhūmi* is deep beyond comprehension, unfathomable, insoluble. We could try to understand it if this land were kept apart as a centre of *Karma* for man and Deva and Asura. Here the greatest Asuras have engaged in *tapasyā* and won from Brahmā the right to bring ruin and desolation on man and Deva. Here *rākṣasa* Rāvaṇa came all the way from Lankā, pleased Mahādeva by *tapasyā*, and was allowed by Him for a spell of time to turn the Triloki into a hell. Here Beings occupying the very highest ranks among men—the Manus, and sons of Brahmā, Bhagavān Vasiṣṭha, Bhagavān Atri, Bhagavān Gautama, with their consorts have alighted and built āśramas where their *tapasyā* has brought benediction to humanity and life and light and mobility to creation.

But the mystery staggers human understanding, strikes it dumb with its inscrutability when the authorities assure us that here have been engaged in *tapasyā* those illustrious Beings Whom we call our *Īśvaras*, aye, our Supreme *Īśvaras*.

It is in this blessed land that Bhagavān Śiva, the Yogīśvara (supreme among Yogis), has had more than one retreat for *tapasyā* on mount Kailāsa, mount Himālaya, mount Mandāra and elsewhere.

It is here that Bhagavān Kṛṣṇa for the good of creation went through hard *tapasyā* on mount Gandhamādana and at Puṣkara, Vadari, Prabhāsa and other tirthas (*Mahābhārata*, Vana Parva, Chap. 12).

It is here that Mahādevī Umā, Śiva's consort, performed *tapasyā* at Himālaya (*Skanda-Purāṇa*, Kedāra Khaṇḍa, Chap. 21) as well as at Aruṇāchala in South India (*Skanda-Purāṇa*, Aruṇāchala Māhātmya, Chap. 10).

It is here that Devī Durgā at Himālaya, Devī Sarasvatī at Gandhamādana, Devī Lakṣmī at Puṣkara, Devī Sāvitrī at mount Malaya went through extremely arduous *tapasyā* which won them the exalted cosmic offices they now hold.

Here is something which fairly stuns, almost unhinges human understanding. Bhāratavarṣa is the *Karma-Bhūmi* not merely of man but of man's *Īśvaras* and *Īśvaris*—of his Creators, his Rulers, of the Architects and Dispensers of his destiny. Fancy what this means. Here, on this soil, are at work giant spiritual forces which make even the *tapasyā* of *Īśvaras* fruitful. What must be their number, their variety, their magnitude, their stupendous and unimaginable productivity, their almighty power! At the mere conception of it human imagination falls dazed and awestruck to the ground.

From the main outline of the doctrine of the *Karma-Bhūmi* some conclusions are deducible at once interesting and important. From the view point of higher *Karma*—its creation as well as fruition—the whole universe may be regarded as a huge sphere being the aggregate of a countless number of concentric spheres having a common centre in Bhāratavarṣa. The word 'common' is put in italics with a view to emphasize the Karmic connec-

tion which binds the whole universe to Bhāratavarṣa. Bhāratavarṣa, the common centre of the concentric spheres, is the *Karma-Bhūmi* wherein are sown the seeds of diverse mighty destinies. The concentric spheres are the *Bhoga-Bhūmi* under whose rosy and benignant sky the destinies are reaped in harvest. A common and contracted soil for the creation, an unimaginably vast and varied soil for the assimilation—such is the machinery created and maintained for the working out of higher *Karma*.

At the present stage of human evolution access to all the higher Lokas lies through an abnormal development of the corresponding upādhis. They throw open their gates to the Yogi who has gone through the necessary training on the soil of Bhāratavarṣa. There is no other access to them. To all profane intruders they are as impenetrable as if they were the fabled Ali Baba's caves.

In the divine scheme of evolution this strenuous role has from the beginning been assigned to Bhārata. And this deep-seated difference in Karmic function between this land and the other Lokas of the universe must imply a corresponding difference in constitution and environment. The peculiarity which distinguishes this soil from all other land in the universe is the presence in its constitution, physical as well as spiritual, of a quivering sea of creative impulse. The whole land surface from the Himālaya to Comorin and from Chittagong to Peshawar is saturated with a creative electricity which thrills through its ambient aura. The great swelling keynote to which all life in the land moves is creativeness. It is present as the universal, all-powerful, all-pervading, dashing, pushing, surging impulse in human bodies born with eastern heredity. It broods upon external and inanimate nature. It exists as a mys-

terious, invisible, ever-present influence in river and forest and hill slope, on field and mountain top and seashore. The whole area is a gigantic vortex of creativeness divided and subdivided into innumerable vortices of varying potency.

This *Karma-Bhūmi*, this land with its wonderful creative power, is rooted in sacrifice. The root force which presides over human evolution and invests it with an inexpressible halo of sanctity is sacrifice.

"Seeing that this whole universe is the changed form of oblations."—*Viṣṇu Purāṇa* 1. 3. 25.

Sacrifice, self-conscious sacrifice, begins at man and ends at the Divine. Without ceaseless and persevering sacrifice of devoted bands of invincible helpers who work unthanked and unknown the drama of evolution would be a pathetic and sombre tragedy. Evolution from man downwards left to its unaided efforts would degenerate, would end in failure. Sacrifice protects, sacrifice saves. Sacrifice brings joy, hope, incentive, ideal, inspiration, light. Sacrifice arrests, disperses, disorganizes evil. Sacrifice strengthens, organizes, concentrates, imparts added cohesion, increased mobility and effectiveness to good. Sacrifice starves and fasts and sweats and keeps vigil. Sacrifice suffers and slaves and tortures body, atom by atom, to create and conserve spiritual energy that it may assuage suffering and lift the dark pall of inertia and ignorance which envelopes and suffocates humanity.

And so in Bhārata, the *Karma-Bhūmi*, man has not been abandoned to grope amid blundering and wasteful efforts into pain and failure. Help-co-operation is ever ready wherever there is need for it. In this *Karma-Bhūmi* the need of it is clamant and constant. And so divine compassion and human sacrifice

have converged to this land in ever renewed streams of life and light. The devoted and unwearied *tapasyā* of *Īśvaras*, *Devas*, and *Ṛṣis* have reared in this land a monument of redemption—the *tirtha*—in which in by-gone days there lay stored, holiest constructive influences of almighty efficacy.

Yes, in the *tirtha* have been conserved from time immemorial by compassion that never sleeps and labour that never wearies redemptive influences that are almighty in action. In the three preceding Yugas—*Dvāpara*, *Tretā*, *Satya*—the *tirtha* gave whatever a man asked of it. With the approach of *Kali* all the higher *tirthas* with perhaps a few exceptions have left the physical plane and retreated into the inner *Lokas*. In the few struggling and decadent survivors the rising tide of materiality and unbelief has been choking what remains of their ancient power to bless and redeem.

The *tirtha* afforded relief—full, unqualified, absolute—from the effect of *Karma* which had outraged physical and moral law—from deafness, blindness, leprosy, insanity, obsession by elemental influence,—from every variety of incurable, appalling insidious, loathsome diseases. "There does not exist the sin that is not destroyed by a bath in the *tirtha*." *Skandha-Purāṇa*, *Nāgara Khaṇḍa*, Chap. 4.

Lastly, there was another extremely interesting class of *tirthas* which give fruition to cherished desires—bestowed health, wealth, beauty, husband, wife, child, kingdom, possessions, power, fame, *svarga*, changed sex; gratified even the passion of revenge.

Thus the *tirtha* bestowed immunity from sin—not partial and conditional, but entire and absolute. For once in this wonderful land the *Jīvātmā* was given chance to start in life afresh

with a clean slate. This redemptive function of the *tirtha* has a vital bearing upon the higher life to which a brief reference is necessary.

To sum up: the *tirtha* gave *Mukti*. The *tirtha* gave fruition to desire. The *tirtha* gave release from suffering and pain. The *tirtha* helped in the destruction of the lower mind. The *tirtha* gave immunity from sin.

The *tirthas* may be spoken of as being broadly of two kinds or classes, viz., (1) localized *tirthas* such as *Kāśī*, *Prayāg*, etc. which may be called Space-*Tirthas*, and (2) Planetary conjunctions, such as an eclipse, which may be called Time-*Tirthas*. Thus the vast aggregate of spiritual forces that operate in *Bhāratavarṣa* may be said to assume two general forms. In so far as they work through physical media they may be spoken of as Space Influences. In as far as they work through planetary conjunctions they may be called Time Influences.

Regarding Space Influences their action exhibits many most interesting varieties. Of one such variety the *Śiva Purāṇa*, *Vidveśvara Saṃhitā*, Chap. 13, furnishes a very interesting illustration. The central fact in this particular action of the Space Influence is that its effect varies according as it operates in centres of varying physical and spiritual purity. In *Bhāratavarṣa* there are countless such centres. Of such centres the *Śiva Purāṇa* takes a certain number, say ten, arranges them in a series of progressively ascending purity and then proceeds to demonstrate how the Space Influence gains in effect in a regular arithmetical progression as it ascends in orderly succession from the first to the last centre of the series.

Here it may be noted in passing that there being no limit to the number of such centres in India and their physical and spiritual purity being variable in quantity and quality, there

may be formed out of them any number of progressively arranged series, of which the efficacy in the production of spiritual effects will vary in varying ratios. For example, the productivity of one series so formed may increase in the ascending ratio of 2, of another in a ratio of 3, of a third in a ratio of 4, and so on.

From the above premises may be deduced a novel and interesting law which may be called the law of increasing effectiveness of spiritual *Karma*. According to this law a given spiritual *Karma* will gain in quantity and quality of effect according as it is performed in centres of progressively increasing physical and spiritual purity.

The *Śiva Purāṇa* thus explains and illustrates the law: take a room of ordinary purity. Any spiritual *karma* such as *pūjā* (worship) or *kīrtana* performed therein will be equal in effect, i. e., in kind and degree, volume and depth will be exactly proportionate to the cause, neither more nor less.

The identical *karma* performed in a cowpen will give tenfold increased effect.

On a waterside the same *Karma* will gain yet another tenfold increase in effect. That is to say, the effect of any spiritual *Karma* performed on a waterside will be twenty times as effective as in a room of ordinary purity.

Thereafter take in succession the neighbourhood of a *vilva* (wood apple) tree or of a *tulsi* or of an *aśvattha* (peepul); the temple of a Deva; a *tīrtha*; a river; a river that is a *tīrtha*; rivers bearing the name of *Sapta Gangā* (*Gangā*, *Godāvarī*, *Kāverī*, *Tāmraparṇī*, *Sindhu*, *Saraju*, *Revā*); seashore; mountain top. At each of these successive spots the identical spiritual *Karma* being performed will gain in effect in a progressively increasing ratio of 10.

In the above progressive series a room of ordinary purity is the first and a mountain top the last, being eleventh in number. According to the law of increasing efficacy of spiritual *Karma* enunciated above the effect of a given spiritual *Karma*, performed in a room of ordinary purity, would just be a unit while at the mountain top the same effect would mount up to the gigantic ratio of 10 added 10 times over (10+10+10+10+10+10+10+10+10). That is, the effect of a spiritual *Karma* performed in a room of ordinary purity being 1, the same effect would on a mountain top be 100.

Such, explained and illustrated in bare outline, is the law of increasing efficacy of spiritual *Karma* as it is operative in this land. Its action is variable according to localities (space condition) as well as according to planetary conjunctions (time conditions). The first of this action has been explained above, the second part will now be explained.

The same authority, the *Śiva Purāṇa* explains the second part of this law in the following manner, adopting the same ratio of 10 as above.

A given spiritual *Karma*, proceeds the *Śiva Purāṇa*, performed by a person with a pure mind on a day ordinarily reckoned auspicious will be productive of effect which will be a unit. Provided all the conditions are satisfied the effect of the *Karma* will be just what the *Śāstra* says it should be, neither more nor less.

The same spiritual *Karma*, performed on a day of Solar *Samkrānti* (day the sun passes from one sign to another) will gain a tenfold increase in effect.

The same effect will increase ten times as much again if the day on which the same *Karma* is performed happens to be a day of *Viśva* (equatorial) *Samkrānti*.

Thereafter taking in succession the two Ayana Samkrāntis (i. e., in the Uttarāyana and the Dakṣiṇāyana Samkrāntis); the Mrga Samkrānti; a lunar eclipse, a solar eclipse—the effect of the same Karma will go on increasing in the ratio of 10.

Another authority, the *Brahma Vaivarta Purāṇa*, gives a somewhat rapid account of the same law in two different places (*Prakṛtikhaṇḍa*, Chaps. 27 and 37), illustrating its action specially in the case of *dāna* (charities). According to this authority Karmas are more effective or less effective according to (1) *Deśa* (place), (2) *Kāla* (time), and (3) *Pūtra* (recipient). On a day of equal merit *Dāna* (alms-giving) gives equal merit, on a different day when the planets are in more auspicious conjunction the merit increases a crore times or more.

As an illustration assuming the *Pūtra* (recipient) to be a Brahman and the *Kāla* (time) an ordinary day, the merit of the *Dāna*, says the *Brahma Vaivarta Purāṇa*, will just be equal; on an *Amāvasyā* (no moon) day or day of Solar Samkrānti, the same act of *Dāna* will be one hundred times more effective; on a day of lunar eclipse a crore times, and on a day of solar eclipse an additional ten times.

Next as to *deśa* (place), *dāna* made to a Brahman in an ordinary place is productive of equal merit, in a *tirtha* or a place where a *Devatā* is housed, of hundred times more merit. on the banks of the *Gangā*, in *Vadari*, *Kurukṣetra*, *Kashi*, of a crore times more merit.

Lastly, as regards *pūtra* (recipient). *dāna* made to an ordinary Brahman gives equal merit; the same made to a Brahman who is a pandit, who has controlled his senses, who religiously performs his *sandhyā* three times a day, increases in merit one hundred

times; while the same bestowed on a worshipper of the Viṣṇu mantra is said to be attended with a merit magnified ten million times.

Of the action of the Creative Influence in this land of Karma one remarkable illustration is about to be given. It is Bhagavān Mahādeva's *Sāttviki Śakti* which acts through the crescendo phases of the moon. Of the three Śaktis of Prakṛti, viz., *Sattva*, *Rajas*, *Tamas* the effect of *Sattva Guṇa* is to construct, organize, harmonize, expand, tranquillize, illumine, liberate. Thus acts Mahādeva's almighty and ubiquitous *Sāttviki Śakti* during the whole fortnight, energizing all life from plant to Deva, pouring the balm of creative effort into stagnant and somnolent nerves. Its action is just minimum at *Pratipadī* (first day of the moon), increases in a regular crescendo order as the moon develops its disk, and is maximum at *Pūrṇimā* when the moon's disk is full.

Four *Pūrṇimās* in *Bhāratavarṣa* are said to possess special occult significance, the *Vaiśākhi* (April-May) the *Aṣāḍhi* (June-July), the *Kārtiki* (October-November) and the *Māghī* (January-February).

All who are engaged in this land in *tapasyā*, all who are definitely and permanently fixed in a life of *Nivṛtti*, all who are living the life of *Pravṛtti* have an eye on *Nivṛtti* as their distant goal should concentrate their best efforts on constructive spiritual work during the white fortnight which pours forth *sattva* energy into creation.

In contrast with the above law which is the law of progressively increasing effects, there is in operation yet another law which possesses two remarkable peculiarities. (1) The Pauranic authorities speak of certain species of Karma which are productive of effects out of all proportion to their causes. (2) The second great peculiar-

ity possessed by these karmas is that they definitely and of a certainty bear fruit in the next succeeding incarnation. Fancy the depth and intensity of the Creative Influences which makes such phenomena as the above possible in this land. This new and interesting law of *Karma* is enunciated by the *Brahma Vaivarta Purāṇa* which furnishes a numerous variety of illustrative examples whereof a few typical ones are appended below.

"Whoever bestows a large heap of grain upon a Brahman enjoys high honours in Viṣṇuloka during years equal to the number of the grain, whence re-incarnating in his own caste enjoys happiness and a long life.

"Whoever in the month of Kārtika (October) bestows *tulasī* upon Hari rejoices in Hari's abode during yugas equal to the number of the leaves, and re-incarnating in his own caste wins *Hari-bhakti* for a certainty and enjoys long life and happiness.

"Whoever at sunrise bathes in the Gangā at Prayāga in the month of Māgha (Jan-Feb.) rejoices in Vaikunṭha during one hundred thousand Manvantaras and re-incarnating in his own caste wins Viṣṇu-mantra for a certainty, and relinquishing his human body goes once again to Hari's foot whence for him there is no more return to the earth."

In all the three cases mark how the effect is out of all proportion to the cause. In the first case the cause is the gift to a Brahman of a certain measure of grain, whereof the effect is sojourn after death in Viṣṇuloka during years equal to the number of the grain. In the second case the cause is offering of *tulasī* leaves upon Hari whereof the effect is sojourn in Viṣṇuloka during years unnumbered. In the third case the cause is immersion in the Gangā at sunrise at Prayāga, and

the effect thereof is residence after death in Vaikunṭha during aeons compared to which residence in Viṣṇuloka in the two preceding cases is a mere trifle.

In the three cases cited above the cause—*Karma* performed in the *Karma-Bhūmi*—is mere nothing, while all will acknowledge the effect to be disproportionately, immeasurably incomprehensively vast.

The second distinguishing feature of this class of *Karma* is that their effect is not entirely exhausted in spiritual Lokas, it survives into the next incarnation. In the first of the three cases cited above the effect surviving into the next incarnation is: (a) re-birth in Bhāratavarṇa (b) in the same caste, (c) enormous longevity, (d) life of unbroken happiness.

In the second case the effect in addition to the above four forms assumes a fifth, a striking one, viz., *Bhakti* (devotion) to Hari.

Special attention is drawn to the third case. Here there is the usual sojourn in Vaikunṭha during innumerable aeons. Thence coming into birth in Bhāratavarṇa in the same caste the happy man is privileged to be received into the Viṣṇu-mantra which he continues to serve during the life time, at the end whereof he once more re-ascends to Vaikunṭha whence there is for him no more return to earth life.

Imagine the magnitude and power of the spiritual forces at work in this land, specially the tremendous creative potency they develop from planetary conjunctions in the months of Kārtika, Māgha and Vaiśākha.

To sum up: the action of the spiritual forces at work in Bhāratavarṇa may be expressed as a comprehensive law consisting of four parts:-

1. The value of a *Karma* is affected by physical surroundings. It may have a comparative increase (and conversely decrease) in effect according as the locality is more or less physically pure.

This part of the law is enunciated by the *Śiva Purāṇa* and in a somewhat less perfect form by the *Brahma Vaivarta Purāṇa*.

2. *Karmas* performed in the *Karma-Bhūmi*, specially in a *tirtha*, are productive of effects immeasurably out of all proportion to their causes.

This part of the law is enunciated by the *Brahma Vaivarta Purāṇa*.

3. *Karmas* performed in the *Karma-Bhūmi*, specially in a *tirtha*, are productive of one series of effects in the present, and another in the next incarnation.

For this interesting part of the law and its illustration the responsibility must be assigned to the *Brahma Vaivarta Purāṇa*.

4. The efficacy of *Karma* in *Bhāratavarṣa* varies according to the varying value of time as it is affected by planetary conjunctions.

Such in bare outline is the law of increasing effect as it may be called operative exclusively within the geographical limits of *Bhāratavarṣa*, being a part of the general law of *Karma*.

From the above rapid account, manifestly imperfect as it is, it will be seen what profound mysteries are associated with the land surface of *Bhāratavarṣa*. They are deep beyond expression, baffling in their vastness which transcends human understanding.

Of man *Bhāratavarṣa* is the *Karma-Bhūmi*. From the humble individual who desires life in *swaraga* to the illustrious *Ṛṣi* whose vision ranges over the past and the future; all must accomplish their objects by *tapasyā* on this soil.

Of the Deva *Bhāratavarṣa* is the *Karma-Bhūmi*. The Deva belongs to a vastly higher scheme of evolution. He is man's ruler in particular the dispenser of his *Karma*, good as well as evil. Of the Deva scheme of evolution *Bhāratavarṣa* is the appointed *Karma-Bhūmi*.

Of the ruling *Īśvaras* *Bhāratavarṣa* is the *Karma-Bhūmi*. The scheme of evolution to which the ruling *Īśvaras* belong is as vastly higher than the Deva scheme as the latter is higher than the human. The hierarchy of *Īśvaras* under the dispensation of the Supreme *Īśvara* are the creators and rulers of both Deva and man. Even of this incomparably lofty scheme of evolution, of which the sheer grandeur dazzles and overpowers human understanding, *Bhāratavarṣa* is the *Karma-Bhūmi*. The *Purāṇas* speak of *Lakṣmī*, *Saraswatī*, *Durgā*, *Śrī Kṛṣṇa*, even *Mahādeva* having engaged in *tapasyā* in this land.

So *Bhāratavarṣa* is the *Karma-Bhūmi* of the whole universe. It is the *Karma-Bhūmi* for man, for *Ṛṣi*, for Deva, for Asura, aye for the *Īśvara*. All the higher *lokas* of the universe from *Svarloka* upwards extending inwards in an endless chain must be won by *tapasyā* within the confines of this sacred land.

And because *Bhāratavarṣa* is the *Karma-Bhūmi*, therefore, it is destined to remain unchanged and indestructible amid all cataclismic geological changes throughout the eternities.

And because *Bhāratavarṣa* is the *Karma-Bhūmi*, therefore, the *Dharma* (religion) that flourishes on its soil is *Sanātana* (indestructible and eternal) and has continued and will continue so throughout the eternities.

And because *Bhāratavarṣa* is the *Karma-Bhūmi*, therefore, it is the only land in the world where the triple paths of liberation—*Jñāna*, *Bhakti*, *Karma* flourish to this day in all the undimmed

splendour and majesty of living paths of release.

And because Bhāratavarga is the *Karma-Bhūmi*, therefore, a mighty pile of religious literature has been created, leviathan in dimensions, stupendous in labour, unsurpassed in massiveness of execution to explain, illustrate, vitalize, throw light on the ancient triple pathways of emancipation.

And because Bāratavarga is the *Karma-Bhūmi*, therefore, compassion and sacrifice of Deva, R̥ṣi, Īśvara have in this land founded the *śrīṭha* which gave the fullest satisfaction to desire, the fullest release from sin and suffering and of which the crowning gift to humanity was *mokṣa*. Such is the mystery associated with the land of Bhārata.

A Peep into the Illustrations.

After the Coronation.

Bhagavān Śrī Rāmachandra came down on earth at mid-day on the ninth day of the bright half of the month of Chaitra which fell this year on April 19 when His advent was widely celebrated by the Hindus throughout India. The artist portrays Śrī Rāma seated on the throne at Ayodhya with Śrī Sītā, attended by His three brothers, and that prince of devotees, Śrī Hanumān. The Hindus regard Rāmarājya as indicating the highest water-mark of peace and contentment ever enjoyed by the subjects of a king. Though æons have passed since that reign, they have tenaciously preserved its memory through song, poetry and sacred literature.

The Self-invited Curse.

On the conclusion of the Kurukṣetra War Devī Gāndhārī, mother of the hundred Kauravas, began to lament the death of her sons and other heroes who had laid down their lives in the war. It is stated in the *Mahābhārata* that during her lament the bandage covering her eyes having somewhat slackened a ray from a corner of her eyes, which were actually emitting fire through a feeling of rage and grief, fell on the finger-nails of Yudhiṣṭhira and singed them. Yudhiṣṭhira was saved from being reduced to ashes by Śrī Kṛṣṇa who pushed him aside and placed Himself in front of Gāndhārī. Gāndhārī's wrath now turned upon Śrī Kṛṣṇa, addressing whom she said, "O Kṛṣṇa when the Kauravas and Pāṇḍavas were engaged in mutual slaughter, why did You remain indifferent towards their destruction? Why did You not restrain them? You are powerful Yourself, and possessed a powerful army under You. You could restrain both the parties even by application of force if You so desired. I pronounce this curse on You that if I have been true to my husband and served him faithfully all my life, You will certainly see before Your eyes the destruction of Your own race through mutual slaughter, just as You allowed the Kurus and Pāṇḍavas to die before You although You had the power to prevent their death." Hearing this curse pronounced by Gāndhārī, Śrī Kṛṣṇa smiled and replied, "O Kṣātriya lady, I know all about this future calamity. It is a pre-ordained calamity in which also I shall have to play My part. You have uselessly lost the power gained by you through your austerities by pronouncing through your lips what has been pre-ordained by Me."





Pointing to the New Moon.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30

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अङ्गश्यामलिमच्छटाभिरभितो मन्दीकृतेन्दीवरं
जाड्यं जागुडरोचिषां विदधतं पट्टाम्बरस्य श्रिया ।
वृन्दावन्यविलासिनं हृदि लसद्दामाभिरामोदरं
राधास्कन्धनिवेशितोज्ज्वलशृङ्गं ध्यायेम दामोदरम् ॥

We meditate on Śrī Dāmodara (Kṛṣṇa) sporting in Brindaban, the blue hue of whose Divine Form has thrown into shade the beauty of the blue lotus, whose yellow silken robe has made the colour of saffron an object of reproach, whose middle is adorned with a garland which hung from the neck passes over the heart, who appears resting his left hand on Śrī Rādhā's shoulders.

Problems of the Bhagavadgita.

By K. S. RAMASWAMI SASTRI, B. A., B. L.

GITA: DATE AND SOURCE

THAT the Mahābhārata war was a historical event and that the *Gītā* was an integral portion of the *Mahābhārata* are beyond dispute. In my life of Śrī Śankarāchārya I have shown how the date of his birth is at the latest 44 B. C. As he wrote a *Bhāṣya* on the *Gītā* the above fact gives a clear lower limit to the date of the *Gītā*. Further, the *Mahābhārata* does not refer to Buddha. So it must have been prior to Buddha's time. I do not see any sufficient ground to bring down the upper limit to the Christian era or to some period of time not much anterior to that era, as many scholars, Western and Indian, seek to do. The traditional date is in no way extravagant or absurd and we must accept it unless it is displaced by unimpeachable testimony or by decisive probabilities.

The source of the *Gītā* is the *Mahābhārata*. In that treasury of Aryan ideals, the *Gītā* is the brightest gem—the Kohinoor of Aryan thought. It is hard to conceive of the Indian-ness of India if we leave out Vālmiki and Vyāsa. They are of the very texture of the thought of India. Vālmiki has glorified Rāma; and Vyāsa has glorified Kṛṣṇa. A well-known Sanskrit stanza describes the *Mahābhārata* as an epitome of the universe. The *Gītā* is the epitome of the *Mahābhārata*. It is

the distilled quintessence of all Vedas and all the Śāstras and contains the highest expression of Indian ethics and metaphysics.

GITA: ITS KEY

The *Gītā* is the key to Hindu culture, and the Lord Himself is the key to the *Gītā*. In the time of Śrī Rāma India had a self-contained and Dharmic life. God's effort then was to overthrow the assailants from without. In the time of Śrī Kṛṣṇa India was torn by internal dissension and Adharmic life. God's effort then was to subdue the enemies from within. *Dharma* was the watchword in the time of Śrī Rāma; *Bhakti* was the watchword in the time of Śrī Kṛṣṇa. India was thus fitted by God to become the guide of humanity by such blending of *Dharma* and *Bhakti*. When the ancient ideal of *Dharma* was maintained by Śrī Kṛṣṇa and invigorated by the new force of *Bhakti*, India was meant to become God's predestined guide of humanity. The immediate result of Kūrukṣetra was the depletion of the Kṣatriya caste owing to its ruinous spirit of dissension and *Adharma*: But the distant and predestined result was new invigoration of *Dharma* by *Bhakti*, so that India which was to come into touch with the whole world by reason of her abovesaid and immediate weakness, might acquire a new potency of righteousness and rapture and communicate it to the other races of men.

Thus Śrī Kṛṣṇa is the centre and guide and soul of the *Mahābhārata*. He is Divinity in a relation of love and guidance and uplift to Humanity. He has well called Himself the uplifter of the soul from the ocean of death and *Samsāra* (समुद्रतो मृत्युसंसारसागरात्). His divine aim was to uplift the soul from slavery to the Guṇas to the freedom of God-love and God-realization. He is thus the real and only key to the *Gītā*, and He alone in His Infinite Grace must and will unlock that casket of spiritual gems.

GĪTĀ: ITS UNIVERSALITY

The *Gītā* is not merely for the Hindus. It is the scripture of the whole world. God is the Father of all, not the father of India alone. The Lord says in the *Gītā*: "In the way in which men seek Me as refuge, in that way do I approach them. From all quarters all men seek My path." (IV. 11)

The Lord says that all who worship the gods, who are only Himself in other forms, who are His aspects of beneficence for showering blessing on the world, and who are His divine children, so to say, really worship and please Him (IX. 23, 24). He is the dispenser of all fruits (VII. 22). He confirms and intensifies the faith of the devotee towards the particular divine form which he yearns for (VII. 21). The attainment is proportionate to the desire, the search and the effort (VII. 23, IX. 25). Love of the Devas leads to worldly prosperity and *Swarga*. Love of Bhagavān leads to *Mokṣa*. The love of the Supreme Īśwara is easy."

If a leaf or a flower or a fruit or a little water is offered to Him in love He accepts it graciously (IX. 26). He dowers his devotees with perfect peace (V. 29). Nay, He gives unto them Himself (VI. 23).

Śrī Kṛṣṇa does not restrict salvation to any one. He says that all can attain Him. He says, "I am same and equal in regard to all men. I have no hate or partiality. Those who love Me are in Me and I am in them.....By clinging unto Me even creatures of lower and sinful embodiment (like Gaṇendra), women, Vaiśyas, and Śūdras attain the Supreme realization. How much more easily can pure and devoted Brahmins and Rajarsis do so ?" All human beings owe their human embodiment to mixed *puṇya* and *pāpa*. Some have the advantage of hereditary predisposition and environment. But all can in this very birth attain God. Śrī Kṛṣṇa does not say every man must be born as a Hindu or as a Brahmin to attain God.

He does not countenance the doctrine that some are born fit only for *Samsāra* or fit only for hell. I wonder how any human being can tolerate such an inhuman view. In XVI. 19, 20 He merely says that the of *Dharma* will fall into lower embodiments and thus lose the bliss of realizing Him. But that is not for ever. Whenever by good *Vāsanā* or *Upadeśa* or *Puruṣakāra* or devotion the embodied soul loves God, God saves it and gives it *Śānti* (peace) and *Mokṣa* (liberation) (see IX. 30, 31). He makes the gracious

promise, or rather gives His best devotee Arjuna the gracious assurance, "No devotee of Mine shall ever perish."

One very important aspect to be borne in mind is that, though the gospel of the *Gītā* was given in India and to Arjuna, it is really addressed to all human beings. None born or to be born is or can be outside the pale of Śrī Kṛṣṇa's love. If we make a careful note of the passages in the *Gītā* where the Lord makes an appeal to all His children, this fact will become apparent beyond all possibility of doubt. He gives to *Nara* (man in general) the message that he who can control and restrain within himself, while yet in this body, the fever and the rush of lust and hate, is the man of achieved *Yoga* and attained bliss. In XII. 19 He speaks of the *Nara* (man) who views praise and blame with equal eyes, who cultivates the golden rule of silence, who is glad at the measure of blessing that God bestows on him for the bare maintenance of his body, who is not attached to any fixed abode, who has got full and perfect fixity of mind, and who is full of devotion to God. The words *Nara* and *Mānava* are used also in XVI. 22, XVIII. 15, 45 and 46. Of special importance is the passage in XVI. 22 where He says that he who is free from lust and hate and greed will achieve the true auspiciousness (*Śreya*) of his soul and attain the supreme goal (परं गतिम्), the passage in XVII. 15 where He says that man achieves *Samādhi* (perfection) by performing his duty in the proper

spirit, and the passage in XVIII. 46, where the Lord says that by worshipping God with the flowers of duties a man can achieve *Siddhi* (perfection of attainment). We must note also the use of the term *Mānava* (man) in III. 17. The Lord says there that to the man (*Mānava*) who is enamoured of the Self, who is satisfied with the Self and who delights and rejoices in the Self, there is no more the burden and obligation of action. Are such *Ātmarati* (love of the Self) *Ātmatṛpti* (satisfaction in the Self), and *Ātmasantoṣa* (delight in the Self) confined to Hindus or Brahmans alone? They can be achieved and attained by any man.

Thus it is clear that the appeal of the *Gītā* is to all and that the salvation promised and vouchsafed in the *Gītā* is to all. In VII. 3 the Lord says that among men (मनुष्याणाम्)—note that He does not say, among Brahmans or among Aryas—very few strive for *Siddhi* (perfection) and that even among such strivers very few know Him in truth and in essence. I have already referred to the search by all men (*Manuṣyas*) for Him (IV. 11). Similarly the word मनुष्य (among men) is used in IV. 18 where the Lord says that among all men he who sees *Karma* in *Akarma* and *Akarma* in *Karma* is the man of *Yoga* and the proper doer of action.

I may draw pointed attention also to the way in which the word *Jana* is used in the *Gītā* in III. 21, VII. 16, 28, VIII. 17, 24, IX. 22, and other passages. In VII. 16 the Lord says that virtuous men (जनाः) worship

Him and that such worshippers are of four types. In the case of men (जनानाम्) who have vanquished sin by the power of virtue, they are able to free themselves from the polarities of existence and worship and adore God with sincere and unbroken vows (VII. 28). In IX. 22 He says that He attends to the *Yogakṣema* of those devotees (जनाः) who seek no other help or refuge and who adore Him with unwavering devotion. In the same way, in describing the *Āsurī Sampat* and the three types of men the word *Janāh* is used (XVI. 7 and XVII. 4, 5). Thus the *Daiṇī Sampat* and the *Āsurī Sampat* and the three *Guṇa* types are not confined to one caste or race but extend to all human beings. Thus the *Gītā* refers to mankind as a whole and describes the way in which all men can attain Him.

It is also noteworthy that the Lord says in XVIII. 69 that among *men* (मनुष्येषु) there is none dearer to Him than the teacher of the *Gītā* to His devotee and that none does work dearer to Him than the work of imparting the *Gītā* to His devotees. He says in XVIII. 7: "Whichever *man* has faith and is free from the spirit of cavil and hears the *Gītā* will attain liberation and reach the blessed abodes which are attainable by men of meritorious virtue and piety." Thus in the Lord's eyes all men are eligible to hear and study the *Gītā*, though later interpreters began to narrow the circle of readers very much and limit the circle of teachers almost to a vanishing point. The universality of the *Gītā* is its sweetest charm and its most fascinating glory.

(To be continued.)



The Heart's Yearning.

My ears refuse to hear anything else; therefore
 Give them to hear the sweet melody of Your
 flute. Nothing else is pleasing to my eyes
 in the least; therefore allow them to have
 the drink of nectar in the form of Your
 Beauty. The Vraja of my heart is verily deserted.
 Therefore do decorate it by inhabiting
 it with Śrī Rādhā. Let my mind in the
 shape of a moth burn itself, O Śyāma,
 (Blue-coloured one); do not put out
 the lamp of Your love.

—Bhagawatiprasad Tripathi.



Introversion and Contemplation.

A Study in Mysticism.

BY ARTHUR E. MASSEY.

MANY of us whose yearnings and aspirations vibrate to the contemplative life, find ourselves tossed about in a maelstrom of chaotic everyday experiences which seem to thwart our every approach to the Inmost. These checks to our aspirations must be for our ultimate good, because all experience is essential to real progress, and when we are ready for the contemplative life in its fulness it will surely become our very own. Meanwhile, ignoring the illusion of time, we may cheerfully say with poet John Burroughs:

*"I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know
my face."*

In the waiting period we may derive much help and stimulus from the mystics to whom the spiritual world is more real than the material world, to the seer who has fallen in love with God, to whom God is the chief end of life, in whom the Christ has been born, and who faces Calvary cheerfully and willingly knowing that through Calvary is the resurrection from the Dead. The many know God a little, but it is only the few who know Him much. It is for the experimental knowledge of God possessed only by the few that the world is perishing. The voice of the Mystic

calls us to contemplation as a means of knowing God with the understanding of Love, and here and there his call meets with a response, if only in the wistful curiosity which asks, "Tell me wherein thy strength lieth? Tell me what this unfamiliar thing—*contemplation*—really means?" The answer is simple enough. In its essence contemplation is nothing else than a humble steadfast brooding attentiveness to the things of eternity in the solitude of our own souls. It means a concentration of attention, an absorption such as that of the true artist in his subject which can only be learnt by slow degrees, but is, nevertheless the natural attitude of a spiritual being. It involves the shutting out of all alien interests, the gathering of scattered thoughts, folding-in of stray imaginings—in short, that attitude of soul which finds its appropriate symbol in the story of the disciples assembling in the upper room and "*closing the door for fear of the Jews.*" It is not a mood, or a state of feeling, but a discipline. We are rightly informed that God dwells with him that is of a contrite and humble spirit; yet neither contrition nor humility can come to their right growth without persistent self-discipline. And we have to learn that self-discipline is none the less austere because it is the discipline of love. We say that the

Mystic soul looks out upon its world, not with the cold look of observation, which is the manner of the scientist, but with the ardent look of love, which is the way of the artist. But is the discipline of love less relentless than the discipline of science? Does the devoted servant of an impersonal idea suffer half of the rigour, the sternness, the purifying flame which love imposes upon her disciples? Certainly there is no formal and stereotyped method in the school of love, and we do well to distrust any cut-and-dried system, any rigid formula or elaborately subdivided scheme which may be offered to us in the name of Mysticism. But just because it is *not* formal it is the more exacting. Many of the Oriental Mystics, for all their tendency to luxuriate in religious eroticism, knew love's long, unremitting discipline, her stern demand of spiritual poverty, chastity and obedience. Thus the Indian poet, Princess Zeb-un-Nissa sings:—

*"O Love, where dost thou lead,
Upon what travel fares our
caravan?
By Hedjaz desert shall thy foot-
steps speed,
The longest journey since the
world began."*

And again, more explicitly:—

*"Treading Love's path so long,
Under such heavy burdens did
I bow,
At last my chastened heart has
grown so strong
No task, no pain, can bend my
spirit now."*

That *love* is not only an inspiration but also a discipline holds nowhere more true than in the soul's communion with God; and the real reason why we know God so little is that we allow outside things—worldly distractions, to draw us away from submission to the long, searching *process of practising the presence of God*. To attend to God is a lost art. We seem to lack the necessary patience. One of the most important essentials of contemplative discipline is *introversion* and it must not be confounded with introspection. Introspection is the attitude of the spiritual egotist who examines his soul periodically to "see how it is getting on". It is, in the last resort, not an inward activity at all, but merely an attempt to observe one's soul from the outside—a holding up of the mirror to oneself, which simulates humility, but in reality only ministers to pride. Introversion, on the contrary, is a turning inwards from the circumference to the centre in order to hold converse, not with oneself, but with the Word, the Spirit, the indwelling Christ, Kṛṣṇa, Buddha, call it what we will, speaking in the deep places of the soul, purging it from its stains and unreality and guiding it into paths of wisdom, peace and love. Introversion must never be contrasted with that outgoing of the soul towards God of which it is but "the other side." It is, in fact, that coming to oneself which alone makes possible the cry, "I will arise and go to my Father." The Mystics, then, call us to introversion, declaring with one voice "Better the fountain in the heart

than the fountain by the way." As a matter of fact we do not readily believe that. We live in a land full of fountains. Scarcely have we left our wayside well behind when another offers its sparkling draught to our eager lips. Our hands are full to overflowing, and still there remains so much we should like to grasp. Is it not so? We tend to live more and more outside ourselves, we are everlastingly seeking company, seeking diversions and amusements, shirking solitude. Even our concern in spiritual things often resolves itself into the interest of an ordinary student or intelligent onlooker anxious to study the varieties of religious experience. So that the undiscovered country of one's own heart is almost totally ignored. Faber reminds us that a man needs to keep his heart warm by living in it, and it is for want of being lived in that our hearts seem to us arctic regions for which we are loath to exchange the genial sunshine of our busy and interesting *external* life. Occasional excursions into the fringes of the unexplored breed in us a nameless discomfort, a kind of ghastly fear; and we haste us back to a more friendly and familiar landscape. And so we go on, until one day some "Act of God" shatters our dream-world and we awake to the fact that nothing really matters except that strange, mysterious life behind the brain in which man touches God. Such an event may come to pass through the sudden explosion of a hidden mine in the heart, through the terrifying emergence of undreamed of passions. It may

come as a revelation of spiritual bankruptcy, or as a discovery of untapped sources of spiritual wealth, something that cuts the ground from under our feet, and we turn to our neglected hearts, to realize with pain that we are not at home in our own house, that we have lost the key to our true kingdom. But the Mystics remind us that we need not awake to so bleak and desolate a dawn. "Had your eyes been open", asks Maeterlinck, "might you not have beheld in a kiss that which to-day you perceive in a catastrophe?" "Your heart is your life," says William Law. "Thou art a stranger to this principle of Heaven, this riches of eternity within thee.....Heaven is once more brought to us as a treasure hidden in the centre of our souls." And, again, speaking of the Church within the soul, "Accustom thyself to the holy service of the inward temple. In the midst of it is the fountain of living water.....There the Mysteries of thy redemption are celebrated.....There the Supper of the Lamb is kept, the bread that come down from Heaven that giveth light to the world is thy true nourishment.....When once thou art grounded in inward worship, thou wilt have learnt to live unto God above time and place." And with reiterative insistence he bids us dig deep for the pearl that was never hid in any earthly field. Awake then, thou that sleepest, and Christ, who from all eternity has been espoused to thy soul, shall give thee light. Begin to search and dig in thine own field for this Pearl of Eternity that lieth hidden in it; it cannot cost thee

too much, nor canst thou buy it too dear, for it is *All*, and when thou hast found it, thou wilt know that all which thou hast sold or given away for it is a mere nothing, as a bubble upon the water."

Plainly, this getting accustomed to the worship of the inmost temple, this digging for the hidden pearl of our hearts, is a slowly acquired art and involves a steady and searching discipline; and the question which immediately arises in minds which are accustomed to easy and all but unconscious acquisition of treasure, is whether the gain is worth the effort. What shall we find in that dense and baffling jungle of passions, desires, aspirations and motives we call our heart? Two things, say the mystics: Knowledge of Self and Knowledge of God.

Self-knowledge must always be partial and limited, and like all partial knowledge, is a dangerous thing unless it is acquired by focussing on something other and higher than Self. Introversion, which must necessarily precede contemplation is *not* self-inspection, but rather the beholding of God as immanent in the soul; and we might add that vital knowledge, either of Self or of God, can come in no other way. "To mount to God", says the great mystic Alberlus Magnus, "is to enter into one's Self. For he who inwardly entereth and intimately penetrateth into himself, gets above and beyond himself and truly mounts up to God."

To look into one's heart with honest, humble eyes is to place

oneself under the discipline and instruction of One who is greater than our heart. As we turn in upon ourselves, veil after veil of unreality is stripped from our quivering eyes and life gradually becomes a profounder, greater thing, we know ourselves and walk with a deeper humility, a truer understanding, among our fellows. The spirit of condemnation and fault-finding is slain, and in its stead there comes a love that longs to cover the multitude of sins. This, the mystics teach, is the *beginning* of the contemplative life. Without it, contemplation is an intellectual pastime, an emotional dissipation.

A sense of our short-comings is only the *beginning* of true self-knowledge. Much of our Western present-day teaching, especially of the Evangelical type ends there. Self-knowledge is still bound up with the knowledge of sinfulness and frailty of the Self. But with the great mystics, Self-knowledge has as its crown the recognition of all the glorious powers, the transcendent possibilities which slumber in the soul that is destined to be a new creation. Not in a far-off heaven, but *here and now* these powers and splendours can be assumed. Heaven and Hell are with us from the beginning. To know oneself a sinner is good; but to know that one can "do all things through Christ" is far better. Christ the warrior within is the great Inspirer, the unfailing Guardian of the smoking flux, the absolute Gurantor of every holy aspiration. It is union with this Divinity within which is our rightful

goal. And Introversion is the first step in that mystical discipline which is at once a purgation and an illumination, a bringing into captivity and a liberation. It is not an easy thing, it involves a habit of recollection, concentration, and attention against which flesh and spirit alike rebel, as is known to all who have tried to attain to it. Christian mystics have always sought to acquire it by way of meditation on some aspect of God's being or of man's redemption, some article of faith, some verse or incident of scripture. Meditation, however, while it may be described as the preliminary step in the contemplative life, is not the exclusive property of the mystical type. It is essential to *all* spiritual life, impatience and lack of self-control has made meditation a lost art. A great book yields its true spirit, its interior sweetness only to long and patient brooding; and no amount of ordinary modern Bible Study, however intelligent and up to date, can take the place of that slow deep pondering which at one time was the joy of every pious farm-labourer who could by any means spell out the scriptures.

A single sentence or passage from the Bible, the *Bhagavadgītā*, Koran, or any sacred book, properly and deeply pondered upon, will yield treasures untold, and will compose the soul to a condition of receptivity. "Be still and *know*," is the great rule of the mystic life. But there is also a negative element in Mystic Quiet. The soul that would hold the Divine Word as the shell holds the ocean must be empty, not only of stray thoughts and superficial interests, but of its own burning inclination towards whatever seems to it divine. It must no longer

go out to seek; it must wait. Both seeking and waiting have their place in the spiritual life. Passivity is an essential element, not only in genuine religion, but also in all great art and all true science. For just as the genuine scientist empties his mind of all theories and speculations and surrenders himself humbly to Nature, so the true mystic composes himself to perfect stillness that God may speak. If we really believe that the still small voice never ceases to whisper in all the myriad ways of life, that the spiritual world knocks every moment upon the gates of sense, then our only wisdom is to be still and listen. We read such mystical rhymes as:—

*"Once in a silent night a child was
born,
Who brought again what once
was lost and torn.
Could but thy soul, O man, become
a silent night
Christ would be born in thee and
set all things aright."*

Or:—

*"Would you look in Paradise,
It must be with closed eyes.
Would you hear the singing spheres,
Lie and list with closed ears"...*

And we dismiss them as quaint mediaeval conceits.

But a deeper consciousness tells us that they are the naked truth that we have missed, that Holy Thing which waited to be born in us, because we have preferred the pride of distractions, of noise and clamour, to the humility of fruitful silence; because we could never honestly say "Speak Lord, for Thy servant heareth." It is just here that the message of mystic quiet, and the need for contemplation of the "unseen and real" makes its appeal to a garrulous pleasure-loving and easy-going generation.



Gopis' Love for Sri Krishna.

-----BY HANUMANPRASAD PODDAR.

"It is no use enjoying pleasure after pleasure and possessing immense wealth, nor is it any use becoming a great ascetic besmearing the body with ashes.

"It is little use surrounding oneself with fires on all sides and sitting under the sun in summer, or acquiring the power of floating in water, or extending one's dominion across the seas.

"You may repeat sacred formulas times without number, practise austerities and exercise control over body and mind, observe fasts for any number of days, undertake pilgrimages to a thousand sacred places; but who the devil cares for all these?

"He is really an uncultured boor who loves not, nor enjoys the blessed company of the beloved child of Nanda.

"You may possess a number of mansions cast in gold, the splendour of which dazzles the eyes, and which are perpetually illumined by rows of bright rubies and other precious stones.

"To mention only a single fact indicative of worldly greatness, you may have a regular battalion of porters waiting at the door all the twenty-four hours to regulate the entry of visitors.

"Nay, you may throw pearls to the crowd in charity after taking a plunge in the Ganges, or chant the Vedas twenty times or engage in meditation of the Lord.

"All this is of no use, says Rasakhana, if you have not been able to love the yellow-robed Śrī Kṛṣṇa by offering Him the heart!"

It is nothing short of supererogation on the part of one like myself to attempt to write anything on the Love of the Gopīs. The truth about that Love may be known to a certain extent only by such lovers and devotees of the Lord to whom it may be revealed in all kindness by the Blissful aspect of the Lord embodied as Śrī Rādhā, and by the Supreme Divine, Śrī Kṛṣṇa Himself, the transcendent ocean of Bliss and Love, the embodiment of Truth, Knowledge and Bliss. One who knows the truth about this Love cannot, again, speak or write about it, inasmuch as the sports of the Lord at Brindaban through which that Love is revealed cannot be expressed through words. It is something beyond human conception, transcendent, supernatural. The inhabitants of Vraja of the time of Śrī Kṛṣṇa were no other than the eternal associates of the Lord, who came from beyond the region of Mayā, and manifested themselves on earth in order to participate in the boyish sports of the Lord under the direction and guidance of His Divine Energy, Śrī Rādhā, who embodied the Blissful aspect of the Lord. Even the creator of the universe, Brahmā, soliciting the dust of the feet of these Mahātmās (great souls) manifested in Vraja, said:—

"O Lord, may I have the rare good fortune of being enlisted as a servant of Thine either in this very birth or even through birth in one of the lower species of animals, so that I may be able to serve Your sacred feet. Enviably is the lot of Nanda and the other cowherds of Vraja, who have got Thee, the Supreme Eternal, Blissful Lord, for their friend. It is a great privilege to be born in Vraja, and more particularly in Gokula, even as an insect that crawls on earth, for that may afford one an opportunity of sanctifying one's head through the dust of the feet of any of the blessed inhabitants of Vraja."*

How great were the inhabitants of Vraja the dust of whose feet was sought by Brahmā himself! Kicking aside liberation, they have gone far beyond that state in spiritual realization. Even Brahmā admitted this when He said, "Lord, you vouchsafed salvation even to Pūtānā, the demoness, who came with the evil intention of killing You painting her breasts with deadly poison. Will you confer the same thing on these lovers of Yours? Nay, You will have to remain bound in perpetual debt to them." The Lord

Himself acknowledged this in the following memorable words addressed to the Gopis.

"O dear ones, you have shown your devotion to Me by snapping off the strong ties of the family and of relations. It is not possible for Me to repay the debt of this sacred devotion of yours even if I serve you for the whole life-time of a celestial being. You alone can discharge Me from this obligation through your own generosity."*

Although as Lord and ruler of the universe He keeps all beings, gods, demons, gandharvas (demi-gods) and men alike perpetually bound by the fetters of Karma, He allows Himself to be tied to the husking-stand by the milk-maid Yaśodā. The Lord of *Māyā*, Hari, who makes the entire creation dance to the tune of His *Māyā* loses the game in favour of His playmates and as a condition of the game plays the horse and carries the cowherd boys on His back! Blessed are those men, women and children of Vraja! It happened, one day, that Devī Yaśodā was engaged in some household duties when the child Śrī Kṛṣṇa became obstinate and asked the mother to take Him in her arms. The mother turned a deaf ear to His importunities. This upset the child who began to weep and roll on the floor of the courtyard. Just at that moment appeared on the scene Devarṣi

* तदस्तु मे नाथ स भूरिभागो
भवेऽत्र वान्यत्र तु वा निश्चाम् ।
येनाहंकोऽपि भवज्जनानां
भूत्वा निषेधे तव पादपल्लवम् ॥
अहो भाग्यमहो भाग्यं नन्दगोपत्रयैकसायम् ।
यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥
तद्भूरिभाग्यमिह जन्म किमप्यटव्यां
यद्रोकुण्डोऽपि कतमाङ्घ्रिरोऽभिषेकम् ॥
यज्जीवितं तु निखिलं भगवान्मुकुन्द-
स्वयापि यत्पदः श्रुतिमृत्युमेव ॥

(*Srimad Bhagavata* X. xiv. 31, 32, 34)

* न पारयेऽहं निरवयसंयुतां
स्वसाधुक्त्यं विदुषाधुपापि वः ।
या माभन् दुर्नरगेहशृङ्खलाः
संबृश्च्य तदः प्रतिपादु साधुना ॥

(*Srimad Bhagavata* X. 32. 12)

Nārada who had felt an impulse in his heart to witness the boyish sports of his beloved Lord. He found that the Lord of entire creation, the Abode of Supreme Bliss, was rolling on the ground and clamouring for being picked up by the mother. The celestial sage was driven into raptures at this unprecedented sight, and addressing Yaśodā, he exclaimed—

"Your fortune, O Yaśodā, is indeed incomparable. I wonder how many sacred places you visited and what virtuous deeds you performed in your previous births! Wonder of wonders! The Lord, Creator and Sustainer of the Universe, whose grace even great gods like Indra, Brahmā and Śiva find it difficult to obtain, that Supreme *Brahma* is rolling in earth seeking to obtain a seat in your arms."*

God, the embodiment of Supreme Knowledge and Bliss, who makes the whole creation dance like a puppet tied to the strings of His *Māyā*, Himself dances in the courtyards of the Gopis enchanted by their Love. Who can adequately praise their lot or describe the greatness of their Love? Says Rasakhaṇ—

"Śeṣa (the serpent-god), Mahēśa (Śiva), Gaṇeśa (the elephant-god), the Sṛṇ-god and Indra (the Lord of Paradise), on whom all these gods constantly meditate,

Whom the Vedas describe as eternal, infinite, partless, indivisible, and differenceless.

* किं ब्रूमस्त्वां यशोदे कति कति सुकृतक्षेत्रवृन्दानि पूर्वं
गत्वा कोदृग्बन्धनैः कति कति सुकृताभ्यन्तानि त्वयैव ।
नो शक्नो न स्वयम्भूर्न न मदनरिपुयस्य लेभे प्रसादं
तत्पूर्णब्रह्म भूमौ विवृणोति विलपन् क्रोडमारोढुकामः ॥

*Whose Name and glories are incessantly sung by Ṛṣīs like Nārada, Śuka and Vyāsa, but even they cannot exhaust them and themselves feel exhausted: Till the cowherd girls get to dance before them over a cup of butter-milk!"**

Praising the lot of the Gopis, Śrī Śukadeva, who had supreme indifference to the enjoyments of the world and had established his absolute identity with *Brahma*, said:—

"Neither Brahmā, nor Śiva, nor even Śrī Lakṣmī, who constantly resides in the heart of the Lord could obtain that rare and incomparable boon (of Love) from the Lord, the dispenser of salvation, which fell to the lot of these supreme lovers, the cowherd-maids of Brindaban."†

Similarly says Śrī Uddhava, foremost among men of wisdom:—

"The rarest boon (of Love) that fell to the lot of the damsels of Vraja who during the *Rāsa* dance had the rare good fortune of clasping the arms of the Blesse' Lord to their bosom and had all their desires fulfilled thereby, was neither obtained by Lakṣmī (the Goddess of Wealth) who resides permanently on the bosom of the Lord, nor by the celestial damsels who possessed the grace and

* सेस महेश गनेस दिनेस सुरेशः त्रिहि निरंतरं ध्यायते ।
त्रिहि अनादि अनंत अरुण अलेख अमेद सुवेद बतावै ॥
नारदसे मुक्त ब्यास रटः पति हारे ततः पुनः पार न पावै ।
ताहि अहीरका छोहरिया छछिया भरि छाछयै नान नचावै ॥

† नेमं विरिद्धो न भवो न धीरप्यङ्गसंश्रया ।
प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिदात् ॥

fragrance of a full-blown lotus.* What is then to be said of others ?

The celebrated poet-saint Sūrdās says in one of his memorable songs:—

"The Gopīs of blessed memory enjoyed the childish sports of Śrī Hari to their hearts' content as a matter of course; Lakṣmī Herself was not privileged to obtain this favour even in her dreams. Whose true nature the Vedas are trying to determine though with little success, whom Śrī Śiva is constantly engaged in studying and whom Śeṣa Himself is trying hard to fathom but in vain; Who eludes the gaze even of ladies belonging to the Kinnara, Gandharva and Nāga classes (the leading types of demi-gods), The damsels of Vraja catch hold of the selfsame Lord (now disguised as a cowherd boy) and make Him dance like an ape to the tune of their clapping. Addressing words of endearment, they smilingly gaze on His charming countenance and then clasping Him within their arms they engage in sport with Him. Forgetting all their household work, the blessed ladies follow the two brothers (Kṛṣṇa and Balarāma) wherever they go. Having heard the sweet nectar-like stories of the Uplifter of

the hill (Śrī Kṛṣṇa) all other nectar appears inferior in taste;

Who will covet the other trivial pleasures of the world, when even the joy of liberation appears as unpalatable as salt ?"

Addressing Uddhava, whose one ambition was to be born as a creeper or a shrub or a herb in Vraja in order that the sacred dust of the feet of the Gopīs may fall on his head and who having accepted the discipleship of the Gopīs had assimilated the lofty sentiment of the Gopīs, the Lord said:—

"O Uddhava, neither Brahmā, nor Śiva, nor Śankarṣaṇa, (Balarāma), nor again Lakṣmī, nay, not even my own soul is so dear to Me as are devotees like you."*

This may have given the reader some idea about the spiritual greatness of the Gopīs. How is it possible for a humble mortal like myself to describe that Love which made the Gopī the dearest object of the Lord Himself ? The eligibility for this love is attained only after one has developed supreme indifference to the enjoyments of the world, and it is only through the grace of those exalted souls who have direct experience of the transcendent region that a devotee may expect to tread the thorny path of Love and obtain a taste of that nectar. For this, however, one is required to pursue a course of spiritual discipline. Through mere study or book-learning it is not possible to reach that height

* नार्यं श्रियाङ्क उ नितान्तरनेः प्रसादः

स्वयंप्रियतां नालिनगन्धरुचां कुतोऽन्याः ।

रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-

लब्धाशिषां उदगाद्ब्रजबल्लवीनाम् ॥

(Srimad Bhagavata X, 47, 62)

* न तथा मे प्रियतम आत्मयानिर्न शङ्करः ।

न च संकर्षणो न श्रीनैवात्मा च यथा भवान् ॥

(Srimad Bhagavata XI, xiv, 15)

of spiritual experience. An attempt is, however, being made here to give a gist of what I have been able to gather from various sources through the grace of God. Those blessed and revered souls who are steeped in this Love will kindly excuse this guilt and impudence of mine.

WHAT IS LOVE ?

Before attempting to probe into the mystery of the Gopīs' Love it is necessary to discuss at some length the philosophy of Love itself. In reality Love is not something which can be expressed through words: that which can lend itself to description is the grossest and most external form of Love. The seat of Love is the heart; it transforms the lover into Love itself.

Bhagavān Śrī Rāma sent the following message of Love to Śrī Sītā:—

"O dear, the truth about the Love between you and Me is known only to my mind and that mind constantly stays with you. Know you that herein lies the essence of Love."

In Love there is no room for self-interest. Where there is any desire for return, there the purity of Love is stained by lust, or desire for self-gratification. In Love there is giving and giving alone: the thought of taking or receiving never occurs to the mind of the lover. Love, again, always tends to grow. A lover can never believe that his is a fully developed love: he always sees his own limitations, his imperfections, and keeps the needle of his heart directed exclusively towards the beloved. Love

that hinges round some virtue or expects something in return diminishes or disappears as soon it notices a decline in the virtues of the beloved or apprehends loss of expectation. Love of this type is not love in the proper sense of the term. It is love of self or desire for self-gratification that masquerades as love in that case.

Kabir says:—

"Now it swells and the very next moment ebbs low, is not Love, That alone which is firmly rooted in the heart and knows no ebb should be given the name of Love."*

Again, it is said:—

"An attraction between lovers which knows no extinction even in the presence of factors favourable to such extinction is called Love."†

For instance, suppose the object of our love loses his wealth, his beauty fades, his virtues give place to vices, he ceases to reciprocate our love or show regard to us, snubs us at every step, offers insult to us and shows respect to others in our very presence or manifests thousands of evil tendencies. Under such circumstances our love for our beloved is sure to disappear. This is our experience of Love as it is known in the world. True love is that which does not diminish even in such conditions but goes on increasing every day.

‡ छिन हि चढ़े छिन ऊँर सो तो प्रेम न होय ।

आय प्रेम पिंजर बसै प्रेम कहावै सोय ॥

† सर्वथा ध्वंसरहितं सत्यपि ध्वंसकारणे ।

यद्वावदन्धनं यूनेः स प्रेमा परिकीर्तितः ॥

Says Rasakhan:—

"That Love is the fountain of all sweetness which is not dependent on youth, virtue, beauty or wealth, nor tainted by self-interest or thoughts of personal gain, and which is pure and free from desire (of self-gratification). Very subtle, very soft, very slender, very remote, Love is the hardest of all, constant, unvaried in sweetness, brimful. All-sweetness, spontaneous, disinterested, unwavering, sublime, unvaried in sweetness, constantly growing, such is pure love, O Rasakhan".

A poet says:—

*"Love constantly grows like the waxing moon, Only there is no full-moon here, hence it never reaches the point where it may be said to be full."**

This type of Love can grow only in the heart of the devotee in relation to God. Devarṣi Nārada while describing the nature of this Love says:—

"The nature of Love cannot be described in words, like the experiences of a dumb-person. This Love manifests in some rarely fortunate and qualified medium (viz., a devotee who has developed supreme indifference to worldly enjoyments). This love is beyond the range of the three Guṇas, is untainted by desire, constantly growing, ceaseless in flow, and very subtle; it can be understood

only by experience. A devotee who attains this sees only this Love, hears only this, and thinks of this and this alone." (*Bhakti-Sūtras* 51-55)

There remains no distinction between the lover and the beloved in this state. For, as the poet says:—

*"Love is the essence of God, and God is the embodiment of Love. Though one in essence, they appear as two, like the sun and the sunshine."**

It will not be out of place to reproduce below the utterances of some Hindi poets regarding the condition of the Gopis who had attained this highest stage of Love.

"In whichever direction I look, I find the landscape full of Śyāma (dark blue)

The bowers and groves are dark, the water of the Jamuna is dark, the sky and clouds are dark. All the colours are merged in the dark colour, people say this is something novel.

Am I mad, or the dark pupil of the peoples' eyes is changed?

The heart of the Moon and the scion of the Sun are dark, the musk is dark, as well as Cupid, the conqueror of the world.

The neck of the blue-necked Śiva is also dark, as if the dark colour has been broadcast all over the earth.

The letters of the Vedas appear dark, the point of the tapering light is also dark.

* प्रेम सदा बढ़िबो करे ज्यों ससिकला सुनेष ।
पै पूनो यामें नहीं, जलें कबहु न सेष ॥

* प्रेम हरीका रूप है, त्यों हरि प्रेमसरूप ।
एक होइ द्वैमें लसे, ज्यों सूरज अरु भूप ॥

*Not to speak of men and gods,
the Formless Brahma Itself has
assumed a dark Form."*

*"The ears went ahead of all, and
lost themselves in the stories of
His glory,*

*Then the eyes departed, and lost
themselves in the nectarcan beauty.
So did the mind lose itself in
the smile, in the dance, in the
furtive glance, in the mirth, in the
symmetry of Form and in the
sweetness of disposition, even as
water mixes with milk.*

*Enchanted by that Supreme
Enchanter, my mind has identi-
fied itself with the Enchanter
Himself and no distinction, says
Harichand, is now visible between
the two.*

*Kṛṣṇa has entered into my very
life-breath, and the breath is sur-
charged with Kṛṣṇa.*

*It cannot be perceived now whether
it is life that pulsates within or
Kṛṣṇa that is throbbing in the
heart."*

*"Wherever I turn my eyes, I find
Śyāma (Kṛṣṇa) and Śyāma
alone visible everywhere.*

*In the streets, on the bathing ghats,
in the alleys, in the orchards,
in the trees, in the creepers, in
the gardens, in the groves, in the
doorways, on the walls, on the
thresholds, on the windows,
in the gardens, in the diamonds,
in the necklaces, in the body,
in the woodlands, in the
bowers, in the Gopīs, in the cows,
in the herds of cattle in Gokula,
in the lightning and in
the clouds.*

*It is Kṛṣṇa, again, who has
occupied my mind and eyes."*

*"This love of Śyāma is something
which cannot be expressed through
words.*

*The sky, water, earth, animate
and inanimate creation, all that is
perceived is nothing but Śyāma.
Brahma has vanished: Māyā, too,
has disappeared: no jīva (embodied
soul), no time:*

*Even one's own self has been for-
gotten. If anything remains, it
is the darling of Nanda."*

*"There is no one left to confide
the secret of his heart,
As a matter of fact, no such
secret is left, to whom and in
what manner shall it be confided?*

*While gazing on Hari, the heart
got stolen,*

*Now it is Hari and Hari alone
who is seen on all sides."*

*"Nārāyaṇa says, in whose heart
Śyāma resides,*

*In branch, leaf, flower and fruit
he sees Him and nothing else.*

*Doors and walls have been trans-
formed into mirrors. In whichever
direction I look I find Thee and*

*Thee alone,
Pebbles, stones, and broken pieces
of earthenware all have turned
into so many looking-glasses."*

The following is an anecdote connected with the Gopīs who saw Kṛṣṇa permeating the whole universe. One of these Gopīs asked another in the course of their talks about Kṛṣṇa in which they remained engaged all the twenty-four hours—"Sister, here is a puzzle for me. The blessed Nanda has got a fair complexion,

Queen Yasodā is fair, even Balarāma is fair-complexioned; while all members of the family are fair, is it not strange that Śyāmasundara alone should have been dark-complexioned?" Hearing this the other Gopī, who beheld Kṛṣṇa everywhere replied—"Sister, what a shame? Don't you know even this?—

*He stays day and night within
our eyes painted black by collirium,
O friend, it is due to this that
the body of our dearest is dark
in colour."*

What a sentiment of deep spiritual significance. In the painted eyes of these Gopīs resided Śrī Kṛṣṇa

alone and nothing else; their eyes beheld nothing else in this wide world. There are some people who hold that the Gopīs never believed in the all-pervading nature of the Lord. This is quite true, inasmuch as these Gopīs saw their beloved Śrī Kṛṣṇa alone, and nothing else. When in their eyes nothing besides Śrī Kṛṣṇa existed, then what would He pervade?

Bowing, again and again, to the sacred feet of these Gopīs who are merged and lost in this divine Love of Śrī Kṛṣṇa, we proceed to the next stage of our discussion.

(To be continued)

Religion and Religious Propaganda.

BY JAYADAYAL GOYANDKA.

Almost all the nations of the world are at the present time striving in their own way to advance the cause of their religion and propagate it as widely as possible. Some of them are anxious to spread the message of their faith to the remotest corners of the earth, and leave no stone unturned to realize this object. Our Christian brethren spend money over this literally like water. Crores of rupees are received in India for this purpose even from distant America, and lakhs of Christian missionaries have gone to distant lands to spread their faith through various means, such as social service, offering different sorts of allurements and giving false hopes, and even false propaganda and misrepresentation of facts.

In the view of some misguided brethren religion consists in seizing others' wealth and women, slaughtering animals in the name of religion

and assassinating those professing other faiths; and they openly try to propagate such view. It is such propaganda that creates wide-spread unrest and suffering. It is no doubt the duty of man to try to propagate the tenets of a religion which according to him possesses the greatest utility for uplifting humanity. On this ground, if anyone seeks to propagate the truths of his own religion with the pure motive of doing good to humanity, there cannot be any objection; but what attitude we should have towards such attempts has to be carefully considered. To my mind, Hinduism is the only religion which is complete from all points of view inasmuch as it aims at the liberation of man from the threefold affliction, and taking him to the farthest limit of the infinite ocean of happiness makes him in the end an embodiment of bliss itself. From time to time

under the influence of its message individuals torn by affliction and mental unrest have succeeded in attaining supreme peace through liberation from bondage, and even in the present day some of the greatest men of the world are eagerly looking forward to that message. It is a matter for deep regret that a people nurtured under the glorious tradition of this noble and sacred religion which has existed from time without beginning and whose sublimity and purity is unrivalled should through infatuation allow themselves to be carried away by the dirty stream of ignorance and seek shelter under faiths that are inherently imperfect.

If the Hindus forgetting the lofty ideal of this eternal religion begin madly to pursue the false ideal of worldly happiness and adopt faiths that hold out such worldly happiness or at the best heavenly bliss as the highest goal of religion, a great catastrophe is likely to ensue. Traces of this catastrophe are even now discernible through facts that appear on the surface from time to time. Forgetting the ancient ideal of attainment of eternal bliss people have begun generally to regard it their duty to run after objects of enjoyment. It is a matter for extreme regret that lovers of religion do not bestir themselves even after tasting this first fruit of irreligion to save the Hindu race from the terrible consequences that may accrue from loss of religion.

Most of our people at the present time are wasting their valuable time in pursuit of wealth, name and fame.

Others are engaged in the work of social reform and securing political freedom for their country; there are very few blessed souls who have taken upon themselves the sacred duty of propagating the message of true religion. Social and political activity pursued unselfishly without any desire for honour, fame or personal aggrandisement may no doubt help one to some extent to attain true happiness, but all efforts intended to advance worldly interests are bound finally to make one forgetful of the supreme goal. Uninterrupted advancement towards bliss is possible only through the propagation of the message of true spirituality in which lies supreme contentment and peace.

Although my knowledge of the different faiths of the world is very limited, yet my conviction, generally speaking, is that that religion is best suited to become a true universal religion which holds out as its goal the attainment of eternal, unhampered happiness, the highest state of bliss, and throws it open to all. The religion that seeks merely to advance happiness in this world or in heaven is worthy of being rejected by men who possess intelligence and wisdom. So far as my knowledge goes this standard of a universal religion is satisfied only by the eternal Vedic religion which inculcates the following virtues:—

“Complete absence of fear, purity of the heart, constant devotion to meditation for attainment of wisdom, charity of the purest (Sattvic) type, control of the senses, worship of God and practice of various forms

of sacrifice advocated by the Śāstras, study of the Vedas and other scriptures and chanting of God's Name and glory, capacity to endure hardships for the discharge of one's religious obligations, straightness of body, senses and the mind, abstaining from infliction of pain on any creature through mind, speech or body, truthfulness and use of sweet and agreeable language, freedom from anger even towards one who may have injured you, abandoning the idea of doership in connection with all action, tranquillity of mind, abstaining from backbiting, etc., unmotivated kindness to all, absence of attachment even in the midst of worldly enjoyments, a gentle disposition, shyness in performing actions prohibited by the Śāstras or denounced by public opinion, refraining from useless activity, exercising a sacred influence on others, forbearance, patience, internal and external purity, absence of the feeling of enmity towards all and absence of pride." (vide *Bhavadgītā* XVI. 1—3) *

Manu, the Divine Lawgiver, says:—

"Patience, forgiveness, control of mind, non-stealing, purity both external and internal, restraint of senses, Sattvic intelligence, spiritual knowledge, truthful expression and freedom from anger—these are the ten fundamental

principles of *Dharma* (Religion)". (*Manusmṛiti* VI. 92) *.

Similar is the verdict of Patanjali, the author of the *Yoga-Sūtras*, who says:—

"Practice of non-injury, truthfulness, refraining from theft, continence, non-accumulation of things—these are five rules of self-restraint." †

"External and internal purity, contentment, austerity, study of the scriptures and repetition of the Divine Names, surrender of all one's possessions to God—these are the five rules of conduct." ‡

To observe these rules scrupulously but without any expectation of gain is true religion.

The above constitute *Dharma* in its highest state of manifestation. Through observance of these fundamental principles one can attain supreme bliss. Therefore, it is the duty of those who have sincere desire to serve humanity to practise this *Dharma* knowing it to be the fundamental basis on which depends the growth of individuals and nations, and try through argument and personal example to emphasize its importance and stimulate in the hearts of all people a keen desire to follow this course of conduct. This is the true method of preaching religion and propagating its truths throughout the wide world. It is through such

* असयं सत्त्वंसंयुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपेक्षुणम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं हिरत्वापलम् ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं देव भिन्नतस्य भारत ॥

* धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्वीर्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

† अहिंसा सत्यास्तेयमक्रोधोऽपि विहा यमाः ॥

‡ शौचसंनोपतपःस्वाध्यायेऽवरप्रणिधानानि नियमाः

propaganda that one can attain happiness in this world and achieve the highest goal of human existence in the form of salvation,—a state of existence transcending both time and space. When that state is attained, the individual no longer returns to this mundane existence, the home of all misery and suffering. It is in relation to such people that the Vedas declared from the housetops—'they do not return, they do not return.'

‘न च पुनरावर्तते, न च पुनरावर्तते ।’

It is the clearest duty of all to propagate the teachings of Sanātana Dharma as taught by the Vedas so that the whole of humanity may be able to enjoy sweet, eternal and supreme bliss.

Some people are of opinion that without the backing of Swaraj or political power and large funds, religious propaganda is not possible. This view does not, however, appear to me to be altogether correct. Political power may no doubt go a long way to help religious propaganda, but it is wrong to imagine that without Swaraj propagation of true religion is wholly impossible. Through practice of true religion it is possible to obtain the highest form of spiritual Swaraj to say nothing of this ordinary worldly Swaraj, which can be attained without much effort.

Money, too, is not a necessary factor in religious propaganda; it is possible it may render some amount of subordinate help. What is primarily required is a body of truly self-sacrificing preachers possessing

knowledge of *Dharma* based on spiritual experience. If such people renouncing all selfishness and the desire for honour and fame, prestige and power, make a strong determination to devote all their time and energy to the propagation of true religion they will never lack financial or other support from the public, but what is more, they will win over through love even their rivals in the field. Conversion by offering worldly allurements or giving false hopes or threats merely for swelling the number of one's correligionists will do no good to the converts, nor can such interested propaganda do any good to the propagandists themselves. It is only when one reduces into practice the tenets of a true religion after realizing their importance that he can derive happiness and peace therefrom, and it is only after one has derived such transcendent peace and happiness that one can attempt to release one's fellow-men from bondage moved by compassion at the sight of their suffering and distress. This is what you may call religious propaganda in the truest sense of the term.

It is a matter for extreme regret that with this boundless ocean of bliss at their very nose people are wallowing in abject misery which is a feature of their worldly existence. Their condition can be likened to that of a herd of deer which demoralized by the fruitless pursuit of a mirage in a waterless desert, die of thirst on the banks of the Ganges tossing about and throwing up their limbs in utter desperation.

Men are reduced to this deplorable condition only because of their ignorance of the blissful state which can be attained through practice of true religion. Knowing their condition to be really lamentable, the teachings of Sanātana Dharma may be brought home to them for their true reform and spiritual progress. The teachings of this Dharma are locked up in a body of literature of vast extent the study and appreciation of which is no easy matter. Therefore, it is advisable to adopt one book as a guide capable of easily directing the steps of man along this sacred path. In my opinion the *Gītā* fully satisfies the test of a book of universal religion. It is a great and incomparable book explaining the most abstruse truths in simple language, a living guide to all spiritual aspirants suited to their stages of growth and mental outlook, a treasure-house of priceless teachings free from partiality or any selfish consideration. This character of the *Gītā* has been unreservedly recognized and proclaimed by most well-known thinkers of the world. There are hundreds of such verses in the *Gītā* every one of which contains teachings which when realized in life may bring salvation to any individual. The value of the book can be imagined from this very simple fact.

Therefore, those who for want of time or for any other reason are incapable of making a detailed study of all the scriptures should do well to take to the study of the *Gītā*, carefully following the meaning of every verse, and engage themselves in reducing its invaluable teachings to practice. *Mukti* (liberation) is the birth-right of all men and the *Gītā* is primarily a book pointing the way

to salvation. Therefore, those who believe in the existence of God and are possessed of devotion and reverence can easily claim it as their own. The Lord does not impose any restriction of time, place or nationality, with regard to the propagation of the teachings of the *Gītā*. On the contrary, He declared those who propagate its teachings among devotees and reverent souls as the best and dearest of His devotees. He says:—

“He who with a heart full of love preaches this most profound teaching of Mine among My devotees, that is, imparts the knowledge of the *Gītā* to My devotees without any expectation of reward, or popularizes it through an exposition of its verses, will without doubt attain Me”.* (*Gītā* XVIII. 68).

He further says:—

“There is none among men who can do anything dearer to Me, nor will there come to earth any soul who can be dearer to Me.”† (*Gītā* XVIII. 69)

Therefore, the *Gītā* should be propagated throughout the world and brought within the reach of all nations of the earth with the greatest enthusiasm. I have not the least doubt that through propagation of the teachings of this single book salvation can be brought within reach of all humanity. We should all of us, therefore, betake ourselves to the propagation of the truths contained in *Gītā*. It can bring lasting happiness to the door of all. This is the one simple, easy yet vital method for the propagation of true religion among people at large.

* य इमं परमं गुह्यं मद्भक्तैश्चभिप्रास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

† न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥



Unto Bliss.

So long as one is attached to things of the world one cannot expect to get rid of the wandering nature and instability of the mind. And one can never attain peace simply by regulating the external circumstances of life, if the mind remains unstable and fickle. If you really desire peace, cultivate dispassion towards all objects of enjoyment. Remember that supreme peace can be attained only by one who has cultivated supreme dispassion.

This dispassion is not developed merely by the forcible renunciation of external objects. One cannot be said to have cultivated genuine dispassion if the taste for enjoyment lingers in the heart. When this taste itself disappears, then only should the dispassion be regarded as genuine.

Spiritual aspirants may try the following methods for cultivation of dispassion. These, or other methods of a similar type, may not be invariably helpful to all, nor may it be uniformly possible for all to practise them. Practices will vary according to the circumstances and needs of each individual case. Of course, those who adopt these methods will no doubt derive some amount of benefit. The result in every case will be commensurate with the effort put forth by an aspirant.

1. Argue in your mind that there is no attraction in the objects of enjoyment; the beauty that we attribute to such objects lies only in our imagination. The beauty of the female

or male form which attracts the opposite sex, what is this beauty after all? Is it not a creation only of our imaginative faculty? The skin, bones, hairs and nails, faeces, urine, fat, marrow, blood and flesh—what is after all attractive in all these things? Why does the same form, when dead, appear frightful? It is because the mind does not imagine beauty or attractiveness in that form.

2. Argue to yourself that happiness is nowhere found in the objects of enjoyment, it is through a delusion that you have accepted pain as pleasure. In the *Gītā* the Lord has described all objects of enjoyment as 'the root and source of suffering', and the world outside consisting of such objects as devoid of happiness, and as a 'home of misery'. Direct your reasoning to understand the truth of this divine pronouncement and consider whether objects of enjoyment are really painful as they have been described to be. Want of these objects is attended with misery; nay, one has to take considerable pains in order to be able to acquire them, and lastly, their possession, too, is painful. Similarly, their end is painful, their memory is painful, and the conflict between the various tendencies of the mind in connection with the acquisition of worldly objects is also painful. The suffering caused by want of these objects is patent enough. Those who are mad after wealth, know what amount of trouble one has to take in

earning wealth. Night and day they are veritably roasted in the fire of anxiety and care.

The acquirement of an object of enjoyment appears in some cases through error to bestow some amount of happiness, but the truth lies the other way. There is no object in this world which does not possess the property of creating a sense of burning; every such object is incomplete in itself and requires something else to make it complete or whole. If you have got a son, you have to make arrangements for his education and training, you have to arrange for his marriage and find ways and means to establish him in life. These and similar other problems and wants continue to trouble you. You find your rival leaving you behind in the race, outrivalling you in wealth and honour, and his son better qualified than yours; these and other imperfections continue to burn your heart. Yet these limitations can never be remedied in their entirety through pursuit of objects of the world.

Again, what you possess to-day may be destroyed tomorrow, or you may be forced to leave it, and this will make you very unhappy. This is true in relation to every object of the world. What you find to-day perishes the next day, or leaving it where it is you may have to shift yourself to some other place. If this is not a painful end, what else will you call it? The fact is, by their very nature all worldly objects are painful in the end. They appear to gratify us through error only at the moment they are enjoyed. The ringworm gives us

momentary relief when tickled, but the after-effect of such tickling is painful inasmuch as it causes a burning sensation in the skin. The momentary pleasure derived from contact of the senses with their objects is exactly of this nature.

'O how happy I was in former days! I had plenty of wealth, and my house was humming with children and attendants; I had the vigour of youth; as for my wife, she was a paragon of beauty and good manners. My fame was spread over the wide world. Alas! everything is lost now. There is no one so wretched and miserable as I am.' This is how the memory of things we possessed heretofore gives us pain in the end. Suppose we want something, how is that to be obtained? A certain method is suggested by a friend to-day. Next day he says, no, that is not the way, do this. The original method suggested by him was harmless, there was no sin involved in it; the alternative method involves sin, but what is to be done? The object has to be achieved somehow. The struggle between pure and impure impulses upsets the mind. There is no end to our misery. We find ourselves placed on the horns of a dilemma. The internal struggle continues to burn our heart.

Thus realizing all objects of enjoyment to be full of misery, withdraw the mind from them. Cultivate the firm belief that there is neither attractiveness nor happiness in these objects. Know them to be full of imperfections and painful by nature.

Feel the burning heat of fever when the pride of wealth or youth peeps within the heart or when you find yourself amidst circumstances which conduce to easy comfort, honour and position or make you the cynosure of all eyes, the central figure in a social gathering, a special object of worship and adoration. Take fright in such situations; regard them to be deadlier in effect than the poison of a snake or a scorpion, more terrible and vicious than a malignant spirit. Let no desire or greed, no wrong idea of public duty tempt you to yield and accept a position like this. Knowing the enjoyment of worldly objects to be something that leads to deterioration of the body, courage and peace of mind attempt repeatedly to withdraw the mind from such enjoyments.

3. To withdraw the mind from objects of enjoyment, associate with holy men and practise *Bhajana* (remembrance of God and repetition of the Divine Name) with regularity and devotion. Through association with holy men and practice of *Bhajana* the heart will be purified and the mind will become steady. The reflection of the All-blissful Lord in the mirror of your heart will get brighter and steadier according as your heart will become free from impurities and calm. And in the perennial and infinite joy of that blissful vision the attraction for sense-enjoyments will begin automatically to disappear. The taste for enjoyment will diminish and nothing but God will attract the mind. Dispassion at this stage will

grow as a matter of course, and the growth of dispassion will make the reflection of God in the heart still brighter. Thus dispassion will augment the brilliance of God's reflection, and God's reflection will in its turn help the growth of dispassion. Ultimately your heart will be occupied entirely by the one eternal blissful existence of God, and all your suffering, dejection and restlessness will come to an end. You will be blessed by a realization of the supreme Truth of God. The taste for other things will vanish once you have had a direct vision of that One unblemished Form made of eternal joy and the juice of nectar which enchants the hearts of sages; you will, then, perceive the whole creation immersed in an unlimited ocean of nectar. Unrest and unhappiness will altogether disappear, and you will find yourself merged in a boundless ocean of transcendent joy. Then you will enjoy bliss as a part of your own being. Although God is one, you will begin to see His infinite sports. What you will become at this stage none can tell, none will ever be able to describe.

* * * *

Remember you will never be satiated with the enjoyment of worldly objects. The more you enjoy, the more will the desire grow. And if your life comes to an end while you are still hankering after such enjoyments, you will have to repeat the story over again. But never for a moment imagine that dispassion lies in leaving the home, besmearing the body with ashes, shaving the head or keeping long hair, or begging for daily food;

nor should you be deluded into the belief that you will automatically develop dispassion by merely continuing to perform the duties of the household. The seat of dispassion is the mind. If the mind is tied to a certain thing you are still in the grip of attachment; if, however, it is free from such attachment, then it may be said to have developed dispassion. It is immaterial whether you are leading the life of a householder or have left the home: if you have not yet been able to shake off all attachments, you are certainly bound. If you renounce the home for the practice of self-restraint, dispassion and discipline of the mind and if you are ripe for such renunciation, you should certainly take to renunciation. Even so, if you remain at home in the interest of such practice, your staying at home will be conducive to your salvation. Thus in certain circumstances external renunciation may lead to bondage, while external bondage may lead to emancipation. Therefore, whatever step you take take it after a good deal of deliberation. Your goal should always be cultivation of dispassion—freedom from attachment to the enjoyments of the world.

When this dispassion is cultivated attainment of peace becomes a certainty.

Withdraw your mind from the attractions of the palate. Never seek bodily comfort, and cultivate a dread for prestige and position. Develop positive hatred for these things. Even if you entertain aversion to such things, such aversion is bound to produce salutary results for you.

Never forget the soul of souls (Paramātma). Know Him to be your nearest and dearest one—an inexhaustible mine of knowledge, love, affection, grace, mercy, happiness, prosperity and bliss. One who takes refuge in Him automatically acquires all these virtues. He is a boundless ocean of supreme power, immortality, sweetness, truth and beauty. He is All-auspiciousness, All-Beauty, All-Love, All-Knowledge and All-Bliss. He is qualified as well as unqualified, with Form and without Form; He is everything. He is our Supreme Father, Supreme Master, Supreme Teacher, Supreme Friend, Supreme Benefactor, Supreme Lord, Supreme Wealth, and Supreme Possession. He is your dearest wife and the supremely beloved child. He as mother gives suck to the child, and as a child sucks the mother's breast. He is at once the object of your tender affection and devotion. He belongs to you and you belong to Him. The tie of your relationship with Him is indissoluble. Then why do you forget Him and give the homage of your heart to other objects? Why leave the substance and gather the chaff. Why leave the body and pursue the shadow?

Remember, the world is full of misery only without Him. Once you have caught hold of Him the whole world will appear to you as full of joy and merged in joy. Develop the faith that you are His own, that He is constantly with you, that He is ever ready at every place to help and protect you. Knowing Him thus cast off all fear. Surrender yourself at His blessed feet.

"Siva"

The Kalyana-Kalpataru



The Ashwarya in Meditation.

Acharya Sankara on Bhagavan Sri Krishna.

Note:—Many people who have only heard of Āchārya Śankara as the founder of the Advaita school of Vedānta may not have the privilege of knowing what opinion the great Āchārya held about the Descent of the Supreme Being in the Form of Śrī Kṛṣṇa. Some may have their doubts about the place of the conception of Avatāra in the scheme of the Advaita philosophy. Others, again, who have not studied the original works of the great Āchārya and yet try to think in terms of Advaita, may even arrive at wrong conclusions about Personal God, His Incarnations and His sports on this terraqueous globe, through deductions of corollaries from the broad postulates of the Advaita philosophy. But the great Āchārya himself did not leave anyone in doubt about his conclusions and beliefs. In his famous commentary on the *Gītā*, and more particularly in his comparatively unknown original work entitled *Prabodha-Sudhākara*, he has clearly and elaborately dealt with these subjects. For the benefit of those of our readers who cannot read these works of the Āchārya in original, we give below a free translation of his actual words on the subject.

—Editor.

ŚRĪ KṚṢṆA'S MANIFESTATION

After ages, when the light of Knowledge in people who are expected to observe the practices of religion get darkened through growth of worldly desires (which state is the cause of His manifestation), when righteousness began to be overcome by unrighteousness and evil began to predominate, then Bhagavān Śrī Viṣṇu, who is known also as Nārāyaṇa, who is the Supreme Lord, who is interested in the preservation of creation, manifested Himself in the Form of Śrī Kṛṣṇa through Devakī and Vasudeva for the protection of the representatives of *Brahma* on earth, that is, the Brahmans and their Brahmanhood. This fact is well-known.

That Lord, possessed of the complete attributes of God, viz., knowledge, splendour, power, might, energy and glory, although unborn and imperishable, master and lord of

all creation, eternally pure, awakened and free in character, yet controlling His Vaiṣṇavī Māyā, which is the primordial Prakṛti consisting of the three Guṇas, appear through sport as having been born like ordinary mortals and showing His grace on them.

Although He is free from any personal motive, yet only as an act of mercy on Jīvas merged in the ocean of *Māyā*, and considering that an ideal accepted and put into practice by a person who has acquired a position in society through his own personal qualities gets easily accepted by society at large, the Lord delivered His divine discourse to Arjuna on both the aspects of Vaidika Dharma (*Pravṛtti* and *Nivṛtti*).

It is the ignorant and the foolish who entertain doubt about Bhagavān Vāsudeva being Īśvara, being omniscient, to remove which Arjuna asked the question in verse 4 of the fourth

chapter of the *Gītā*. For removal of this doubt, the Lord said, "O Arjuna, both you and I have passed through many births; I know them all, whilst you know not." This is because your knowledge is covered by the *Samskāras* of good and evil, whereas I am eternally pure, eternally awakened and eternally free; therefore My knowledge is unscreened, and hence it is that I know (everything).

But if you are God eternal, untouched by either good or evil, it may be asked, how can you take birth ? In answer to this, the Lord says, "Though I am unborn—birthless, changeless—having the character of undiminished knowledge,—the Lord of all beings from *Brahmā* down to the meanest creature, yet subjugating My *Prakṛti* or *Vaiṣṇavī Māyā* consisting of the three *Gūṇas* under whose control the whole creation moves and through whose influence men do not know that they are *Vāsudeva*, I appear, through sport, as possessing a Body or as having taken a birth; but in reality I do not take birth like other mortals".

(*Bhāṣya on the Gītā*)

INVOCATION

Salutation to *Śrī Kṛṣṇa*, Lord of the *Yadus*, who exists eternally in one state of Being, who is embodiment of *Ānanda* (Bliss), Consciousness itself, self-revealed, *Puruṣottama* (Highest *Puruṣa*), unborn and God Himself.

In describing whom the *Śrutis* (*Vedas*) behave like dumb creatures, can that Lord be ever revealed through the vocabulary of men ?

Although such is the character of the Lord, yet through study of the scriptures and through meditation and *Kīrtana* (singing) of his glory, people go on discussing about Him.

(*Prabodha-Sudhakarā*)

MEDITATION

Meditate on *Śrī Hari* enjoying His repast in the company of cowherd-boys in a forest-bower on the banks of the *Jamuna*. He is seated cross-legged under the fabled tree which fulfils all desires (कल्पवृक्ष). He possesses a colour as blue as the cloud, His effulgence illumines the entire universe, He wears a beautiful cloth of yellow colour, His Body is painted with sandal-paste and other sweet-smelling ingredients, His eyes are extended up to the ears, the ears are adorned with a pair of ear-rings, His lotus-like face is blooming through a sweet smile, a necklace consisting of the *Kaustubha* gem is hanging from His neck, the beauty of His ornaments is enhanced by the lustre of His Body, a garland of forest flowers is suspended on His chest, He has conquered the dark age of *Kali* through His glory, a cluster of humming bees surround His head adorned with the beautiful seeds of *Guñjā* (*Abrus precatorius*).

Salutation to the *Mahāpuruṣa*, the bestower of Bliss, who is being served by a slow breeze sweetened by the smell of flowers of the wish-yielding tree (कल्पवृक्ष), who is embodiment of Infinite Joy, and at whose feet lies the *Ganges*.

Salutation to the son of *Yadu* whose sweet smell has sweetened all the quarters of the earth, who is

surrounded by innumerable cows of plenty, who removes the fear of Devas and is a terror to powerful Demons.

Whose supernatural beauty puts to shame the total beauty of crores of Cupids, who is the bestower of desired objects, an ocean of mercy,—O ye eyes, leaving that Śrī Kṛṣṇa how can other objects of the world tempt ye?

(O, what a shame!) that these ears are attracted towards idle gossip, leaving the sweet, captivating stories of Hari, which sanctify the heart.

The senses are extremely unfortunate in so far as they are being drawn by the transient, sinful objects of the world notwithstanding the constant presence of Śrī Kṛṣṇa as an object that can wholly absorb them.

(*Prabodha-Saṁhāra*)

IDENTITY OF QUALIFIED AND UNQUALIFIED BRAHMA

The identity of qualified and unqualified *Brahma* which the Śrutis and Purāṇas have hinted at in a covert manner, I shall attempt to make clear through the following statements.

This jewel of the Yadu race, Śrī Kṛṣṇa, is none else than the Supreme Soul that resides within the hearts of all as the Knower of heart, who is all-truth, all-knowledge, and all-bliss, and who is beyond *Prakṛti*. (If you argue) this Kṛṣṇa is a qualified Being, possessed of a visual body, finite, and subject to attraction and repulsion like ordinary beings; how can he be *Paramātmā*? (On this point it should be understood that) these

material eyes can see only material objects. God cannot be seen through them. God can be perceived only by the eye of Knowledge (Divine eye). While showing Arjuna the Universal Form, the Lord granted him the divine vision; this proves the invisibility of Hari even in the Form of man (the divine vision had to be given owing to the impossibility of perception of the Divine Form through material eyes). Just as the orb of the sun, although appearing at a particular point of the horizon, illumines the entire world and appears before all simultaneously in all parts of the globe, in the same manner the Lord of Yadus, Śrī Kṛṣṇa, although possessing a Form and appearing finite, is nonetheless all-pervading, the soul of all, and nothing but an embodiment of *Sachchidānanda* (Truth, Knowledge and Bliss).

The Lord took many Forms during the Rāsa-dance with the Gopīs and at Mithila assumed duplicate Forms and accepted the hospitality simultaneously at the palace of Videha Janaka and at the house of the Brahman devotee Śrutadeva. Moreover, Duryodhana also saw his entire army in the Form of Śrī Kṛṣṇa. This clearly proves that Śrī Kṛṣṇa was none other than the all-pervading Śrī Hari Himself.

When the sage Bhṛgu kicked the Lord at His chest, did he thereby become an object of hatred to the Lord of the Goddess of Wealth? (No, to Him all are equal) devotee or demon or anyone else. He deals equally with all. Therefore, God has

neither friend nor foe, nor is He indifferent to anybody. The Divine in human shape is like a tree laden with delicious fruits and standing on a beautiful road. The philosopher's stone, even when bored by a nail of iron, transforms the iron into gold; similarly, a person cultivating enmity with the Lord reaches the Lord.

Question—All created beings have taken their origin from the *Ātmā*, and *Ātmā* is the dearest object of all. This does not hold good in the case of Śrī Kṛṣṇa.

Answer—When the calves were stolen, the Lord bewildered Brahmā by creating out of Himself the forms of all the calves and cowherd boys, reproducing their exact age, form, idiosyncrasies and even the shapes of their respective ornaments. He created these Jivas out of Himself just in order to substantiate the statement of the *Śruti*: "Just as tiny sparks emanate from the flame, similarly all Jivas originate from the *Ātmā*."

One day, Śrī Kṛṣṇa was grazing the calves in a part of the woodland on the bank of the Jamuna; in the vicinity of that place but in a different grazing-ground the older cowherds were grazing the cows. These cows observing the calves from a distance became overpowered by affection and rushed to meet them; the cowherds tried their best to stop them, but they could not be stopped. Milk began to flow from their udders, and even the cows that had given birth to new calves began to lick their older calves and through exuberance of love gave them a hearty suck. The cowherds

on their part took hold of what they imagined to be their respective children and began to smell their heads and caress them. Thus for sometime an electric excitement possessed all men and beasts of the place. These cowherd boys and calves were none else than Śrī Kṛṣṇa Himself. Through the above sport Lord Śrī Kṛṣṇa proved it to all that He was the dearest of all objects. The incident gave an ocular demonstration of the truth inculcated in the Upaniṣads that the *Ātmā* is dearer and nearer than son, wealth and all other objects of creation.

Question—The *Ātmā* (soul) exists in the same state in all living beings, then why did Bhagavān Śrī Kṛṣṇa show difference in treatment as between Arjuna and Duryodhana?

Answer—Brahmā saw all the calves and cowherd boys in the Form of the Lord possessing four hands irrespective of whether they were deaf, blind, lame, dumb, big or small. The Upaniṣads also declare God to be equally present in all beings from the mosquito to the elephant.

Question—*Ātmā* is a non-enjoyer. If Śrī Kṛṣṇa is *Ātmā* Itself, how did He indulge in amorous sports with the cowherd maids of Brindaban?

Answer—The Gopīs were enchanted and enraptured by the supernatural beauty of Śrī Kṛṣṇa. Their whole being was so completely merged in Śrī Kṛṣṇa that even while they were engaged in the ordinary duties of their household as so many automatons, their eyes perceived all objects only as Śrī Kṛṣṇa. In their state of ecstatic delirium they would embrace even trees and beasts

saying "Here is Hari". Śrī Vedavyāsa himself, who was an incarnation of Lord Nārāyaṇa, stated that some Gopīs would imitate the sports of Śrī Kṛṣṇa and suck the breasts of other Gopīs who impersonated Pūtānā, the demoness. This shows that they saw even their husbands in the Form of Śrī Kṛṣṇa and definitely knew that Śrī Kṛṣṇa was the ruler of the hearts of all husbands and wives whether their own or those of others. If the reality is understood it will be found that just as there is identity between sugar and its sweetness even so this transient human body, too, is identical with the *Paramātmā*. There can be no doubt, then, about the divine character of the Body of Śrī Hari in human Form, who is God Himself, the Possessor of Infinite Power, the transcendent sporter who performs Superhuman Līlās through His own *Māyā* (enrapturing power). When He swallowed a clod of earth and Mother Yaśodā in anger forced open His mouth, she saw the entire universe within the cavity of the mouth. What is the surprise, then, if the same Lord showed Himself in Universal Form?

(*Prabodha-Sūdhakara*)

GRACE

The demoness Pūtānā came to give Him suck painting her breasts with the strongest poison; even then the body of that fortunate woman was sacrificed to Śrī Kṛṣṇa. Śakatasura was a great sinner, but Bhagavān Śrī Kṛṣṇa despatched him to the Supreme Abode. Even when He appeared like an infant, the Lord strangled to death the demon Tṛṇavarta. The sons of Kubera

who had been transformed into Arjuna trees through the curse of Nārada, and had been greatly suffering thereby were free from their plant life and sent to His own Abode by Śrī Kṛṣṇa who uprooted the trees by a strong pull even while tied to the husking-stand. Keśi an enemy of Devas, and even nasty demons like Kākāsura (the crow-demon) and Bakāsura (the heron-shaped demon) also reached, through the grace of Bhagavān Śrī Kṛṣṇa, the region which is devoid of all pain and suffering. The huge python-shaped demon named Aghāsura who caused suffering to the cows, the Gopas and the Gopīs by drawing them into its stomach was made sinless by the Lord through death at His divine hands. The ocean of mercy, Lord Śrī Kṛṣṇa, protected the panic-stricken Gopas from being burnt by a forest conflagration by swallowing that fire. To save the inhabitants of Gokula from thunder, lightning and rain, the Lord uprooted the Govardhana hill single-handed, and held it in one of His hands. Delighted only with the offering of garlands and sandal-paste, the Lord transformed the ugly woman Kubjā, who possessed a pair of protruding teeth and a body twisted at three points, into a beautiful woman. The huge, intoxicated elephant Kuvalayāpida which was kicked to death by the Lord fell as a moth falls into a blazing fire. Through touch of the Body of the Lord of Lakṣmī (Wealth), the wrestlers Muṣṭika and Chāṇūra, who came for a wrestling duel, attained salvation. The jewel of the Yadu

race, Śrī Kṛṣṇa, made short work of Kaṁsa who eagerly looked forward to attaining Vaikunṭha through many sins committed by him in that birth. Having obtained the privilege of a sight of Hari while dying, Śiṣupāla, the ruler of Chedi, was graced by the Lord with the Sayujya* type of salvation. In His Incarnation as fish or in other Forms, the Lord bestowed His own Form on the enemies of Devas who were killed by Him, to say nothing of salvation. Those who were killed by the son of Yadu were freed from the cycle of metempsychosis; therefore, the ruler of hearts, Śrī Kṛṣṇa, was the source from whom all incarnations proceed.

One who showed Brahmā the existence of many universes each of which was presided over by a Brahmā of its own, and had its own Viṣṇu, its own cowherd boys and calves; the water consecrated by washing whose feet is borne in reverence by Śiva on His head;—that Śrī Kṛṣṇa is different from the Divine Triad (Brahmā, Viṣṇu and Śiva), an unfading, imperishable glow, deep blue in colour, the constituent elements of which are *Sat*, *Chit* and *Ānanda*.

Glory to the Lord of Yadus, who is our origin, our titular Deity and who is all-pervading; even Śiva, the destroyer of the demon Tripura, and Brahmā, who has his seat on a lotus, are recipients of His grace; the Ganges, which destroys all sins, proceeds washing the nails of His toes; and sovereignty over heaven, earth and hell are held only as His gift.

O supreme mother Kṛṣṇa, born under the influence of the star known as *Moha* (ignorance), this

child of yours was delivered for rearing in the hands of *Māyā*, and you have long since adopted towards it an attitude of indifference. O tender mother, not for once do you turn to see my face? O omniscient mother, do you lack in power to neutralize the evil star *Moha* (and redeem Your child)?

Ye mind and heart, get rid of your sickleness and hold both the balances of the scale before you; in one balance place all the objects of gratification of the senses, and in the other balance Bhagavān, the Lord of fortune. Consider which of the balances contain more peace and true welfare. Accept that which appears to you through reasoning and experience as the repository of supreme bliss.

The Lord of Śrī (Wealth) attracts a soul who takes refuge in Him like the magnet which attracts a piece of iron. When He showers His grace, He does not make any distinction based on social status, physical charm, wealth or age, nor does He differentiate between a virtuous and a sinful soul. This observer of the heart, this huge, black cloud in the Form of *Paramātmā* accepts only the sincere offerings of the heart. When a cloud showers, does it make any distinction between a catechu plant and a plant of Champā? Although God is equally present everywhere, it is His devotees who are always merged in supreme delight from a knowledge of His grace. Just as a youngling of a tortoise is nourished only by the careful and affectionate gaze of its mother without milk or any other kind of food, similarly a devotee who has no other shelter, whose sole refuge is God, lives exclusively on the grace of the Lord.

* In the Sayujya-type of salvation, the Jiva gets merged in God and his identity is lost.

(*Prabodha-Suhalara*)



Tulasi—the Glory of Devotion.

(One Act Play)

~~~~~BY SHUDDHANANDA BHARATI.

I

SATYABHĀMĀ—Beloved of my life, pray, recommend me to the highest of gifts that can vouchsafe me, here, the delight of the highest heaven.

ŚRĪ KRISHNA—Ah, do you desire, yet, the delight of heaven? All right!

SATYABHĀMĀ—Let me know at once the gift that can give me that heaven?

ŚRĪ KRISHNA—Why, there cannot be a more praise-worthy gift than the offering of one's own husband to a worthy Brahman!

SATYABHĀMĀ—Is it? Then it is within my reach! Then heaven is on my left side! I shall find a Brahman, anon!

( *Enter Nārada* )

O, welcome, welcome, blessed sage!

NĀRADA—Om Śrī Kṛṣṇāya Parabrahmaṇe Namaḥ! Blessed Lord. Thy feet are ever upon my head; hence heavenly nectar pours into my heart!

ŚRĪ KRISHNA—Welcome, blessed Nārada, steadfast in devotion! A most opportune hour has brought you here! Satyabhāmā, can you find a fitter recipient than our sage here, for your supreme gift?

SATYABHĀMĀ—Never! Nārada, you have come in the chosen hour,

as the chosen one to receive this gift of gifts!

NĀRADA—Gift! Thanks! Here I am ready to receive whatever is given to me by the Beloved of Śrī Kṛṣṇa!

SATYABHĀMĀ—Hold your palm, sage. I pour the water of offering into it! ( Pours ) Anon, I offer you the loftiest of gifts, my blessed Lord Himself! Given! Heaven is now at my hand! I have sought it through the highest of gifts made to the greatest of sages!

NĀRADA—Ah, heaven's joy is nothing before the delightful gift that you have been good enough to bestow upon me! Mother, I am ever grateful to you! Innocent Satyabhāmā, by this unexampled offering, you have made the greatest sacrifice! No housewife has ever ventured to make such a gift even in her dream! This gift has ever been the Idol of my worship! This is the sole refrain of my song and the object of my prayer! All my life has been spent in seeking this supreme Gift alone! Mother, I give my all to this gift! Kṛṣṇa, Kṛṣṇa! You are heaven; You are earth; You are the "I" in me! Thanks, Satyabhāmā, the gift is made! Go and enjoy the highest heaven! Farewell!



SATYABHĀMĀ—Farewell, my Lord!  
The gift having been made, I  
expect heaven in my chamber!

ŚRĪ KRISHNA—Very well, let us see!

( *Exit Satyabhāmā* )

## II.

NĀRADA—Fountainhead of my songs,  
Kṛṣṇa, Kṛṣṇa, O heaven in my  
heart! My joy knows no bounds!  
Beloved of my soul, Your very  
name is by far sweeter than  
the heaven's nectar! Your contact  
is million times more delightful  
than the joy of Indra's pleasure-  
garden. Then why should this  
innocent Satyabhāmā think of a  
heaven! Why should this guile-  
less child dream of a pleasure  
beyond Thee? Can desire rest  
in one that has had Thee? The  
egoism in the human being is  
such that it pretends to give  
something of its own accord to  
gain heaven! My God, You are  
the giver, the receiver and the  
gift! O have You thrown Your  
veil of *Māyā* upon her eyes,  
that she does not realize You as  
the Highest Delight on earth  
and heaven?

ŚRĪ KRISHNA—Watch My *Līlā*, Nārada,  
calmly watch and know the  
Truth. Ah, there she comes!  
Devoted Nārada, her repentance  
shall reclaim Me from you just  
now! But insist upon an equal  
weight of gold and wealth as a  
recompense!

NĀRADA—I have understood Your  
trick! I shall be persistent!

( *Enter Satyabhāmā* )

What a holy idiot, I am! A  
virtuous ignoramus! Fie upon my  
desire! Fie upon heaven! I die  
without my Beloved! How can I  
breathe without the Life of my  
life? Even ten thousand heavens  
cannot equal an embrace of my  
Beloved Lord! How can I see after  
plucking the pupil from the eyes!  
He is the brain in my head, the  
heart in my breast, the strength  
in my nerves, the life in my  
vital; how can I be away from  
Him? The world is dark without  
Him! He is the Sun of my  
day and the lamp of my existence!  
I have been the loftiest fool to  
have parted with the loftiest  
of joys! I sought heaven and  
now suffer the hellish pangs of  
separation! The surprised world  
mocks at me! Rivals scorn at  
me! Conscience pricks me! The  
gift kills me! My folly chides  
me! I shall regain the gift!

ŚRĪ KRISHNA—What is the matter,  
Satyabhāmā? I think heaven has  
already met you in your chamber!

SATYABHĀMĀ—Heaven? Where is it?  
Thou art That! Pardon my  
ignorance, Beloved! I am con-  
vinced of Thy being the most  
Supreme Delight! Thy feet are my  
heaven! Lord, come to me back!

ŚRĪ KRISHNA—You have given and  
Nārada has me now! Ask him.

SATYABHĀMĀ—Good Nārada, I revoke  
my gift! Have mercy upon me  
and return my Beloved!

NĀRADA—Gift to a Brahman comes not to the giver except in the shape of the virtue that it brings. None reclaims a gift who is true to the laws of giving! How can you, who know the law, revoke then what you have given! You wanted only heaven in exchange for Kṛṣṇa. Kṛṣṇa is mine; heaven shall be yours in the long run!

SATYABHĀMĀ—Ah, I am undone! I do not want heaven! I suffer hell without my Lord! O holy sage, give back my husband!

NĀRADA—I, a Brahman, to give back the gift! Never! It is mine!

SATYABHĀMĀ—My Lord! My heart breaks with sorrow! Advise Nārada to give You back to me!

ŚRĪ KRISHNA—How can I? It is a bargain between the giver and the given! I am only a gift!

SATYABHĀMĀ—Nārada, have mercy upon this ignorant woman! I shall give you in return whatever you want!

NĀRADA—Come like that! Your pathetic plight melts me. Or not even for the whole world and the heaven would I part with this precious gift! For your sake I condescend to give back Kṛṣṇa in exchange for a heap of wealth weighed in equal balance!

SATYABHĀMĀ—You have given life back to me, Nārada! I shall weigh my beloved with an equal weight of gold and give you the latter. That is very easy! Come!

### III

(Śrī Kṛṣṇa is sitting on a scale. Satyabhāmā has heaped all her wealth on another scale.)

NĀRADA—Bring still more gold, mother! The scale bearing Śrī Kṛṣṇa has not risen a bit from the ground!

SATYABHĀMĀ—This is all that I have! No more have I! The weight arm with the world of wealth I heaped upon it seems lighter than cotton! My Lord, still Your side sits firm on the ground! What shall I do?

ŚRĪ KRISHNA—Find a wealth to counter-balance Me!

SATYABHĀMĀ—O where shall I find a wealth equal to You! O foolish woman that I am to part with my Supreme Beloved for the trifling pleasure of the beyond! I have emptied all I have into this unfortunate scale! O pitiless balance! Nārada have pity upon me!

NĀRADA—Pray, attend there to the weight arm, business-like!

ŚRĪ KRISHNA—Quick! How long am I to sit like this! I am hungry!

SATYABHĀMĀ—O Lord, this is nothing but Thy play! I have come to my senses! I can no more bear Thy test! O my Beloved, I shall no more desire for a heaven beyond You who are the ocean of Delight. I surrender myself to Thy feet!

(Enter Rukmīṇī with Tulasī)

ŚRĪ KRISHNA—There comes Rukmīṇī, ask her to bring her wealth too!

SATYABHĀMĀ—Rukmiṇī, you know my plight !

RUKMIṆĪ—Repent, Satyabhāmā, repent !  
You seek for the fire-fly to light  
your home while the Sun is by  
your side ! Shame ! Lord, excuse  
Satyabhāmā's sincere folly ! It  
has cast a gloom into our life !

ŚRĪ KRISHNA—To the business ! The  
balance must be equal !

SATYABHĀMĀ—Rukmiṇī, bring all your  
wealth too ! Let us redeem our  
husband !

RUKMIṆĪ—( Putting the Tulasī leaves  
in the weight arm ) This is all  
the wealth I possess ! This  
Tulasī is the symbol of my  
heart's endless wealth which I  
offer to my Lord !

NĀRADA—Lo, the balance is now equal !  
Hail Tulasī ! Hail devotion !

SATYABHĀMĀ—You have saved me,  
Rukmiṇī, Thanks ! Come my  
Beloved !

ŚRĪ KRISHNA—Nārada, take all the gold  
in this scale !

NĀRADA—Fie upon all the gold on  
earth ! This Tulasī is enough  
for me. I worship Thy feet with  
it and take upon my head the  
dust of Thy holy feet ! That is  
more than a heaven of wealth  
for me !

( *Nārada worships Śrī Kṛṣṇa* )

SATYABHĀMĀ—My Lord, to be with  
Thee is heaven; to be away  
from Thee is the darkest hell !  
My Beloved, Thou hast taught  
me a precious lesson !

RUKMIṆĪ—Lord, let us hear from  
Thee the mystery behind this  
play of Thine.

SATYABHĀMĀ—My Beloved, I want to  
know what this act of Thine  
means.

ŚRĪ KRISHNA—This means that you  
are the most innocent and easily  
deceptive girl on the face of  
earth !

SATYABHĀMĀ—Then, why did You tell  
me that giving one's husband  
is the highest gift ?

ŚRĪ KRISHNA—Child, "*giving the  
husband*" means giving up the idea  
of *egoistic possession* of the husband.  
Husband is dear to the wife,  
for the *Ātmā* is dear to her !  
The wife is dear to the husband,  
for the *Ātmā* is dear to him ! Love  
the Supreme *Ātmā*, the Divine in  
everything.

SATYABHĀMĀ—Then, gift.....?

ŚRĪ KRISHNA—Self-giving in the purity  
of devotion is the highest gift !

SATYABHĀMĀ—Then, Heaven ?

ŚRĪ KRISHNA—The heart purely devoted  
to the Divine is the highest  
heaven ! Not in gifts, not in  
much learning, not in wealth;  
joy and peace reside in the  
heart which is always conscious  
of the Divine, who is the only  
Delight of beings !

RUKMIṆĪ—Lord, what is the secret  
of being always God-conscious ?

ŚRĪ KRISHNA—Be equal-minded to the  
dual effects of acts, to joy and  
sorrow, pleasure and pain, knowing  
that I am in the heart of beings

untouched by these modes of the conflicting Nature! I am the *Ātmā* in you, the God seated in your heart, the dynamic Witness of the struggling Existence! Believe me with a firm-willed faith! You are what your faith is! Be equal-visioned seeing the eternal One in all these changing garbs of lives! Surrender to Me with all the strength of your devotion! A true devotee who consciously surrenders himself is dearest and nearest to Me. Worship Me!

SATYABHĀMĀ—With what? What is the best form of worship?

ŚRĪ KRISHNA—See here, a world of wealth could not weigh Me and these few Tulasī leaves have counter-balanced Me! Worship Me with the Tulasī!

SATYABHĀMĀ—What, are these leaves equal to Thee?

ŚRĪ KRISHNA—Not the leaves, Satyabhāmā! It is the devotion of Rukmiṇī with which the Tulasī was charged that weighed with me. Tulasī is a symbol of Psychic Devotion.

SATYABHĀMĀ—Then, I shall pour all the Tulasī on earth upon your

feet and say I have done the highest worship!

ŚRĪ KRISHNA—Not like that, My Satyabhāmā! Mechanical worship will not do! Know what "*Tulasī*" means: TRUE FAITH, UNITY IN THE HEART, LOVE, SURRENDER, IMMUNITY FROM EGOISM. These five indispensable virtues are contained in the word T—U—L—S—Ī! Know that!

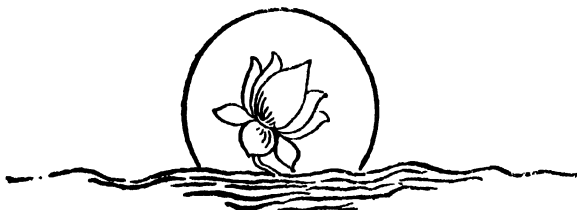
SATYABHĀMĀ—I have learnt the sacredness of Tulasī and shall always worship my Lord with my true faith, unity of heart, love, surrender and immunity from egoism! Hail Tulasī!

NĀRADA—Satyabhāmā, now take back these heaps of glittering earth! Lord, give me a leaf of Rukmiṇī's Tulasī! Lo, I have been purified for ever!

ŚRĪ KRṢṢṢA—Nārada, here is my holy Tulasī; let it grow into an immortal Brindaban in your chaste heart fully devoted to Me! Know, lovers, that Devotion raises the soul in the scale of Freedom and Delight as nothing else does!

*All*

Hail 'Tulasī! Hail Devotion! Hail Kṛṣṇa!



# The Three Aspects.

BY DATTATREYA.

(1) The Manifest *Brahma*, both Individual and Cosmic of which the Individual is a part. The one Individualizes the Cosmos and the other Cosmossizes the Individual, both acting on each other, as जीव (*Jīva*) and ईश्वर (*Īśvara*).

(2) The Unmanifest *Brahma*, silent, immutable and inactive, the unperturbable witness consciousness behind all individuality and cosmos, supporting them by Its presence, but not at all involved in them, although pervading them.

(3) The Transcendent Divine, silent, immutable and actionless, pervasive and supporting both the Unmanifest and the Manifest, manifesting the Unmanifest and unmanifesting the Manifest, and bringing them both to the level of the Transcendent and making them one whole into the Transcendent Being.

## THREE ASPECTS OF THE TRANSCENDENT

(1) The Transcendent is the Entirety (समग्र), the Unmanifest and the Manifest, known as *Brahma* and *Jīva* or *Īśvara*. *The One and the Many*.

(2) The Transcendent is Unmanifest as *Brahma* and there He is called *Brahma* or *Parabrahma* to distinguish it from the *Apara Brahma* the *Īśvara* and the *Jīva*, but supporting by its presence all existences. *The One*.

(3) The Transcendent is the Manifest as *Īśvara* and *Jīva*. *The One as the Many*.

## THREE ASPECTS OF THE UNMANIFEST

(1) The Unmanifest is the transcendent as manifesting itself without manifesting itself, स्वभावस्तु प्रवर्तते, कर्तारमणिं भविषि अकर्तारम्. *The One and the Many*.

(2) The Unmanifest is *Brahma* as the Unmanifest, silent in itself, a motionless or changeless substance, and existence beyond all comprehension. The One uninvolved in the Many. *The One*.

(3) The Unmanifest *Brahma* by its very existence is the cause (कारण) of all individualized and cosmosized manifestation. *The Many*.

## THREE ASPECTS OF THE MANIFEST

(1) The Manifest (the cosmic soul and its multiple individuality) is the eternal portion of the Transcendent, *Puroṣottama* or *Para Brahma* by whatever name you call it, and therefore is eternally transcendent in its transcendent aspect. *The One and the Many*.

(2) The Manifest is *Brahma*, the Unmanifest, its manifestation being only a ripple on the surface of the vast ocean of its existence not at all involved in the rippling process. *The One*.

(3) The Manifest is *Jīva* and *Īśvara* as the active soul of all individual and cosmic existence involved in its changes and motions in time and space. *The Many*.

### THE MANIFESTATION

The individual individualizes the whole cosmos and the transcendence into itself and also individualizes each and every part of itself. If you wish to see the whole cosmos and even the transcendent in an individual you have to see the Individual in its entirety in all the three aspects that he has individualized in himself. You will find in him the Transcendent behind and beyond all that he is; the *Brahma* beyond all that he is in mind, life and body, the अक्षर पुरुष; the Individual in all that he in himself expresses or means to express through all his lives. As to the process of individualizing, you will find in him all his different parts assigning to themselves and trying always to attain predominance over all others which is inherent in him in his transcendent and unmanifest aspects. Thus his body always tends to predominate over all other individual bodies in showing itself to be pure and strong and beautiful as if taking away from the whole cosmos all the purity and the strength and the beauty that lie there and even beyond. His *Buddhi* tends to predominate in knowledge and tries to individualize the whole of all that you call Knowledge into itself. His Will tends to predominate over all other wills, and wishes even to transcend the cosmic will. His ego stands over itself and dominates all his parts of the being and asserts itself in spite of all contradictions. His life, the vital force, persists in all kinds of desires and the desire of

immortality and holding the body and the mind to itself. And so on it goes on individualizing everything of itself and of others too, lands and property and fame and name, everything good, bad or indifferent. This is the process of individualization running through the individual and the cosmic aspect of the Divine.

The process of cosmosization works through individuals and annuls all individuality of the individual where it tends to transcend the cosmic process, by means of its triple power of creating what it wants to create, of preserving what it wants to preserve and destroying what it does not want to retain in its own cosmic will of cosmosizing all individualizations, at every step facing individual tendencies, making use of or otherwise annulling them and proceeding always to effect the will of the Divine in its own cosmic way. At a certain point the Individual and the cosmic are at cross-ways and there the Transcendent in the Individual may prevail and the cosmic avail itself of that transcending will and use it in its process of cosmosization, for the cosmic has to work through the Individual.

### THE UNMANIFESTIZATION

The process of unmanifestization annuls all cosmosization and individualization, for the process of unmanifestation is the preservation of the static and immutable silent immortality of its existence in itself uninvolved in any manifestation, for otherwise there may not remain any immortality to support the mortal and everchanging motions of the cosmic and the individual. The

ever perfect unchanging unmoving state of uninvolved inactive silence is the Immortal *Brahma* and in it merge all cosmic and individual manifestations as if that were their ultimate consummation. But the transcendent in the Unmanifest *Brahma* that transcends the silent immutability of itself and manifests the many in its oneness, as ripples on the surface of the sea, gives to it its own inherent aspect of the Many, even always remaining as the One; and there the Unmanifestation is transcended and has to wear on the garb of the Many, even though as a dream quite apart from itself, yet within itself, as the dream of the dreamer within himself.

### THE TRANSCENDENTALIZATION

The process of Transcendentalization works through both the cosmic as well as the individual and the unmanifest, for the unmanifest is the higher and never-changing nature and status of the Divine Transcendent परा प्रकृतिः, परं धाम as distinguished from the अपर धाम in the अपरा प्रकृति the lower

nature of the जीव and ईश्वर, the individual and the cosmic soul. And because the transcendent aspect is there in the individual as well as in the cosmic, and because the cosmic has to work through individuals according to their needs and capacities, and also because the cosmic process has to take over the individual evolution and add it to its process of work, the Individual becomes the centre of the process of Transcendentalization and there lies the Transcendent importance of the जीव who by joining itself to the transcendent aspect behind him escapes the त्रिगुणमयी माया of the cosmic and passes on to the Unmanifest and through Unmanifest alone to That which is both the Unmanifest and the Manifest, and then is able to look upon all that is, and that may be as the One ब्रह्म in the Many and the Many in the One ब्रह्म and both as aspects of the One who is both the Manifest and the Unmanifest, the Many and the One, the One with the Many within the One as its eternal and inseparable portions in manifestation.

How can there be salvation so long as the doubts of the mind are not removed? O human being, realize that you are leaving this earth having frittered away an invaluable life in exchange for the trifling pleasures of the world.

—*Guru Nanak.*

Turning your back on sleep at night and the enjoyment of tastes during the day, and leaving off the habit of discussion or controversy, one should engage oneself day and night in remembering Śrī Hari.

—*Raidas.*

Whether people speak well or ill of you, pay no attention to their words. Without caring either for praise or censure of the world one should advance on the path that leads to God-Realization.

—*Śrī Ramakrishna Paramahansa.*



# Hymn to the Almighty.

## I

The skies that sparkle with the sun,  
The rivers that make a solemn run,  
The hills that smile,—all list'n  
To thy mystic tale.  
The trees that whisper with the leaves,  
The wind that slumbrous sighing heaves,  
The cloud that magic rainbow weaves,  
Thy fame exhale.

## II

The birds upon their airy flight,  
The waves that swell with lunar light,  
The weary sleep that steals the night,  
Thy name extoll.  
The stars that ether blue adorn,  
The dawn that hangs above the morn,  
The maiden moon for music born,  
Thy might unroll.

## III

The nymphs above with charming tongues,  
The earthly men with music-lungs,  
The songster sprites with airy wings,  
Thy greatness sing.  
The bells that grace the Heaven's gate  
The bells that knell the Human fate,  
Whose gongs with mellow music mate,  
Thy glory ring.

## IV

The bud that blooms, the flower that fades,  
The passing air with fragrance lades,  
The nodding creepers in the shades,  
Thy sweetness breathe.  
The softly gliding sunny streams,  
The silver flow of gray moon beams,  
The golden light of human dreams,  
Form thy wreath.

## V

The fugitives from this filthy world  
Into the Demon's flames when hurl'd,  
Thy tender glance above them whirled,  
Saves their faith.  
Fears that shake this timorous earth  
Hated death and beloved birth,  
Dreams that gender hyp or mirth,  
Thy shadow's wraith.

## VI

Father, gently smile on me !  
For days and nights I sighed for thee !  
O Father, come, O come to me !  
Show thy lotus-feet !  
I wept for thee, I weep for thee,  
Come, O soon, O come to me !  
Oh my soul with mirth and glee,  
Thy advent greet !



—Samananda.



# Whither are we marching ?

BY RAJENDRA NATH BAROOAH, B. A., B. T.

Every action has a re-action. As we have done unto our fathers, so will our children do unto us.

Boys and girls, after all, are boys and girls. They are pure, simple and honest. There is always a divine lustre in their eyes. We, their teachers, parents and guardians are responsible for their growth and development. It is our duty to develop their hidden and latent powers.

The whole world to-day is inter-connected through a net-work of roads, railways, steamers, airways, telegraph and wireless communications. Any new idea, any new invention, any new fashion, or any other new thing, having origin in one country, at once finds its way into the other distant countries of the world. No country, however backward it may be, can remain isolated.

Therefore, the educational, social, moral, physical and religious problems of the country must be solved in accordance with the requirements of the time.

The real strength of a nation, a race, or a family lies in the men and women of exemplary moral character whom it contains. There was no dearth of such men and women in ancient India. The epics and the great scriptures testify to the validity of this statement.

I am not a pessimist. I am only giving a pen-picture of the

great changes which have taken place around us during the present period of transition. Sweet is pleasure after pain. Though the picture looks gloomy enough, it represents a condition which indicates only the pangs and throes of a new birth. These are bound to appear on the eve of a new era.

According to my humble experience extending over a quarter of a century the so-called civilizing influences of modern materialism have brought about an amount of moral degradation among our men and women, which in its depth and intensity appears to be quite unparalleled. We have really lost sight of the high ideal of life of our beloved ancestors.

In our school days, our parents compelled us to read the vernacular editions of the great epics and other holy scriptures. The noble characters delineated in these sacred books left deep impressions on our tender minds. The Muslim boys also used to read their sacred books.

But now even grown-up Hindu or Muslim boys cannot repeat the stories narrated in these sacred books.

In our school days, the letters and alphabets of any language, whether written or printed, were held sacred. Even now we can never touch a book with our feet, or keep a book or a written exercise in an unclean place. It was instilled into

our minds in our childhood that to do so was sacrilegious. Call it superstition, if you like; but we hold that all knowledge is divine.

And now you will find scraps of written or printed matter being unceremoniously scattered in every conceivable place.

With a few exceptions, the dishonest method of passing examinations through copying was unknown in our school days. But now it has become the royal road to success for many. The practice has become so wide-spread that village school boys, teachers and in a few cases even so-called learned professors have been found prone to it.

Cases of plagiarism in literary productions and even in the theses for the degrees of Universities, and of impersonations in University examinations by teachers and professors are of frequent occurrence these days.

In our college days, theft cases in the hostels were very rare. But now trifles like fountain pens and pencils cannot be safely left on the tables of boarders of many a college hostel in India.

Many limited concerns, banks, co-operative societies, mills and factories closed down owing to the misappropriation of funds by the promoters of those concerns. Many bogus companies are formed which hold out bright hopes of dividends and bonuses and vanish into nothing with the public money. Adulterated food-stuffs

kill more of our people than all the epidemics and endemics put together.

The illiterate masses have nothing to do with such activities. We, the educated few, are the swindlers and adulterators and yet we boast of our capacity to civilize the villages with our ideas of progress !

Go to any public institution, you will find bribery and corruption rampant there !

On 2nd April 1935, a meeting under the auspices of the Bengal Welfare Association was held in Calcutta under the presidency of the Lord Bishop of Calcutta. It strongly protested against the spread of undesirable films and posters, especially those containing scenes of sex or horror, which created strong and lasting impressions on young impressionable minds. The meeting noted that they proved far-reaching injurious effects on the character and mental state of young people.

Sir P. C. Ray said that unclean films created a sort of morbid appetite in the minds of young persons.

We are really in great need of good films suitable for the young people as they have got educative values of their own.

Abnormal cases of suicide are increasing day by day all over India and they reflect only the morbid state of mind of the young generation. These suicide cases are confined only to the educated or half-educated classes and not to the illiterate youths !

Is this degeneration due to lack of moral or religious stamina ?

Is it due to social environment ? Is it due to irreligious home education ? Is it due to craving for luxury ? Is it due to poverty ? Is it due to the uplift of the depressed, and the lowering of the high ?

The great American Judge of the Juvenile Court, Mr. Lindsey, has appealed to the American public through his book entitled "Revolt of Modern Youth", to read sympathetically the hearts of the younger generation and save them from ruin towards which they seem to be rushing headlong.

Team work, social service, scout and Bratachāri movements have been doing something to improve the morale of the young men and women

of our country. But even the combined effect of all these movements is quite insufficient to stop the general process of demoralization. India may lose all her material wealth, it matters little. But if she loses her spiritual heritage, she will be dead to the whole world in the true sense of the term.

Will our parents, guardians, teachers, social reformers and religious preachers, all combine to stop this headlong fall and devise means to purify every Indian home by popularizing the ideas of simple living and high thinking, of service and sacrifice, and of purity of conduct in everyday life ? Will our boys be taught how to adore Beauty within and Beauty without ?

## The Nature of Reality<sup>1</sup>.

— BY T. M. P. MAHADEV, M. A., Ph. D.

### I

Metaphysics is an inquiry into the meaning of reality. Aristotle calls it a science of being *qua* being. Now, what, according to the Vedānta, is the nature of Reality ? What is its ontology or the general doctrine of Being ? A thing may be defined in two ways. We may state its essential nature, or we may distinguish it from the rest by mentioning its accidental attributes. A house may be defined in terms of its essential character, or it may be demarcated from the rest by the accidental qualification of a crow perching on its roof. That is the essential nature (*swarūpa-lakṣaṇa*) of a thing which is present in that thing so long as it lasts and distinguishes it from the rest.<sup>2</sup> And that is the qualification *per accidens* (*taṭastha*

*lakṣaṇa*) of a thing which remains in that thing only for a time and distinguishes it from the rest.<sup>3</sup>

*Brahma*, the absolutely real, according to the Vedānta, is defined in both the ways. The causality of the world is the qualification *per accidens* of *Brahma*. *Brahma* is the cause of the origination, sustentation and destruction of the universe.<sup>4</sup> Its essential nature is defined as 'Being, intelligence, bliss'. Existence, intelligence, infinitude is *Brahma*; and that which is infinite is bliss.<sup>5</sup> The three-fold nature of *Brahma* given by Scripture is essential to It because It constitutes Its essence and

3. काश्चित्काले सति व्यावर्तकं तदस्थलक्षणम् ।

4. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्यमिसंविशन्ति तद् ब्रह्म ।

( *Taittiriya-panishad* )

अन्माद्यस्य यतः

( *Vedānta-Sūtras* I. 1. 21 )

1. *Brahma-lakṣhana*.

2. स्वरूपं सद् व्यावर्तकं स्वस्थलक्षणम् ।

5. सत्यं ज्ञानमनन्तं ब्रह्म । यो वै भूमा तत्सुखम् ।

serves to distinguish It from the name-and-form world, which is unreal (*anṛta*), non-intelligent (*jada*) and of the nature of misery (*duḥkha*). Being (*sat*), intelligence (*chit*) and bliss (*ānanda*) are neither parts of *Brahma* nor its properties. The real is devoid of internal differentiations and external relations. Being, intelligence and bliss constitute the very nature of *Brahma*, and not its attributes. Though they are not different from *Brahma*, they appear as if different. Even though happiness, experience of objects, eternality, etc., constitute the very nature of the self, they are metaphorically called attributes, since they appear to be distinct in the external adjunct, the psychosis of the internal organ.<sup>1</sup>

## II

"Existence is not reality, and reality must exist. Existence is, in other words, a form of the appearance of the Real," says Bradley.<sup>2</sup> McTaggart regards existence as *prima facie* a species of the Real. While it is universally admitted that all that exists must be real, he says, there is a view which maintains that there is reality which does not exist. And he sets himself to refute that theory and prove that there is nothing real which is not existent. "There is nothing which compels us to believe in non-existent reality."<sup>3</sup> The Vedānta regards

existence neither as the appearance of reality nor as a species of the real but as the characteristic nature of the Absolute. "Of the real there is no non-existence, and of the unreal no existence."<sup>4</sup> There is no non-existent reality. Nor is there unreal existence. The objects of the name-and-form world, which are appearances, are no doubt regarded as existent. But 'existence' is not their nature; it is the essential character of the Absolute. We wrongly attribute the nature of the absolute *Brahma*, existence, etc., to the objects of the world, which are illusory, couple the true with the untrue and indulge in such empirical usage born of ignorance as that "the pot is real," "the cloth is real."

Almost the first task that a seeker after truth has to undertake is to discriminate the real from the unreal, the truly existent from the apparent things of the universe. The principle that guides him in this undertaking is that of non-contradiction. "Ultimate reality is such that it does not contradict itself; here is an absolute criterion."<sup>5</sup> Unsublatibility (*abādhyatva*) is the test of truth. This is not a mere negative standard. While denying inconsistency, it asserts consistency. That is real (*satya*) whose nature, by which it is cognized, remains constant; and that is unreal (*anṛta*) whose nature, by which it is determined, varies.<sup>6</sup> "That which is constant

1. आनन्दो विषयानुभवो नित्यत्वं चेति सन्ति धर्मा  
अव्यक्तेऽपि चैतन्यात् पृथगिवावभासन्ते ।

( Panchapadika )

4. नास्तो विद्यते भावो नाभावो विद्यते सतः ।

( Gita II, 15 )

5. Bradley: *Appearance and Reality*

Ch. VIII.

6. Vide Sankara's commentary on the  
Tait. Up.—

2. *Appearance and Reality*. ( Ch. xxiv. )

3. *The Nature of Existence*. ( p. 33. )

in whatever is variable, that is different from the latter, as a string from the flowers strung thereon."<sup>1</sup> Real existence is never sublated. Through the application of the principle of *anvaya-vyatireka* it can clearly be seen that existence is the essential nature of the Absolute and not of the things of the world, external or internal.

### III

"*Brahma* is consciousness (*prajñāna*)".<sup>2</sup> "Here this self is self-luminous."<sup>3</sup> "The self alone is its light."<sup>4</sup> Reality is not bare existence. It is intelligence as well. It is self-effulgent; by its light everything else shines. It neither rises nor sets. It knows neither growth nor decay. Being self-luminous, it illumines all other things without depending on any external aid. "Who can cognize that by which everything is cognized? By whom can the knower be known?" asks Yājñavalkya. The self knows all but is not apprehended by any means of knowledge. It is neither the manifest world of name and form, which is presented to sense, nor is it the unmanifest *Māyā* unrevealed to sense-perception. It is neither the modes of *Māyā* nor *Māyā* itself. The experience of self-conscious-

ness is an undeniable fact. The self is not known, because it is more than known. It is knowledge itself, the light of intelligence but for whose manifestation the entire world will be blind.

One of the foundational tenets on which the edifice of Advaita is built is the doctrine of the self-luminosity or the intelligence-nature of Reality. As against the *Prābhākara*, who maintains that the self is manifested by cognition as the locus thereof, the *Advaiti* says that there is no difference between the self and cognition. As against the Logician, who holds that one cognition is revealed by another cognition, he says that cognition cannot be an object of cognition. As against the *Bhāṭṭa*, according to whom the self is a composite of inertness and intelligence, he says that the self, which is homogeneous and partless, cannot be the substrate of contradictory attributes. And as against the *Vijñāna-vādī*, who identifies objects with cognition and splits reality into a cognitional series, he shows how the seer and the seen cannot be identical and how a series of cognitions cannot even be known but for the existence of an eternal, unchanging consciousness. This consciousness is *Brahma*. The self is intelligence. Scripture declares, *Brahma* is *Prajñāna* ( 'प्रज्ञानं ब्रह्म' ).

### IV

*Brahma* is intelligence-bliss. Reality is not only the pure intelligence which is the witness-consciousness of this world-drama. It is also unexcelable bliss. We delude ourselves by

सत्यमिति यद्रूपेण यन्निश्चितं तद्रूपं न व्यभिचरति तत्सत्यं,  
यद्रूपेण यन्निश्चितं तद्रूपं व्यभिचरति तदनुतमित्युच्यते ।

( *Bhāṇatī* )

1. येषु व्यावर्तमानेषु यदनुवर्तते तत्तेभ्यो भिन्नं यथा कुसुमेभ्यः सूत्रम् ।
2. Ait. Up. III. 3.
3. Brh. Up. IV. iii. 9, 14.
4. Ibid. IV. iii. 6.

thinking that happiness rests in external objects, in the world without. But the real seat and centre of happiness is the self. "This, which is of the nature of the impartite essence is the supreme bliss; of that all other beings enjoy but a fraction."<sup>1</sup> The bliss of *Brahma*, as contrasted with material happiness, is unsurpassable. In the *Ānanda-vallī* of the *Taittirīya Upaniṣad* the calculus of

happiness is made to culminate in Brahma-bliss, which is declared to be unexcellable. Reality is bliss because of its infinitude. The word 'Brahma', which comes from the root 'Bṛh, bṛnh, to increase', signifies greatness. *Brahma* is great because it is unexcellable, free from limitation due to space, time or other things. And it is of the nature of bliss, because it is great.

## The Eternal Struggle.

BY BABU RAM SAKSENA, M. A., D. LITT.

Our ancient sacred literature alludes to a struggle between the gods and the demons, both descendants of *Prajāpati* (for instance in the *Chhāndogya Upaniṣad* I. 2). Besides the mythological meaning, there is a deep hidden meaning in this.

This struggle is between the higher and lower self of man, between the divine in him and the demonish. One leads to what is known as *śreya*, *sugati* and the other to *preya*, *durgati*.

The five senses together with *manas* (the sixth sense) are an individual's agents. Rightly employed they lead one to bliss, wrongly used they throw him in deep sea.

With each thought, word and deed of ours, there rages a struggle in us. Each one is either *śreya* or *preya*. We should analyse each *Karma* of ours and discriminate between its courses. Does such and such *Karma* lead to 'good', to 'happiness',

or does it lead only to momentary pleasure with a possible evil effect? One who can make a habit of this analysis and can choose rightly, he succeeds. His path becomes sure and his goal certain. He who swerves falls out.

It is through *manas* that our senses act. If we can control our *manas*, our senses are within our control. When our *manas* goes out of hand and becomes subservient to the senses, we lose hold on ourselves, we become identified with the channels of our thought, as Patañjali puts it.

Even the loveliest of the objects of our senses have a *śreya* or *preya* aspect according to our attitude towards it. It is the mind which sins, as a poet puts it, and not the body. We see a beautiful woman, ponder over her motherhood and over the almightiness of the creator who created that thing of beauty—we raise

1. Vide *Panchadasi* XV. 2.

ourselves high by that thought. But if we see the same woman with a carnal desire, with a desire to possess her, we are thrown down into veritable hell. Similarly, if we see a decrepit leper we may have compassion for him and may pray to God to relieve him of his suffering—we raise ourselves high again. But if we frown on the poor thing, and are afraid of his contact and detest him, we are nearer devil. The four atti-

tudes of our mind—*muditā*, *maññā*, *karuṇā*, *upekṣā*—rightly disseminated will purge us of our sins.

How to bring about the right sort of attitude?—By faith and will. Keep on the banner of *śreya*, let it be victorious over *preya* in our everyday life, in each thought, word and deed. Let us have faith in the ultimate victory of *śreya* and a will to keep its banner high. And we *shall* conquer.



## A Peep into the Illustrations.

### 1. *Pointing to the New Moon.*

The artist portrays Śrī Rādhā and Śrī Kṛṣṇa standing at dusk on the bank of the Jamuna which is passing through a gorge. The new moon has arisen in the western sky. The whole Nature stands enchanted before the Eternal Pair. Śrī Kṛṣṇa and Śrī Rādhā both raise their hands to point to the moon peeping from behind a distant hillock.

### 2. *The Āchārya in Meditation.*

Āchārya Śankara's view on God's manifestation as Śrī Kṛṣṇa has been placed before the readers of this number in the words of the great Āchārya himself taken from his commentary on the Gītā and his comparatively less known work the "Prabodha-Sudhākara". The last-named treatise contains some verses on the meditation of Śrī Hari as a cowherd boy taking His repast in a forest together with His associate cowherd boys. This is believed to have been a favourite theme of meditation of the Āchārya. The artist shows the Āchārya seated in meditation under a tree, and the Lord of all the Universes, Śrī Kṛṣṇa, sporting just as the Āchārya saw Him in meditation. For a fuller explanation of the picture the reader is referred to the subject of meditation in the article entitled "Āchārya Śankara on Bhagavān Śrī Kṛṣṇa" appearing in this number.



ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā VI. 30*

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मेघश्यामं पीतकौशेयवासं  
श्रीवत्साङ्गं कौस्तुभोद्भासिताङ्गम् ।  
पुण्योपेतं पुण्डरीकायताक्षं  
विष्णुं वन्दे सर्वलोकैकनाथम् ॥

I bow to Bhagavān Śrī Viṣṇu possessing a colour blue like the cloud, wearing a yellow robe of silk, bearing the mark of Śrīvatsa on His breast, His form illumined by the glow of the Kaustubha gem, the embodiment of virtues, possessing eyes big like the lotus, the sole Master and Lord of the entire creation.



# Problems of the Bhagavadgita—II.

BY K. S. RAMASWAMI SASTRI, B. A., B. L.

## MISCELLANEOUS GĪTĀ PROBLEMS.

The *Bhagavadgītā* has been ordinarily described as an *Upaniṣad*. A well-known Sanskrit stanza describes it as the essence of the *Upaniṣads*. Thus its great claim to our reverence is its being the quintessence of Vedic wisdom given to us by lips divine. It is also described ordinarily as *Brahma-vidyā* and *Yogaśāstra*, viz., the science of the Supreme and the science of the means of attainment of the Supreme. These three traditional descriptions—*Upaniṣad*, *Brahma-vidyā*, and *Yogaśāstra* give us the very essence of the greatness of the *Bhagavadgītā*. The truest and sweetest essence of all the Hindu scriptures is found in the *Gītā*. It has been reverently studied and commented upon and worshipped for five thousand years. The thought and love of India have flowed towards the *Gītā* in an ever-increasing stream during many centuries and have added new treasures of interpretation and exposition to the perfect words that fell from lips divine on the holy field of Kurukṣetra.

The *Mahābhārata* says in chapter I verse 36 of the *Ādi-Parva* that the work has a triple appeal. Its historical value appears on the surface. Its moral value is apparent with some careful study. But its highest value is its transcendental value. It is not a mere poem. It is a revealer of God to Man and is hence called

a *Veda* (भारतः पञ्चमो वेदः), and hence the *Gītā* is the *Upaniṣad* of that *Veda*. The highest aim of the *Mahābhārata* is stated so in *Ādi-Parva* chapter I verse 86 to 94.

I have dealt in my Introduction to my translation of the *Gītā* and my commentaries on the *Gītā* with various ancient and modern questions which have been raised with regard to the *Gītā*. Many of them are more imaginary than real. I shall refer to them briefly here.

Some acute minds ask if Śrī Kṛṣṇa was God. I do not propose to convince the sceptical: and it is needless and superfluous to persuade the faithful. Śrī Kṛṣṇa's own declarations in the *Gītā*, the testimony of contemporaries and posterity, and our own rich and rare and radiant inner experience through *mantra*, *pūjā*, *yoga*, *dhyāna*, and *Jñāna* seem to me to form a set of irrefragable proofs of the divinity of Śrī Kṛṣṇa.

Vyāsa was an *aṁśa avatāra* or a *vibhūti avatāra* of Viṣṇu. Śrī Kṛṣṇa says in X. 37 that He is Vyāsa among *Munis* (men of meditation). There is a somewhat academical controversy among the various schools and systems of Indian thought as to whether an *aṁśa avatāra* is or can be equivalent to a full *avatāra* of God. The discussion is of a more or less futile character. Though it

may be said that a minor cosmic deity cannot have the omniscience of *Paramēśvara*, yet it is to me unthinkable that there could be a vital difference between *aṁśa* and *pūrṇa* avatāras in point of power and goodness and wisdom. Let no one think that fractions of infinity are finite and fallible. India minus Vyāsa would be a pitiful thing indeed. All that to-day is great and glorious in India is due to Vālmīki and Vyāsa, and in a special measure to Vyāsa who systematized Vedas and gave us the *Purāṇas* and *Mahābhārata* and *Bhāgavata* and the *Brahma Sūtras*. I do not think that this is a suitable place to go into a discussion of the view that Vyāsa was not the name of a man but was the name of a whole group of compilers. This is an ingenious theory which it is as impossible to prove as to disprove. I am content to accept the traditional view about Vyāsa till the cocksure modern scholarship is able to produce proofs to overthrow it.

Some modern critics have said that the *Gītā* was not a portion of the original *Mahābhārata* but was introduced into it later on by a clever theologian with a bent and genius for synthetic thought. These very clever men are never glad unless they make our flesh creep. But they air their theories without having therefor any basis of proof or even plausibility. They undermine faith while proving nothing. In this respect also I am quite content to take the traditional view till it is demonstrated to be untenable.

The *Gītā* contains Śrī Kṛṣṇa's own words. Even if Vyāsa took Śrī Kṛṣṇa's words such as they were and then versified them, their infallibility is just the same to us. Light does not shine any the less by coming through two transparent media instead of through one transparent medium. The *Gopikā Gītā* contains the words of the Gopīs, even though the sage Vyāsa may have versified them. The same can be taken to be the case with *Bhāgavadgītā*. But I am quite prepared to accept the view that the *Gītā* contains Śrī Kṛṣṇa's own words. A well-known Sanskrit stanza, says, 'या स्वयं पद्मनाभस्य मुखपद्मादिनिःसृता' (which has come from the lotus face of Śrī Kṛṣṇa Himself). If Sañjaya, who had the gift of clairvoyance and clair-audience from Vyāsa, could see from Dhṛtarāṣṭra's palace Śrī Kṛṣṇa and Arjuna and others on the battlefield of Kurukṣetra and hear the Lord's teaching and see the Lord's cosmic form ( *Vīṇavarūpa* ) cannot Vyāsa do so? Even to-day there are Pandits who can reel off *Anuṣṭupa* verses off-hand. Could not the verses flow from the Lord's divine lips in rich rhythmic radiance even as sweet melodies and harmonies flowed from His flute divine?

A very interesting comparison can well be drawn between the origin of the *Rāmāyaṇa* and the origin of the *Bhāgavadgītā*. The *Rāmāyaṇa* was born as the result of Vālmīki's pity and the power of vision given by Brahmā to Vālmīki. The *Gītā* was revealed to the world as the result of Vyāsa's pity for Dhṛtarāṣṭra and the power of vision

given by Vyāsa to Sañjaya. Though Śrī Kṛṣṇa gave the message of the *Gītā* to Arjuna for his comfort and uplift, Śrī Vyāsa's grace to Dhṛtarāṣṭra enabled all humanity to enjoy the golden gospel for ever and for ever.

We must however remember that there is a difference between Arjuna's *Kṛpā* (tenderness) and Vālmiki's *Kāruṇya* (compassion). *Śoka* (grief) came to both. But the grief of Arjuna obscured the vision of God's Law and of God's glory. Vālmiki's grief revealed God's hand and God's glory. The compassion (*Kāruṇya*) due to attained *Karmayoga* and *Rājayoga* and *Bhaktiyoga* and *Jñānayoga* is revelatory and hence the whole of Śrī Rama's divine *Līlā* became the object of a single act of glad cosmic cognition to Vālmiki. But Arjuna's tenderness (*Kṛpā*) was not the result of attained *Karmayoga* and *Rājayoga* and *Bhaktiyoga* and *Jñānayoga* and hence obscured God's Law (*Dharma*) and God's glory (even to the extent of his asking in chapter IV of the *Gītā* Śrī Kṛṣṇa how He could have taught the gospel to the Sun-God). He had to be perfected by such yogas and was then able to attain the cosmic vision divine as described in chapter XI of the *Gītā*.

The *Gītā* and the Sadhanas contained in it are eternal because God and soul are eternal and therefore the means of the inter-connection of God and soul must also be eternal. God, when He set the world on its course of evolution, could not have failed, and did not fail, to give to Humanity

the chart of the Godward life. The scriptures contain His gracious revelation to humanity. The *Gītā* contains the essence of all the scriptures and was revealed by God Incarnate to the whole world.

Why did the Lord choose the battlefield and Arjuna as the occasion and the recipient of the blessed gospel? The battlefield was chosen because Arjuna's dire need and the world's dire need could brook no delay. Śrī Kṛṣṇa who had already slain the Kauravas by His divine will could have electrified Arjuna into fighting by the sheer power of his divine *sankalpa*. As He declares in chapter XVIII verse 61, the Lord, seated in the hearts of all beings, controls and guides everyone by His divine power and makes them move like puppets in a puppet-show. But the Lord desires the glad self-surrender of the free soul to His Law, not the joyless and spiritless self-surrender of a slave. Arjuna having been overwhelmed by an unmanly weakness and a blind sentiment of undiscerning pity in the face of a great crisis and on a battlefield where the victory of righteousness depended on his prowess, the Lord had to reveal the Truth to him on the battlefield itself. Arjuna was the proper disciple. He was pure. The very name *Arjuna* means white and flawless. He had *daivī sampat* as declared by Śrī Kṛṣṇa Himself in chapter XVI verse 5 of the *Gītā*. He was one of the vibhūtis (manifestations) of God as declared in chapter X verse 37 of the *Gītā*. In the *Bhāgavata*, *Skandha* II, chapter VII verse 45 he is classed with

Vibhīṣaṇa and Hanumān as one of the supreme devotees of God. Nay he and God formed the dual avatāra of *Nara-Nārāyaṇa* before. Thus we can easily realize how Arjuna was the fittest possible recipient of the blessed gospel. He prayed to Śrī Kṛṣṇa for light after seeking Him as his sole refuge (II. 27). He stands for the entirety of Humanity supplicating God for guidance and grace. We must never forget that as in *Rāmāyaṇa*, the divine characters in the *Mahābhārata* display human traits with the object of attracting the wayward heart of humanity to the lotus feet of God. There is some acrimonious discussion among the various schools and systems of thought as to whether Arjuna was a deluded soul or was a true devotee of God. Very often we find the same expounder declaring with startling inconsequence that Arjuna was lacking in wisdom and that Arjuna was a *vibhūti* (manifestation) of God. Arjuna was not a foolish or deluded man. By the Lord's *Māyā* it was shown to humanity, through Arjuna's attitude and interrogation in the *Gītā* how a soul attacked by grief and delusion (*śoka* and *moha*) can attain gladness and vision through the ascending discipline of self and the descending grace of God.

The sceptical questioners have further doubts as well. Some persons ask whether the battle could or would have been suspended till the *Gītā* was over. They say that the only real *Gītā* is verses 11 to 38 of chapter II and that the remainder of the *Gītā* is a later ornamental

embroidery around the same. But this view is utterly wrong. In those good old days the warriors never took up the gage of battle if the foe was unarmed. Further, without Śrī Kṛṣṇa's *sankalpa* (will) the battle could not have been begun. I see nothing whatever incredible in holding that the conversation between Śrī Kṛṣṇa and Arjuna in full as narrated in the *Gītā* took place on the battlefield itself.

Others ask how a spiritual gospel can be declared and revealed in a crowded locality and seem to think that it must be given in a temple or a cave or by a river or on a hill. It must be given when and where a supreme need arises for it and where but for it there would have been a terrible crisis for mankind, though under ordinary circumstances a crowded locality full of noise and bustle and wrangle and clash and confusion would not be a suitable place for such a message.

In regard to the descriptive words published at the end of each chapter of the *Gītā* such as *Arjuna Viśādayoga*, *Sāṅkhyayoga*, *Karmayoga*, *Karmabrahmārpaṇayoga*, *Sannyāsayoga*, *Ātma-sanyamayoga*, *Jñānavijñānayoga*, *Akṣara Brahmayoga*, *Rājavidyārājaguhyayoga*, *Vibhūtiyoga*, *Viśvarūpadarśanayoga*, *Bhaktiyoga*, *Kṣetrajñānavibhāgayoga*, *Guṇatrayavibhāgayoga*, *Puruṣottamayoga*, *Daivāsurasampadvibhāgayoga*, *Śraddhātrayavibhāgayoga* and *Mokṣa-sannyāsayoga*, we must remember that they are ancient and succinct indicative words showing the main topics dealt with in the various

chapters and that they are not summations of the doctrine in an ascending order.

Śrī Madhusūdana Saraswatī regards the *Gītā* as the exposition of the *Mahāvākya Tattvamasi* and says that chapters I to VI deal with *Twam* (*Jīva*), that chapters VII to XII deal with *Tat* (God), and that chapters XIII to XVIII deal with *Asi* (the identity of soul and God). This suggestion though ingenious, does not fully satisfy the test of reason. Chapters I to VI treat about God in various places: chapters VII to XII treat about the soul: and chapters XIII to XVIII treat about various topics and not only about the identity of soul and God.

Śrī Madhwāchārya says that chapters I to VI deal with *Sādhana*, that chapters VII to XII deal with the greatness of the Lord (*Bhagavad Māhātmya*), and chapters XIII to XVIII deal with *Sādhana*s, etc. This too appears rather far fetched and does not cover all the actual facts.

Śrī Rāmānujāchārya, too, goes too far when he states that chapters I to VI treat of *Karmayoga* and *Jñāna-yoga* as leading to the realization of the soul (*Jīvātmā*), that chapters VII to XII deal with God and *Bhakti* as the sole means of God-realization, and that chapters XIII to XVIII deal with miscellaneous topics. He is driven to interpret *Brahma* as *Prakṛti* in chapter V verse 10 and to explain the same word as *Jīva* in chapter V verse 19. In chapter VI verse 7 he is driven to split up *Paramātmā* into *Param* and *ātmā*. He explains *Brahma* in chapter VI verse 27 as

meaning *Jīva*. I must respectfully point out that this kind of interpretation is not fair to Śrī Kṛṣṇa or to the *Gītā* or to the Hindu genius for synthesis. *Bhakti* is emphasized in many places in chapters I to VI and not merely in chapters VII to XII. See chapter VI verses 15, 31. The nature of God and of devotion to Him is referred to in chapter IV verses 4 to 16. The nature and importance of *Jñāna* are emphasized in various places in chapter IV (verses 19, 33 to 38) and chapter V verses 13 to 29.

Equally dogmatic is the assertion by some Advaitic commentators that chapters I to VI deal with *Karma*, that chapters VII to XII deal with *Bhakti*, and that chapters XIII to XVIII deal with *Jñāna*.

I am afraid that the wish to force the *Gītā* into a pre-conceived system of dogma and doctrine has done more harm than good to the *Gītā*. I have indicated in my exposition the real development and ascent of the doctrine as clearly unfolded by Śrī Kṛṣṇa in the *Gītā*. The fact is that the Lord has given His doctrine in the *Gītā* in a natural form and not in an artificial and logomachic form. He distinctly says in chapter II that he teaches both *Sāṅkhya* and *Yoga*. Nay, He says that the aspirant should be *Matpara* (devoted to God) to attain *Sthitaprajñatva* (II. 61). The same word occurs in chapter VI verse 14. While chapters III to V deal largely with *Karmayoga*, they deal also with the Lord's *Avatāra*, the Lord's relations to humanity, and

love and knowledge of God. (See chapter III verses 17 and 18, verses 22 to 24, 28, 30; chapter IV verses 5 to 8, 9, 10, 11, 13, 14, 33, 35, 38, 41; chapter V verses 10, 14, 15, 21, 24 to 29). Chapter VI deals largely with *Rājayoga* but deals also with *Jñāna* (verse 4) and *Bhakti* (verses 14, 15, 30, 31 and 47). Thus there is no warrant for saying that chapters I to VI deal only with the soul (*Twampadārtha*) or do not deal with *Bhakti*. Equally unwarranted is the broad and sweeping statement that chapters VII to XII deal with *Bhakti* or *Tatpadārtha*. In chapter VII the Lord says that he teaches *Jñāna* and *Vijñāna*. Yet his expounders insist on saying otherwise. In chapter VII verses 19 to 29 He wants to show that the *Jñānī* is a *Bhakta*, nay, is the *Ekabhakta*, that He is dear to the *Jñānī* and that the *Jñānī* is dear to Him, and that the *Jñānī* seeks Him and attains Him as the sole refuge (*Prapadyate*). Yet his expounders must dichotomize *Jñāna* and *Bhakti* as if they were contrary and not complementary to each other, as if we could know *Saguṇa Brahma* (God) without loving Him, and as if we could have Him without knowing Him. The methods of the lower *Bhakti* and the lower *Jñāna* differ but the highest *Bhakti* and the highest *Jñāna* fuse into one. In chapter VIII Arjuna asks how the Lord can be known and realized (*Jñeya*) even at the moment of death. The Lord shows how Akṣara or *Parama Brahma* (*Nirguṇa Brahma*), *Karma*, *Adhibhūta*, *Adhidaiva*, and *Adhiyajña* (*Saguṇa Brahma*) are the five categories

of existence. Thus embodied life, *Karma*, gods, the Personal God and the Blissful Absolute are the categories of the universe. The Lord uses the words *smaraṇa*, *anuchintana*, *anusmaraṇa*, *bhakti*, *jñāna* etc. as equivalent terms in chapter VIII. In chapter IX the Lord says that He will further explain *Jñāna* and *Vijñāna*. Thus the terminology of the Lord is one thing, while the terminology of His expounders is quite another thing. In expounding this *Jñāna*, He uses the terms *bhajanī* (verses 13, 29), *upāsate* (verse 14), *jñāna* (verse 15), *paryupāsate* (verse 22), *Yājñi* (verses 25 and 34), *bhakta* (verses 31 and 34) etc. He uses the term *vetti* (knows) in chapter X verse 30, *bhajanī* in chapter X verse 8, and *jñāna* in chapter X verse 11. In chapter XI verses 53 to 55 he definitely emphasizes *bhakti* but says that by *bhakti* we can know (*jñātum*), see (*draṣṭum*), and enter (*praveṣṭum*) the Lord. Modern Vaisnava expounders quietly ignore or explain away *praveṣṭum*. I have already shown how the Lord clearly distinguishes between *Nirguṇa Brahma Upāsana* and *Saguṇa Brahma Upāsana* and affirms identity of attainment in spite of diversity of means and says that His *Upāsana* is easy and sure. Yet the later expounders have tilted at that term Akṣara as they have pleased. Thus chapters VII to XII do not refer exclusively to *Bhakti* (in its narrow sense) or to the *Tatpadārtha* alone. In chapter XI verse 2 Arjuna has summed up the essence of chapters VII to X as the description of the birth and death of worlds and of beings and the narration of the eternal

glory of God. Nor is it right to say that chapters XIII to XVIII establish the identity of the soul and God or that they form a kind of appendix to the two previous Satkas (groups of six chapters). Chapter XIII gives the summation of the highest metaphysics. There is no getting over the fact that the Lord says that He is in final truth the real and only *kṣetrajña* the *jīva* being only the *kṣetrastha* and not the real *kṣetrajña*. But the identity is affirmed not of the embodied soul and the Infinite God, but of the soul in its *ānanda* nature free from all embodiments. In chapter XIII verse 21 the *Puruṣa* is called *Prakṛti* that (being in *Prakṛti*), whereas *Paramātmā* (God) is in the body, is yet untouched by it, and is the real knower of the body (XIII. 31, and 2). The Lord then deals with the *Jñeya* and says that it is the *Parabrahma*, neither *sat* nor *asat*, *Nirguṇam Guṇabhoktr*, *Jñāna* and *Jñeya* and *Jñānagamyā*, etc. There is no use in trying to hack these terms to pieces as some commentators try to do. In chapters XIV to XVIII the same method of analysis of the universe is pursued

and the *guṇas* are explained not for the mere purpose of making an interesting abstract scientific statement but for the practical and pragmatic purpose of attaining ever-increasing *sattwagūṇa* and eventually transcending all the *guṇas* and attaining *guṇātītatwa*. In chapter XIV verses 26 and 27, the Lord shows how He is the basis of *Parabrahma* and *Dharma* and Bliss, and how devotion to Him will lead to *guṇātītatwa*. In chapter XV the Lord states the nature of the tree of *samsāra* and shows how the *jīva* is His *aṃsa* and explains the nature of the transmigrations of the embodied soul. He shows also how He is superior in glory to the category of embodied life (*Kṣara*) and in accessibility to the category of *Akṣara* (*Parabrahma*) and how He is called the *Puruṣottama*. Here also His expounders have torn the word *Akṣara* to tatters. In chapter XVIII the Lord has clearly summed up His revelation in a manner which cannot be mistaken or misrepresented. I have already shown how verses 49 to 55 and 65 and 66 contain His final and perfect summation of His gracious and glorious message to Humanity.

( To be continued )



He who remains unperturbed in sorrow, who has no hankering after pleasures, who is free from passion, fear and anger, he is called a sage possessing a poised mind.

Gītā

# The Vedantic Idea of Release.

—BY T. M. P. MAHADEVA, M. A., Ph. D.

Brahma-intuition is release. Defined negatively, the destruction of bondage is release. Bondage consists in the conceit bestowed by the *Jiva* on the host of things, pleasurable and painful, that constitute the illusory world; and release is attained through knowledge that discriminates things eternal from the non-eternal, through the intuitive experience of the oneness of the *Jiva* and *Brahma*.

## I

Brahma-knowledge is of the nature of happiness or bliss. It marks the cessation of all sorrow; it signifies the culmination of all desires, the accomplishment of the unaccomplished as it were and the attainment of the unattained as it were. A man of illumination has no wants and is impelled by no desire. He has nothing to accomplish in this world or in the next. Nor is there anything left for him to be attained either here or hereafter. When he has achieved the supreme human goal, what need has he for the trinkets of this world? The entire choir of heaven and furniture of the earth seem naught before his divine vision. He revels in the bliss of *Brahma*; and the realization that he is non-different from the Absolute gives him felicity and peace.<sup>1</sup>

## II

The happiness that is consequent on knowledge is characterized, first, by the cessation of sorrow. This is the negative aspect of release. Misery or sorrow is of two kinds—that which belongs to this world and that which is associated with the other world. That there is no misery in this world for him who has realized the Self is proclaimed by the *Bṛhadāraṇyaka* in the text, "If a man knows the Self as 'I am this', then, desiring what and for whose sake will he suffer in the wake of the body?"<sup>1</sup> The afflictions of the body are "possible for the man who does not see the Self and consequently desires things other than it. He struggles desiring something for himself, something else for his son, a third thing for his wife, and so on, goes the round of births and deaths, and is diseased when his body is diseased. But all this is impossible for the man who sees everything as the Self."<sup>2</sup> It is only when the *Jiva* gets itself attached to the psycho-physical organism that there is for it misery and pain. But its true nature is truth-intelligence-bliss. When it discriminates its true nature from the illusory name-and-form world, then there is no more

1. Brh. Up. IV. iv. 12.

2. Sankara's Commentary. See Madhavananda's translation, p. 739.



misery that is born of the superimposition on the Self of agency and enjoyership. It is only when the *jīva* thinks itself to be the agent of actions and the enjoyer of fruit that it runs after the external objects of sense and comes to grief. The ailments of the body, the passions of the mind, and the seeds of both, which lie dormant in sleep,—all these are inseparable attributes of *avidyā* and its products. When through the cognition of non-difference the Supreme Self is known, the *jīva* wakes from its slumber and shakes off the superimpositions of agency, enjoyership, etc. When it is realized that there is in reality neither an enjoyer nor objects of enjoyment, the root of all evil is removed.<sup>1</sup>

The thought about merit and demerit is the cause of misery hereafter. For a person who has transcended the notions of merit and demerit there can be no misery hereafter. Future *karma* does not bind him, because he lives in the world unattached like water on the lotus-leaf. He has no accumulated *karma*, since that has been burnt up in the flames of Brahma-knowledge. All his evils are burnt “just as the soft fibres of the *iṣikā* reed would burn, when thrown into the fire.”<sup>2</sup> “As the fire which is kindled reduces all fuel to ashes, O Arjuna, so does the fire of knowledge reduce all karmas to ashes.”<sup>3</sup> “He who is

free from the notion of ‘I’, and whose understanding is unsullied—though he slays these men, he slays not, nor is he bound.”<sup>4</sup> The actions of him who has attained release do not bind him. The *Kauṣītaki Upaniṣad* goes to the extent of saying that even such heinous crimes as matricide, patricide, theft and infanticide do not affect him who is released.<sup>5</sup> This does not mean, however, that the knower of *Brahma* can be a moral rake. His very nature cannot lead him to sinful ways. What Scripture intends to declare is that he is a moral and not immoral. His actions do not spring from him. Hence he is not responsible for the actions which others attribute to him. When thus he is not bound by *karma*, merit and demerit which are the cause of misery in the other world do not affect him.<sup>6</sup>

### III

The positive aspect of release is that the man who is released attains the culmination of happiness. The *Aitareyaopaniṣad* cites the example of Vāmadeva, who, attaining the fulfilment of all desires, is said to have become immortal.<sup>7</sup> The *Chhāndogya* declares, “There he moves about, laughing, sporting and rejoicing, be it with women, or conveyances or relatives, not minding the body in which he was born.”<sup>8</sup> Commenting on this passage in

1. Panchadasi XIV. 4-11.

2. Chan. Up. V. xxiv. 3.

3. *Gita* IV. 27. See D. S. Sarma's Translation.

4. *Gita* XVIII. 17.

5. III. 1.

6. Panchadasi XIV. 12-17.

7. IV. 6.

8. VII. xii. 3.

the words "That serene being resting in its own nature as the Universal Self, 'moves about',—sometimes as Indra, etc. 'laughing', or eating all desired foods, high and low, sometimes sporting and rejoicing with women, etc., only in the mind by the mere force of will, these women, etc. being those of the region of Brahmā, or of this world; not thinking of the body that is born of the connection of man and woman or that which was born for himself—*i.e.*, into which he was born: as any thought of the body would only cause pain, as the body abounds in pain."<sup>1</sup> Śrī Śankara pertinently points out that this Scriptural passage is an eulogy of the knowledge of the Self. Hence this text must not be literally understood as allowing moral lapses in the case of the *Jñānī*. As was remarked already, the knower of *Brahma* by his very nature cannot be immoral. To say that he transcends ethical considerations is one thing, and to say that he is immoral is another. While the former is true, the latter is a gross misrepresentation and distortion of the purport of Scripture.

After defining the Self as truth, intelligence, infinitude, the *Taittirīya* declares that "he who knows it (the Self) placed in the innermost recess, the transcendent *ākāśa*, realizes all his desires along with the omniscient *Brahmā*."<sup>2</sup> In the calculus of happiness which the Upaniṣad gives there is found a description of the grades

of happiness; and it is declared that the happiness which the knower of *Brahma* attains defies all calculation. Pleasures that are empirical lie within the frontiers of *māyā*; the bliss that the *mukta* enjoys belongs to the realm of *vidyā*. His happiness is not extrinsic. It is born of discrimination and not delusion. He is unafflicted by desires; and he is happy, because he is desireless.

In the supreme bliss which is *Brahma* there are no such distinctions as happiness and the experiencer thereof. There is scriptural evidence for the non-existence of even the least difference in *Brahma*. No channel is needed for experiencing that bliss, since it is eternally established, ever attained. What is required is the destruction of nescience; and when that is accomplished, the self-luminous *Brahma* shines of its own accord.<sup>3</sup> Thus the bliss that is experienced by the knower of *Brahma* is different from the happiness that is enjoyed by others not merely in degree but also in kind. *Brahma*-bliss is the real of which all the other pleasures may be called appearances. The *Jñānī* enjoys unalloyed bliss; and hence Scripture declares that all his desires are fulfilled. Because he has realized that he is the Self of all, he sings the *sāma* "I am the food ! I am the food-eater, etc."<sup>4</sup> For him there is no distinction between enjoyment and the one who enjoys. His is the distinctionless happiness of non-difference.

1. See Ganganath Jha's translation, Vol. VI., p. 296.

2. II. i, 1,

3. Sureswara's *Vartika*, p. 145.

4. Tait. Up. III. x. 5.

The satisfaction<sup>1</sup> that results from sense-objects is dependent and limited, whereas the satisfaction consequent on Brahma-knowledge is without any limit and determination. When that supreme solace is gained, all obligations are fulfilled and all desires are quenched. To the *mukta*, who is a non-agent and non-enjoyer, there may occur activities which are scripturally declared or empirically necessary; but by them he is in no way bound. Even though there is nothing for him to be accomplished in this world or in the next, he may act in accordance with scriptural injunctions in order to save the world. His physical organism may worship the deity, bathe in the holy waters and take to the life of the mendicant. His speech-sense may recite the Vedic spells or his mind may study the system of Vedānta. His intellect may contemplate the form of Viṣṇu or become merged in the bliss of *Brahma*. But he does nothing, nor does he make others do. He is the witness of all things and thoughts without any conceit in the way of the senses and in the functions of his mind. His ignorance has taken to flight, and he knows no misery born of *samsāra*. He has achieved his life's end, attained as it were the eternally attained greatest human goal. There is nothing in the world to equal his contentment. His bliss knows no bounds. This is the state of him who has transcended the travails and turmoils of transmigration.

## IV

The conception of the *summum bonum* as positive distinguishes Advaita from nihilistic Buddhism, the Vijñānavāda and the Nyāya-Vaiśeṣika. The Mādhyamika defines release as the cessation of the stream of cognitions eclipsed by the object-forms.<sup>1</sup> But, since that stream of cognitions is the nature of the Self, the cessation thereof is not a human goal. Not indeed does anyone have the desire to extirpate the Self, which is the object of supreme love. According to the Vijñānavādī, release is the origination of the stream of pure cognitions rid of the dirt of object-forms. But, is this origination the human goal of the cognitions that constitute the stream or of the stream itself? Not the first, since the cognitions that are momentary perish of their own accord. Nor the second, since the stream of impure cognitions ceases to exist by the time the stream of pure cognitions comes into being. How, then, can the latter be the human goal of the former? There is the contingency of different loci for bondage and release. The Logicians regard the destruction of misery without a residue as release. Now, to what kind of misery does this destruction refer? The destruction of past miseries is not to be accomplished, since they are already removed. The present miseries, however, are discarded by the generation of the opposite qualities that serve as antidotes. And the removal of the miseries that are

1. See *Tripti-dīpa* 52 ff.

1. *Tattvapradīpikā*, p. 349.

to come is impossible. The non-existence of misery cannot independently be the human goal, since it is subsidiary to the manifestation of happiness.<sup>1</sup> Nor is there the contingency of the reverse being true, since it cannot bear reasoning. Is happiness the generator of the non-existence of misery, or is it its manifestor? In neither of the ways is happiness the subsidiary. In the Self, even while there is experienced the non-existence of all miseries, there arises happiness all of a sudden from the hearing of sweet melodies generated by the *vīṇā*. Nor may it be said that, because in the case of him who stands in a cool lake half-immersed on a hot day there is observed happiness even while there is misery, the non-existence of misery is not subsidiary to the cognition of happiness; for it is not admitted that happiness is invariably manifested by the non-existence of misery alone. What is invariable, however, is that the non-existence of misery certainly manifests happiness.

The cessation of misery, says Maṇḍana,<sup>2</sup> is not itself happiness, since happiness and misery may co-exist at the same time, as in the cited case of a man half-plunged in a cool tank with the scorching sun above. Happiness admits of grades; and grades are possible only in the case of what is existent, and not in the case of the non-existence of misery, which is an *abhāva*. All seek happi-

ness and not the mere cessation of misery. They are prepared even to go through hazards and hardships in order to gain happiness. It may be said that what is sought is the extinction of desire and the consequent extinction of misery through the enjoyment of the desired object. But, as Maṇḍana points out, desire does not die through enjoyment. Bhāratīrtha says that desire is quenched not by enjoyment, but by the cognition of defect in the object.<sup>1</sup> Hence absence of desire does not amount to happiness. When thus it is settled that absence of misery is not happiness, it will not be difficult to see that the human goal which is sought by all is positive bliss. Though the highest bliss which constitutes the nature of *Brahma* and with which we are identical is eternally attained, it seems through delusion as if it were not attained. And when by knowledge the True is cognized, *Brahma-bliss* is attained as it were.

## V

The attainment of *Brahma-bliss* need not synchronize with the decease of the body. The *jīvanmukta* is he who is released even while embodied. There is for him the persistence of the body until the fruition of the residue of *prārabdha karma*. Though knowledge of Truth destroys *avidyā*, that is the material cause of all *karma* without exception; still it does not remove *prārabdha karma*, since it is itself the fruit of that *karma*.<sup>2</sup> The

1. *Tattvapradīpikā*, p. 357.

2. *Brahmasiddhi*, p. 1-3.

1. *Vivarna-prameya-saṅgraha*, p. 159.

2. *Ibid.*, p. 263.

continuance of the body even after the destruction of nescience is intelligible on the analogy of the potter's wheel rotating for some time till the momentum is spent, even after the propelling rod is removed. According to the Logicians, the effect continues to remain for a while after the removal of the cause. In the case of momentary effects it may be admitted that they remain only for one moment after their causes are destroyed. But in respect of the body, which is a product of beginningless nescience, says the Adwaitī, we must allow a considerable lapse of time before it can be finally resolved.<sup>1</sup>

*Prārabdha karma* perishes by enjoyment. Both the released and the bound have alike to reap the consequences of their *prārabdha*. Both have to walk in a path strewn with thorns; but while the enlightened walk with shoes on, the ignorant have no such protection to enable them to pass unhurt. The vulgar are led astray by their whimsical moods, whereas the wise regard themselves as witnesses and not victims of their moods. Two travellers wend their way on the same road; and both of them are equally fatigued. One of them knows that the destination is near, and so he quickens his pace in the hope of reaching it soon. But the other is heavy of heart, and not knowing that his place of rest is nigh he plods on with staggering steps.<sup>2</sup>

The *mukta* who has transcended nescience is not affected by the ruffle of the empirical life. If he be discomforted at any time, it is due to his aversion to the objects of sense. That he is not in tune with the enjoyment of the world is patent from the fact that he gets disgusted with it very soon. Desires do not multiply in his case. Desire is like a burnt seed impotent to produce fresh sprout. In the case of the ignorant, desires do not die with enjoyment. Fulfilled desires bring in fresh ones. Like fire fed by fuel, they grow from more to more. But enjoyment which is combined with discernment does not breed new desires. The sun of knowledge scorches the seed of desire making it ineffectual to sprout forth and yield fresh fruits.

The desire of the *mukta* is unproductive because he knows the worthlessness of the desired object. Just as fried grains are useful for eating and not for sprouting, similarly the desires of the knower of truth give him slight enjoyment, but do not entail in their train any more of their kind. The *karma* which has begun to take effect perishes when it has borne its fruit. Since *prārabdha* is the cause only of enjoyment, it dies with the destruction of its product. There can be misery only when there is the delusion that the object of enjoyment is real. The person

1. *Panchadasi* VI. 54.

2. These analogies found in the *Panchadasi*, however, suggest that

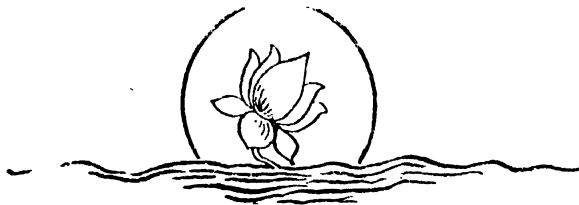
the *jivan-mukta* is not really released, but that he is an *asanna-mukta*, one for whom release is imminent.

who possesses true knowledge is devoid of such delusion; and hence he is not bound by his *prārabdha*. Apprehending the world to be of an impermanent, indeterminable nature, comparable to the dream and the *fata morgana*, how can the released be attached to it? Who, except those who are perverse, will drink poison after knowing its fatal consequences? When the illusory nature of the world is well cognized, attachment to sense-objects ceases along with the cessation of the cognition of reality in them.

Knowledge is not the destroyer of *prārabdha*, since it does not bring about the resolution of the world. It reveals only the illusory nature of the universe, and by that the latter is not resolved. Just as people, while not denying the fact of a magical show, know it to be fictitious, the knower of truth, while not discarding the enjoyment generated by *prārabdha*, possesses the cognition of the illusoriness of the world. The obstinacy of *prārabdha* is in compelling the *jīva* to enjoy pleasure and suffer pain, and not in postulating the reality of the objects of enjoyment. Knowledge and *prārabdha* are not contradictories, since they have different contents, like the colour and taste of a substance.

If the body were to fall off even at the time of release, then there would be no preceptor to teach Advaita. And if there be none to teach, how are the study and realization of Advaita principles possible? If it be asserted that true knowledge is incompatible with the cognition of duality, then sage Yājñavalkya and others would not have been preceptors. If the non-cognition of duality were the criterion of release, then all beings should be released in sleep. If in sleep there be no release because of the non-existence of true knowledge, then knowledge of the true, and not non-cognition of duality, is the cause of release.

The *jīvanmukta* lives in the world, but he is not of it. He awaits only the fruition of the residue of his *prārabdha*. Even in reaping the fruits of his *karma* he is unattached and does not lose his balanced deportment. He is compared to a child or a lunatic, since he has no conceit in his actions. To his synoptic vision there is neither action nor agent, neither enjoyment nor enjoyer. He has transcended the temporal process; and temporal categories have no meaning for him. He revels in the bliss of non-difference that has not come to be, but which was, is and will ever be.



# God and His Creation.

BY JAYADAYAL GOYANDKA.

A friend has asked the following question:—

*Question.* It appears from the Vedas, the Purāṇas and other sacred books of Hinduism and other Indian faiths that the *jīvātmā* (individual soul) migrates from one body to another according to his *Karma* (good or bad actions). If this is a fact, what was the *karma* that attached itself to the *Ātmā* (soul) when the world was originally created and the pure, immaculate, actionless soul entered the different bodies moulded by *Prakṛti* (Nature)? If the transmigration of the soul is a natural process, where lies the necessity for devotion?

*Answer.* According to the *guṇas* (qualities) and the *karmas* (actions) the *jīvātmā* goes about taking birth in the eighty-four lakhs of species of living beings. These species—consisting of human beings, animals, birds and insects—evolved by *Prakṛti* are manifested at the beginning of creation, and at the end of creation are dissolved into *Prakṛti*, much in the same way as the different varieties of gold ornaments, when dissolved, are reduced into gold again. *Prakṛti* as the prime cause is without beginning. And what is known as the *jīvātmā* or individual consciousness has been related with *Prakṛti* from time without beginning. This relation, though coming down from time

without beginning, can yet be broken through effort. This breaking of relation is called *Mukti* (salvation), and it is for the attainment of this salvation that the different paths of *Bhakti*, *Karma* and *Jñāna* (Devotion, Action and Knowledge) have been recommended by the Śāstras (scriptures).

The transmigration of the soul is not so natural as to preclude all possibility of stopping the process. When the transmigration of the soul, it may be argued, is inherent in its character and has gone on for ever, it must continue for all time to come; for that which has existed from time without beginning must persist for ever. This, however, is not correct; for the transmigration of the soul is due to ignorance, and ignorance or error is a thing which, though existing from time without beginning, disappears the moment true knowledge makes its appearance. This truth is universally applicable. When a man gains knowledge of a new subject, his previous ignorance of the subject disappears; that ignorance, however, was beginningless, that is to say, we cannot assign a fixed point of time when it began. Now when objective ignorance is destroyed by objective knowledge, where lies the wonder if the beginningless Nescience is destroyed with the dawn of true spiritual knowledge? On the contrary, there is this

particular point in favour of such knowledge, viz., that the *Paramātmā* Himself being eternal, knowledge, which is a part of His being, must necessarily be eternal. For the attainment of this knowledge practice of devotion and other forms of spiritual discipline must be resorted to.

*Question.* When this universe came into existence for the first time and men, women, birds and trees were shaped into their present moulds, how did this happen? Did the whole thing come into being of its own accord through mutual combination of the elements? If so, the *Prakṛti*, the elements, and the *Ātmā* are still there, and yet no new form comes into being of its own accord through their mutual combination. If it is held that the stainless *Paramātmā*, the embodiment of Knowledge, adopted a gross body and moulded the various forms into their present shapes with His own hands, how is it that the saints have declared the *Paramātmā* to be formless? Again, it is not possible to create a physical body without the union of the male and the female. And if by any means such a body may be created without such union, that imperfect individual will lack the all-pervasive quality of the soul.

*Answer.* A universe created by *Prakṛti* which has a beginning in time cannot be accepted as a postulate. If this is done, that is, if a beginning of the world is posited, it will come to mean that before a particular point of time the universe did not exist; but the fact is not so. On the contrary, it

is held that the world as a never-ending process of creation and destruction has existed from time without beginning. If it is held that there must be some point of time, however distant, when this world was created, the pronouncement of the Śāstras that the universe has existed from time without beginning will be falsified. Letting alone the view of the Śāstras, this point of view cannot be established even by logic. Had there been the one pure spirit in the beginning without any seed of creation, what could be the occasion and ground for this creation to have come into being and in what manner should it have come into being? Of course, it is true that God, who is all-powerful, can do things which are ordinarily impossible. But without any predisposing cause, without the impulse of the *karma* of Jīvas, why should He create this universe with so many diversities of position and status? And if we believe that He did so without any rhyme or reason, we thereby expose Him to the charge of partiality and cruelty, neither of which can be attributed to God.

If it is contended that without the proximity of God, *Prakṛti* alone was responsible for bringing this world into existence, many difficulties will arise. *Prakṛti*, in the first place, is insentient, inert and cannot by itself create anything; secondly, when *Prakṛti* was pure in the beginning, how did she manifest so many diversities at a later stage of its own accord without any ground for the



same, unless it already contained the germs of these diversities ? If it is held that such is the character of *Prakṛti*, she must have possessed this character from the very beginning, and if she possessed this character from the very beginning, then it is established that the world as we know it, which is nothing but a transformation of *Prakṛti*, has been in existence from time without beginning. Therefore, it is neither proved by the Śāstras nor established by reasoning that *Prakṛti* was stainless in the beginning, and that the world came into existence without any predisposing cause either of its own accord or through the will of God. Therefore, it should be understood that the *Paramātmā* ( the Universal Soul ), the *Jīvātmā* ( or the individual soul ) and *Prakṛti* with the diversities of her creation, and their mutual relations—all these are without beginning. Among these, the world as a creation of *Prakṛti* and *Karma* are without beginning as a never-ending process of creation and destruction. They do not maintain a uniformity of character. Therefore it is said that they have a beginning and an end, that they are ephemeral, transient, and perishable. *Prakṛti* as well as the relation between *Prakṛti* and *Jīva* are without beginning, but both have an end. This point has been dealt with at length in my article under the caption of "Delusion" appearing in the June, 1935 issue of the 'Kalyāṇa-Kalpataru.'

If the subject is carefully analysed and the conclusions of the Śāstras are deeply pondered over, *Prakṛti*

also will appear as beginningless, though having an end. According to the conception of *Vedānta*, she covers only a portion of the *Paramātmā*. When Knowledge, as understood by *Vedānta*, is attained, this beginningless *Prakṛti*, too, comes to an end. Even the *Sāṅkhya* and *Yoga* systems of philosophy, which base their conclusions mainly on reasoning and which hold both *Prakṛti* ( Matter ) and *Puruṣa* ( Spirit ) to be beginningless and eternal, recognize the contact between these two principles as beginningless, yet, subject to termination. They hold the absence of contact between the two as synonymous with the absence of sorrow. This is salvation as understood by them. They also hold that in the eye of the blessed *Jīva* who has attained this state of salvation, *Prakṛti* has come to an end; she exists only for those who do not possess Knowledge.

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ।

( *Yoga-Sūtras* II. 27. )

According to these schools of philosophy *Prakṛti* and *Puruṣa* are separately cognized because of this contact which is due to ignorance. When the saving knowledge dawns the *Ātmā* is said to have reached the state of *Kaiśalya* ( exclusiveness, absoluteness ); if all the *Jīvas* attain salvation, annihilation of *Prakṛti* is possible according to these systems of thought; for in the eyes of the liberated *Jñānī*, *Prakṛti* is totally annihilated. She persists only in the eyes of the ignorant due to their ignorance. But the view of the ignorant soul has no value. It is the view of the *Jñānī* that is really true and

correct. Therefore, it cannot be proved in any case that *Prakṛti* will retain her existence even after all the Jīvas have attained their salvation. A careful scrutiny of all facts shows that like Nescience, *Prakṛti* and *Karma*, too, are without beginning, eternal and always existent in the same state of being.

The *Nyāya* and *Vaiśeṣika* systems recognize the existence of a plurality of substances; but even a superficial examination is enough to negative the existence of these substances. Just as an embankment of sand is washed away by rains, or as objects seen in a dream no longer retain their separate existence after awakening, but are all reduced into the seer, similarly a careful examination of facts will negative the existence of diverse objects, and reduce them all into the existence of the one Self. If something other than this *Ātmā* is recognized, you create a room for what you call *Svabhāva* (Nature) or *Prakṛti*, but this *Prakṛti* will last only till the appearance of Knowledge. In the case of a dream you cannot prove the existence of anything else than the dreamer. On the awakening of a person from the dream of this world these material elements such as the ether, the air, and so on, are reduced to the same condition to which elements seen in a dream are reduced after one has awakened from the dream. Let us therefore consider what is the foundation of the separate existence of atoms of elements seen in a dream?

We have seen above that the different forms or moulds of matter

are without beginning in the sense that their creation and destruction has been going on for ever. Now the question remains, how were they moulded originally at the beginning of creation? Did they come into being of their own accord, or were they created by the formless Divinity assuming a Form, or moulded into these shapes by the Formless Divinity Itself? And, lastly, if the Formless Divinity assumed a finite form, how could He remain all-pervading?

This question is not so difficult as to require much exercise of thought for a solution. If we calmly consider this question even for a short while, it will present an easy solution. At the beginning of a new creation all these different forms or bodies of Jīvas were brought forth according to their respective Guṇas (characteristics) and Karmas (actions) by the contact of God, our Father, and *Prakṛti*, which is the universal Mother. The Lord says in the *Gītā*:—

“O Arjuna, this great-Brahma, My *Prakṛti* (Nature), that is, *Māyā* consisting of the three Guṇas, is the womb for the conception of all beings. I place the germ in the form of consciousness in that womb. All beings are born of this combination of matter and spirit. O Arjuna, of the various forms or bodies produced out of the different wombs, *Māyā*, consisting of the three Guṇas, is the conceiving Mother and I, the procreating Father.”\*

\* मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधान्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

The question may be asked, When both the substances were formless in the beginning, how did gross physical forms come out of their union? The answer to this is that the phenomenon may be understood from the analogy of water, which is formless when it remains in the rays of the sun but is transformed into vapour through the friction of air, then gradually into cloud and rain-drops, and is finally reduced into solid blocks of snow. In the same manner, this creation, which lay hidden in *Prakṛti* in the beginning, revealed itself in these solid forms through friction of *Prakṛti* and God. It will have to be admitted that blocks of snow do not exist in the sky; and had they been there, they could not rest there. That the space is formless is also clear to the naked eye, but clouds are formed in no time in the clear sky. Science and logic have proved that it is the water existing in the formless atomic state in the rays of the sun which is transformed into cloud and rain-drops. Similarly, formless fire existing in space is occasionally seen in the form of lightning flashes in the clouds. When this fire descends on earth, it burns up and destroys all that it touches. When even gross elements like fire and water take form leaving their formless state, what is there to wonder at if the formless creation should assume form as the result of contact between the formless Divinity and *Prakṛti*?

One thing should also be understood in this connection, viz., that a solid form invariably dissolves itself

into the subtle state from which it takes its origin. Lightning appears in the pure, formless sky through the friction of air and dissolves in the same sky. From friction in fire water takes its origin and is formed into solid ice through the effect of cold. That very water when heated by fire is reduced into vapour and finally disappears in the formless sky. In the same manner, the physical forms of the various Jīvas originate at the beginning of creation from *Prakṛti* according to their respective Guṇas and Karmas, and in the end dissolve in the self-same *Prakṛti*. This cycle of creation and destruction is without beginning.

*Prakṛti* is sometimes active, and sometimes inactive. Such is her character. When the three Guṇas, *Sattva*, *Rajas* and *Tamas*, are in a state of equilibrium, this *Prakṛti*, which is nothing but a combination of the three Guṇas, is inactive, and when this equilibrium of the three Guṇas is disturbed, she becomes active. It is the active *Prakṛti* which through contact with Īśvara (God) brings forth the gross forms of Jīvas lying dormant in her womb. The Lord says:—

“O Arjuna, it is through proximity with Me as Supervisor that this *Māyā* of Mine brings forth the whole world with all its moving and unmoving objects, and because of this, the world revolves in the cycle of coming and going.”\*

\* मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

The analogy of fire is very helpful in understanding how God, though formless, assumes a form, and yet remains all-pervading. Fire in the formless state is present everywhere; it is that very fire which is lodged within us to help us to digest our food. Without fire food cannot be digested, and if it becomes manifest, it will reduce the body to ashes. This shows that within us fire stays in an unmanifest state. This all-pervading, formless, unmanifest fire assumes a form when kindled by means of fuel or friction. Even when unmanifest, fire is present in such objects as wood, etc. Were it not present there, how would it appear through friction? That very fire when extinguished goes back into the formless state. When fire becomes manifest at a particular place in the form of a flame, none can say because it is manifest here, it has ceased to exist in all other places. It is an undoubted fact that though manifest at one place, or even simultaneously at many places, the all-pervasiveness of the formless fire remains undisturbed. Similarly, the *Paramātmā*, even when manifest at a particular place or at various places simultaneously through contact with *Māyā*, is present at the same time at all other places in His unmanifest form. Nothing can interfere with His all-pervasiveness or wholeness. The illustration of fire has been taken simply to give the reader a rough idea of the subject. As a

matter of fact there can be no comparison between the all-pervasiveness of the *Paramātmā* and the pervasiveness of fire.

*Question.* What was the object of God in creating *Prakṛti* and the world?

*Answer.* *Prakṛti* was not created by God. *Prakṛti* means Nature, and Nature is something which naturally exists for all time. There is no doubt that the world with its moving and unmoving objects was created by God. The unmotivated Grace of the all-pervasive, all-just and all-merciful *Paramātmā*, should be understood to be the only motive for His creating this universe. He reveals the forms of moving creatures according to their *Guṇas* and *Karmas* in the previous cycle of creation. Being a just ruler without any self-interest and attachment, God is held to be a non-doer, even though creating the forms of the *Jīvas* according to their respective *Guṇas* and *Karmas*. His dispensations are always full of mercy though following a prescribed code and are intended to remove the suffering of the *Jīvas*. Occasionally He goes to the length of bringing His *Prakṛti* under control and manifesting Himself in a Form in His attempt to confer the highest spiritual good on the *Jīvas*. It is the duty of all *Jīvas* to worship the *Paramātmā*, who is their dearest friend, and whose mercy is so motiveless and disinterested.



# Gopis' Love for Sri Krishna.

BY HANUMANPRASAD PODDAR.

(Continued from the previous number.)

## NATURE OF GOPIS' LOVE

In the Love of the Gopīs there is no absence of passion; of course, that passion has withdrawn itself from all other objects of worldly attraction and, crossing the barriers of all allurements in the shape of liberation and, worldly enjoyments, which it is so difficult to surmount, has centred round Śrī Kṛṣṇa alone. The mind, the senses, the vital energy—all that the Gopīs possessed—belonged to Śrī Kṛṣṇa. Whether in this world or in the next, the Gopīs knew no one else than Śrī Kṛṣṇa. Whether awake or asleep, at work or at recreation, whether engaged in dressing, toilet or in music, or in conversation, they thought of nothing else but making Śrī Kṛṣṇa happy. It is only when they found Śrī Kṛṣṇa pleased and gratified that these Gopīs, who had no personal desires, enjoyed a delight whose sweep was almost infinite. The Lord Himself said—

“O Arjuna, the Gopīs take care of their bodies simply because they regard them as instruments of service to Me. Besides the Gopīs there is none who is the object of My secret and profound Love.”\*

The question may be raised here—  
‘What is the meaning of rendering

happiness to God, who is Himself the ocean of happiness, who is solidified Knowledge and Bliss (विज्ञानानन्दघन)? Does God derive His happiness only through the Gopīs? Is not God Himself the source and fountain of all happiness?’ No doubt He is. And Śrī Rādhā is nothing else than the embodiment of the Bliss aspect (हृदिनी-शक्ति) of the All-Powerful God, who through the music of His flute draws that Aspect of His own, separated for sport, towards Himself. This aspect (Bliss) of God attended by Her subordinate forces is constantly being drawn towards the Lord, who tasting that Bliss distributes the same among those very forces—His beloved devotees. When the music of the Flute—the Master’s Call—enters the ears of the devotee, he forgets his hearth and home and sacrificing every interest that may bind him, he runs like one possessed and intoxicated to make his beloved Lord happy. The Lord accepts this offering of his Love, and sanctifying it with His divine touch returns it to the devotee. When a person goes before a mirror after beautifying his person, the beauty reflected in the mirror is not retained by the mirror but always comes back to the person, and he himself becomes the enjoyer of that beauty. In a similar way the All-Beautiful Lord

\* निजाङ्गमपि या गोप्यो ममेति समुपासते ।  
ताभ्यः परं न मे णर्यं निगूढप्रेमभाजनम् ॥

## The Kalyana-Kalpataru



The God-Intoxicated Teacher.



accepts the offering of beauty of the Gopīs, and gives satisfaction to their desire, namely, that He should accept their physical service and make Himself happy through sports of Love with them. God enjoys that bliss Himself and returns it to them as His own offering after augmenting it to an enormous extent. The Love of the Gopīs had this distinction that they possessed not the slightest desire for self-gratification. They did not entertain the thought of personal happiness even in imagination. Finding Śrī Kṛṣṇa happy through their association, they remained merged in the ocean of bliss whether awake or in sleep. There was no stain of lust in this pure Love of the Gopīs; it was as spotless as the sun in a cloudless sky; it was purely divine and supernatural. Bringing out this difference between *Kāma* (Lust) and *Prema* (Love) Śrī Chaitanya Charitāmṛta says:—

“The object of *Kāma* is enjoyment through gratification of the senses, while *Prema* has the pleasure of Śrī Kṛṣṇa for its object. Social conventions, scriptural injunctions, and other *Karma* (activity), sense of decorum, patience, comfort of body and happiness of mind, renouncing all these, they take to the worship of Śrī Kṛṣṇa. They (the Gopīs) pursue this *Prema* for the pleasure of Śrī Kṛṣṇa (not for their own gratification). Therefore, there is a world of difference between *Kāma* and *Prema*. *Kāma* is pitch darkness, *Prema* is the brilliance of the sun in a cloudless sky.”

This difference between *Kāma* and *Prema* is very wide and vital.

We mortals deluded by the attractions of the senses forget this vital difference and mistaking *Kāma* for *Prema*, fall an easy prey to our sinful propensities. *Kāma* is honey mixed with poison; while *Prema* is divine, celestial nectar. While *Kāma* gives place immediately to pain, *Prema* through every experience of its pang gives the taste of nectarean bliss. In *Kāma* there is satisfaction and gratification of the senses, whereas in *Prema* there is absorption of Self, and an ever-growing desire for seeing the beloved happy. The gratification of senses through satisfaction of *Kāma* (lust), though appearing sweet in the beginning, is painful in consequence; whereas *Prema* (Love), though it knows no satiety, is the source of eternal and supreme Bliss. *Kāma* is intermittent and spasmodic, while *Prema* is continuous and uninterrupted. *Kāma* has a tendency to subside, but *Prema* grows eternally. There is thirst for sense-enjoyment in *Kāma*, while in *Prema* the senses and their enjoyments are entirely forgotten. The object of *Kāma* is gratification of the lower self through sense-enjoyment, while in *Prema* there is complete renunciation of the world and complete forgetfulness of self.

True love itself kills the lustful propensity. Although the devotee who has realized this Love would look upon his anxiety to see the Beloved happy as an expression of desire—and the senses, mind and intellect being all directed towards Love, such anxiety naturally goes by the name of desire—yet this type of pure and



unadulterated Love has no tinge of carnality about it. The *Gautamīya Tantra* says:—

“Although the Love of the Gopīs goes by the name of *Kāma* (lust), in reality it is not so. Great devotees and Mahātmās like Uddhava yearn for this Love, miscalled lust.”\*

For the Gopīs had absolutely no desire for gratification of their own senses. Knowing Śrī Kṛṣṇa to be God Himself, they sought to make Him happy by offering their entire being to Him. Referring to these Gopīs, who had absolutely no attraction for worldly enjoyments and who had merged their very existence in Śrī Kṛṣṇa, *Śrī Chaitanya Charitāmṛta* says:—

“The object of *Kāma* is to gratify one's senses. To render happiness to Kṛṣṇa is the object of the adorable sentiment of the Gopīs. The Gopīs have no desire of happiness through gratification of senses, it is for the happiness of Kṛṣṇa that they engage themselves in sports. The consideration of their own happiness or suffering does not weigh with the Gopīs at all; what they do, they do for the sake of happiness of Śrī Kṛṣṇa. Renouncing everything else, they cherish stainless Love for the happiness of Śrī Kṛṣṇa.”

One who entertains pure love for Śrī Kṛṣṇa for the sake of His happiness, regarding his body, mind, wealth, beauty, youth and all that is enjoyable in this world and the next as objects of Śrī Kṛṣṇa's enjoyment, is

said to have attained Gopī-consciousness. The sentiment of sweetness is predominant in this Gopī-consciousness. The Rasas (sentiments) are five in number—(1) the sentiment of quietism (शान्त), (2) the sentiment of service (दास्य), (3) the sentiment of friendship (सख्य), (4) the sentiment of parental affection (वात्सल्य) and (5) the sentiment of wifely love (माधुर्य). Each of these, again, is of two kinds according as it is worldly or divine. That is to say, worldly sentiments are five in number as stated above, and divine sentiments are also likewise five. Among these, the last-named, viz., the sentiment of love is the highest; for the four other sentiments, viz., those of quietism, service, friendship and parental affection are covered by this. Inasmuch as it is the noblest of all sentiments, it is the most delicious: hence it is called “sweet” (मधुर). Even so, among divine sentiments the sentiment of wifely love (कान्ताभाव) is the foremost of all. In the sentiments of quietism and service, the prevailing idea of the devotee is, “God is great and glorious, while I am humble and poor: God is the Lord and Master, and I am His slave.” There is some amount of aloofness in this sentiment as well as an element of shyness and fear. But in the sentiments of friendship, parental affection and wifely love our relation with the Divine is progressively more and more intimate. He is our darling, our most beloved Lord. The Lord here forgets His Supreme greatness, casts a veil over His divinity and is always present before the devotee

\* प्रेमेव गोपरामाणां काम इत्यगमत् प्रथम् ।

इत्युद्धवादयोऽप्येते वाञ्छन्ति भगवत्प्रियाः ॥

either as friend, son, or the beloved Lord. In these sentiments there is no place for prayer, no expectation of return. How can there be any prayer before one who is dearest and nearest to us? All that belongs to Him is our own. Even among these, the sentiment of wifely love is supreme. The two other sentiments of friendship and parenthood are fully represented therein. Here there is unremitting service of the Lord—so unremitting that the devotee never feels tired of it: for that service is not rendered to the Lord and Master, but to the dearest object of one's heart. In the happiness of the beloved the wife feels infinite joy. She never feels that she has rendered enough service to her lord: for the greater the happiness of the beloved, the greater becomes the joy of the devoted wife who contributes to that happiness.

This sentiment of feminine love that one bears towards the Lord has two varieties—(1) the love of the wedded wife, and (2) that of the paramour. In the worldly sphere the love of the paramour is deprecable, nay, detestable; for the same is contaminated by lust or a craving for physical union and gratification of the senses, and the object of love is an erring human being. But in the divine sphere, *i.e.*, when the object of love is the Divine Himself, that type of love is not only worth cultivating but it is considered even superior to the love of the wedded wife. There is no grossness in this love, no craving for physical union or gratification of the senses. The object of love in this case is no

human being transgressing the moral code, but the soul of the Universe, God Himself, 'the Oversoul, who is the soul alike of the devotee's husband and children, nay, of the devotee herself. It is in this sense that the love of the Gopīs is regarded as belonging to the latter type, the love of a paramour. Although a devoted wife surrenders her all—her personal and family names, her wealth, her life, nay, her very faith to her husband, and does everything for the sake of the husband, there are three points of exceptional merit in the love of a paramour. These are: (1) constant thought of the beloved, (2) an insatiable longing to meet the beloved, and (3) complete blindness to the faults of the beloved. Since the wedded wife remains under the same roof with her husband all the twenty-four hours, none of these things is present in her. No doubt the Gopīs used to see the Lord every day: yet, since the sentiment of a paramour was predominant in their love, a moment's separation would appear unbearable to them. They would curse the Creator for covering their eyes with eye-lids; for had there been no eye-lids at all, the eyes could remain eternally open and drink the nectarean beauty of the Lord without any interruption. They said to their beloved Lord:—

"During the day-time when You go to the forest (to tend the cows), Your absence makes each moment appear to us as long as an aeon. And when You return from the forest in the evening and we see Your blessed countenance adorned with the

side-locks of curly hair, the Creator Brahmā, who created the eye-lids to cover the eyes with, appears to us no better than an awkward fool. That is to say, our failure to see You even for a moment makes us uneasy.\*

To have their minds constantly fixed on the Lord, to feel great agony on their failure to see Him even for a moment, and to have surrendered themselves completely to the Lord without the least grudge—these were the natural characteristics of the Gopīs. In comparison with the service of their dearest Lord, they attached no importance to any other duty. In their love for Śrī Kṛṣṇa they had set at naught the restrictions imposed by society and the scriptures. Worldly enjoyments and salvation appeared to them as trivial and worthy of being rejected. The Lord Himself said:—

“O Uddhava, the Gopīs have dedicated their heart and soul to Me, snapping for My sake all their physical ties. I sustain those who renounce for My sake all worldly enjoyments and their means. A devotee who has thus surrendered his whole being to Me covets not the position of Brahmā, the position of Indra, the position of an Emperor, sovereignty over the nether regions, the eight Siddhis ( mystic powers ) of Yoga, nay, not even salvation, where there is no return to this world, apart from Me.”†

\* अयं यद्भवान्निह काननं पुष्टियुगायते त्वामपश्यताम् । कुटिलकुन्तलं श्रामुखं च ते जड उदीक्षतां पक्ष्मकृद दृशाम् ॥  
( *Srimad Bhagavata* X. 31. 15 )

† ता ममनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः । ये त्यक्तलोकधर्माश्च मदर्थे तान् विमम्येहम् ॥

न पारमेष्ठ्यं न महेन्द्रधिष्यं न सार्वभौमं न रसाधिपत्यम् । न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्दिनान्यत् ॥  
( *Srimad Bhagavata* X. 46. 4 )

‡ अनुव्रजाम्यहं नित्यं प्रयेयेत्यङ्घ्रिरेणुभिः ।

Now mark what the Lord says with reference to devotees of this type:—

“To sanctify Myself with the dust of their feet, I constantly follow the footsteps of such devotees.”‡

That is the reason why the author of the *Gita-Govinda* made the Lord appear as yearning for Śrī Rādhā's sacred feet and utter the words “Give Me the privilege of touching Thy gentle feet.” It is on the basis of this very utterance that the renowned devotee Rasakhan, who had drunk deep of this sweet sentiment, wrote:—

“I sought the Divine ( *Brahma* ) in the Purāṇas and the songs and listened with still greater fervour the hymns of the Vedas;

“But nowhere did I perceive Him, or hear what His true Form is, and what His nature.

“I got tired through this search, yet no man or woman could furnish any clue to Him, says Rasakhan;

“At last, I found Him seated stealthily in a bower shampooing Śrī Rādhā's feet.”

Of course, the devotee never desires that his beloved Lord should shampoo his feet; but here there is complete identity between the lover and the Beloved. No question of superiority or inferiority arises there. In the *Mahābhārata* we find Sañjaya describing

( *Srimad Bhagavata* X. 46. 4 )

( *Srimad Bhagavata* XI. 14. 14 )

at the Kaurava Court the unique behaviour of Bhagavān Śrī Kṛṣṇa towards His devotee-friend Arjuna. When such was the behaviour of the Lord towards Arjuna, what could He not do in relation to devotees of the type of the Gopīs, whose love towards the Lord was unparalleled? The love of the Gopīs was something supramundane. Men of the world whose mind and senses are completely under the influence of worldly enjoyments are unable to grasp the true significance of the lofty sentiments of the Gopīs, and smell carnality in their love due to their own sensuality. In reality the love of the Gopīs had reached the highest stage of perfection. All the five Rasas (sentiments) were brought into play there, although the sentiment of love was predominant. This sentiment of love gradually develops into fondness, affection, anger (मान), passion (रग) and fully developed love and reaches the highest stage known by the name of *Bhāva* (ecstatic love). The perfection of this last stage is called supreme ecstasy of love (महामाव). This supreme ecstasy of love was manifested in the blessed Gopīs alone. The All-Blissful Lord enacted this absolutely divine and transcendent sport of Love in Vraja in order to satisfy the heart's desire of His devotees who sought nothing but love from their Beloved. He did not enact this sacred *Līlā* for the sake of enjoyment or for the satisfaction of the sexual desire of the Gopīs. There could be no desire for enjoyment in the All-Blissful Lord nor could there be any trace of lust in the Gopīs. Nay, this *Līlā*

was enacted in order to destroy the seed of lust in the hearts of worldly men. While concluding the description of the Rāsa-dance in the *Bhāgavata*, the great ascetic Śukadeva said:—

“Men of wisdom who hear or read this story of love-sport of the damsels of Vraja with Bhagavān Viṣṇu (Śrī Kṛṣṇa) will soon attain supreme devotion to the Lord and will be rid of the disease of the heart known by the name of lust.”\*

The sport of which the mere story when read or heard with reverence and with an understanding mind kills the sexual impulse and bestows the gift of transcendent devotion (परमक्ति)—to detect the existence of sexual passion in the hero of this sport, Bhagavān Śrī Kṛṣṇa, and in the heroines, His beloved Gopīs, or to imagine any illicit connection between them is nothing but an aberration of intellect of men engrossed in worldly pleasures and carnality. That the sport of the Lord in Vraja was most sacred, is very well-known to all devotees following the path of Love; that was the reason why a celestial sage like Nārada and the greatest of Gods, Śiva, were initiated into the Gopī-consciousness to participate in that sport. The great sage Śukadeva narrated the story of this to king Parikṣita who was awaiting his death in order to

\* विक्रीडितं ब्रजवधूभिरिदं च विष्णोः

श्रद्धान्वितोऽनुशृणुयादथ वर्णयेत् ।

भक्तिं परां भगवति प्रतिलभ्य कामं

हृद्दोगमाश्रयन्निनोत्थिरेण धीरः ॥

enable the latter to attain this transcendent devotion without much difficulty, and realize God after knowing the ultimate truth about Him. Bhagavān Śrī Kṛṣṇa also while describing the stages of Knowledge finally leading to transcendent devotion, says:—

“When man endowed with pure Reason, dwelling in solitude, abstemious in food, with mind, speech and body subdued, firmly established in dispassion, constantly fixed in meditation, controlling the self by firm determination, renouncing the objects of the senses, such as sound, etc., having abandoned the feelings of attraction and repulsion and shaken off egoism, violence, arrogance, lust, anger and the instinct of possession, regards nothing as his own and becomes tranquil, then he becomes qualified for realization of *Brahma*. Thus attaining *Brahma*, he is always cheerful. He neither grieves for nor desires anything and, beholding the Lord equally in all beings, is blessed with supreme devotion to Me. Through that devotion he knows the reality about Me, as to who and what I am in essence. Having known the truth about Me through that transcendent devotion he gets absorbed into Me.”\*

\* बुद्ध्या विबुद्ध्या युक्तो धृत्वात्मानं नियम्य च ।  
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥  
विविक्तसेवी लब्धाशी यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥  
अहंकारं बलं दर्पं कामं क्रोधं परित्यज्य हम् ।  
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥  
ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

(Gita XVIII. 51-54)

On a careful examination, all the above stages will be found in their complete state of development in the Gopīs. There can be no better proof of the purity of their Reason than the fact that their Reason was constantly attached to Śrī Kṛṣṇa. Dwelling in solitude, not only physically but also mentally, with a view to obtaining the contact of Śrī Kṛṣṇa, forgetting even food and drink, withdrawing the mind, speech and body from worldly objects and applying them to the service of the Beloved Lord, absence of attraction for objects of enjoyment, remaining constantly engaged in meditation of the beloved Śrī Kṛṣṇa, keeping the heart full of Śrī Kṛṣṇa by installing His image therein, renunciation of all objects of senses excepting those connected with Śrī Kṛṣṇa, absence of attraction for and repulsion from objects in the worldly sense; laying down egoism, violence, arrogance, lust, anger and the sense of possession at the feet of Śrī Kṛṣṇa, absence of attachment not only for the hearth and home, but even for heavenly bliss and final beatitude; fixing the mind in Śrī Kṛṣṇa's Form and restraining it from running after worldly objects, and pining for union with Śrī Kṛṣṇa, knowing Him to be an incarnation of *Brahma*—all these were found manifested in every single moment of the life of the Gopīs. Apart from this, it is also well-known that they were always immersed in an ineffable joy and did not lose their balance of mind through gain or loss of worldly objects, and that they saw Śrī Kṛṣṇa in every creature on all sides. All

these virtues which may be acquired by an aspirant after a long course of strenuous discipline were found in a state of natural development in the Gopīs; that is why Bhagavān Śrī Kṛṣṇa revealed his whole secret to them, manifested His true Form before them and, engaging in a divine sport with them, gave them His own Form. The difference between this state of the Gopīs and the state of the *Jñānī* (one who has obtained enlightenment through Knowledge) lay in this that while the realization of the latter is based only on pure Reason, in the case of the former all their experiences were based on direct perception through the senses. The Supreme *Brahma* of the *Jñānīs* assumed a supremely beautiful and enchanting Form possessing two arms and, holding the flute in one hand, danced with His devotees. Stealing the hearts of His devotees by His transcendent Beauty and drawing them by the music of the flute, He called them unto Him and blessed them in every sense. A well-known *Mahātma* who had been blessed with divine vision and had entered into the spirit of the Gopīs said:—

'O friend, hear a strange story. To-day I saw *Brahma*, the highest truth of the *Vedānta*, dancing in the courtyard of Nanda besmeared all over with dust raised by the hoofs of cows.'\*

*"The Jñānī, having established his identity with Knowledge, is absorbed in Brahma; Whereas the devotee in the path of love witnesses the sweet sports of the Lord. To the Jñānī Śrī Hari is unfathomable, an embodiment of Truth, Knowledge and Bliss; With the loving devotee He constantly plays as the sportive Lord, embodiment of Love and Bliss. The Jñānī is always replete with the Bliss of God-consciousness; Whereas the loving devotee beholds the rare beauty of Śrī Hari, possessed only of stainless wisdom. The enlightened sage, renouncing the pride of his position, aspires for the enviable state of the loving devotee, which is so difficult to attain."*

( To be continued. )

O Lord, let the remaining days of my life be spent in the pure atmosphere of a forest in constantly repeating the sacred word 'Śiva'. Let me develop the habit of looking with an equal eye upon a snake and a garland of flowers, a powerful enemy and a friend, a soft bed of roses and a rugged rock, a diamond and an ordinary piece of stone, a straw and a beautiful woman.

—*Bhartrhari*.

# Mind-Control.

~~~~~BY R. MANCHANDA.

The Mind is the greatest enemy of a human being. The salvation and happiness of every man or woman lies in the control of mind. If you prostrate yourself before an enemy, he is sure to trample you under his feet. On the other hand if you take up a sword and fight, you will overcome your enemy and win distinction and honour. At the conquest over your mind you will feel very much pleasure, more than that which Alexander felt at the conquest of the world, or Napoleon would have experienced at the realization of his dream to rule over all Europe and beyond it.

There is a pleasure in mastering the senses, and sorrow in yielding to them. The satisfaction of sensual pleasures as a means of attaining happiness is the greatest delusion of human life, and the sooner this delusion is removed, the better it is for every one of us. In order to have control over your mind, always keep a guard over it. Watch where it goes. Have a bridle on its movements. Bring it back to the centre when it runs after objects. Do not fulfil its desires. Do not give it what it wants. This monkey must be kept in chains if you want to have peace and tranquillity. It is extremely cunning and crafty.

A Mahātmā went to the bazar and saw dates at a shop. A desire

for eating dates arose in his mind, but he did not buy them. At night when he sat down for his meditations, the thought of dates came into his mind, and he was disturbed. Next morning when he again sat down for meditations, dates again appeared, and he was once more upset. At daybreak he went to his work. He earned his living by cutting wood in the jungle and selling it in the bazar. That day he worked twice as much as before, and got more money by selling the wood. He purchased a basketful of dates, went to the jungle, and placing them before himself, said to his mind:

"Look here, I have brought for you what you want, and a plentiful supply. But if I give you dates to-day and satisfy your desire, to-morrow you will ask for sweetmeats. And the next day for beautiful clothes. Then you might ask for a wife. Then silk clothes and ornaments for her. Then you will want children. Then plenty of money for upbringing them. It means that I should work like a horse for you day and night to satisfy your desires. I will, therefore, stop you where you are and prevent all future trouble in which you might entangle me." Having said so, he took up the basket of dates, and gave it to a passer-by.

The mind always hankers after pleasures. It is extremely selfish and

vain. It feels pleasure in robbing and overpowering others. The saints prohibit people from speaking ill of others. Only that man can talk about the shortcomings of others, who considers himself perfect in all respects. If you look at the good qualities of another person, they create in you a desire to develop his characteristic traits in yourself. Somebody asked Hakim Lukman where he got his wisdom. "From my slanderers", said he, "whatever defects they pointed out in me I scrutinized, and cleared myself of them." Instead of sweeping other people's houses, let us sweep our own.

Slandering, backbiting and giving pain to another person's feelings disturb one's own peace of mind. One who troubles others cannot have peace himself. The saints forbid drinking alcohol and eating flesh, as their use produces bad effects upon the mind. The saints are kind even to animals, birds and insects, because they say that there is soul in them. Adultery is another crime; a lustful person can never have peace in his or her mind. Passion pulls the soul and mind down to the animal plane. Anger dissipates the mind. Greed makes the mind restless. However great a man may be, if he is greedy, he is held in contempt by others.

The soul and the mind are knotted together. The soul is a positive power and the mind a negative. The soul is a part of the Universal Spirit, who is the Supreme Lord of all the universes and is merciful. The mind is a part of the Universal Mind, who

is the governor of the physical and material worlds and is cruel. The mind is the doer of all actions. It enjoys as well as suffers. The soul is under order of the mind and follows wherever it leads.

The mind, on the other hand, follows the senses. A beautiful face diverts the attention of the mind towards it; a sweet voice carries the mind towards the object where the voice comes from. And so is the case with all of the five senses. The outer senses are directly connected with the impulses within—those of lust, anger, greed, love, and pride. The mind not only follows the senses, but acts under command of these internal impulses. The senses and the impulses make the mind dance like a monkey to their tunes. All good and bad actions are done by the mind, at the dictation of sense-impulses.

The mind, therefore, is the cause of all happiness and misery in life. It is full of agitation, is turbulent, strong and obstinate. Its restraint is as difficult as that of wind. Many men and women have killed their own kith and kin in fits of anger. The sex impulse makes some men and women so blind that they do not even see what relation they have with the object of their lust. The story of Puran and his step-mother and many other similar tales are known everywhere. Greed makes even well-to-do people commit frauds and forgeries and take bribes, and ultimately leads them to the prison cells. Some escape trial in civil courts. But the court of mind is

there to judge its own actions. The result is restlessness, discontent, self-reproach, grief, fear and pain.

The most interesting part of the whole game is that the mind first acts, then suffers, and ultimately becomes restless and unhappy as a consequence of its own deeds and says: Why did I do this? It does a bad action and repents when it is done. When it does a good action it also enjoys the pleasure derived from it. If the readers would recall in their own minds some of their deeds, they will realize the truth of this statement. We sometimes do bad actions in spite of ourselves. We say we have no control over our minds. As the water flows downward of its own accord, but it requires some force to pump it upward, similarly it is easier for the mind to indulge in pleasures, but it requires strong will-power to do heroic deeds.

All education in schools and colleges, lectures, sermons, literature, holy scriptures, moral codes, and civil and criminal laws are primarily meant for the training of this brute mind. Upon the training of the mind depends the happiness of a human being. Like fire, mind is a great force. Fire can move heavy engines when under control. It destroys everything when out of control. A person who has full control over his mind can move mountains. His voice rings and goes deep into the listeners' hearts. This is all a game of the mind. The greatness of a man or a woman is measured in direct ratio to the control of mind he or she has.

People go to temples, mosques and churches to get control over their minds. They read holy scriptures, repeat holy names, go on pilgrimages, keep fasts and do many kinds of austerities to bring their minds under control. They get sometimes temporary relief by these measures, but none of them bring a permanent cure. Some seek peace of mind by indulging in the pleasures of the world such as sexual thoughts and actions, delicious foods, exciting novels and pictures and the like. It is like pouring oil on the fire. Some seek control in leaving home, wife and children, and going to forests and living upon wild berries, fruits and nuts. This may give relief for some time, but there is no permanent control of mind in it. The Yogīs have been controlling the mind through *prāṇāyāma* or the control of breath. But this is like handcuffing a rogue. As soon as he is free, he begins his roguery again. Viśvāmitra was a great Yogī. The fairy Menakā captured his heart and Śakuntalā was born of them. We see the drama of Śakuntalā very often on the Indian stage. The Purāṇas of the Hindus are full of such stories, and there are similar stories in other literatures of the world.

Some people have tried to control their minds by indulging in literary and scientific pursuits and in travelling. They keep their minds busy in reading, discussing, writing, thinking, experimenting and observing phenomena. These measures also give them relief during the time they are busy. But as soon as their minds

are free or something unusual happens, they are upset and lose self-control. Their minds are liable to lapse into inconstancy, and their senses to break bounds at any time. Rāvaṇa was not only well-versed in the Vedas, but also wrote commentaries on them. He took away Sitā, the wife of Rāma, and his effigy is made with several heads of donkeys and burnt every year by the Hindus in a great gathering.

All measures adopted for mind-control enumerated above give no doubt a temporary control, but at times the mind gets its hold again. That is the reason why nobody in the world except the saints or those who follow their method of mind-control are happy. Because happiness lies in peace of mind, and no peace is possible unless we go within ourselves under the guidance of a true living Master. "The kingdom of heaven is within you", said the Christ,

and this is literally true. Vyāsa, Buddha, Mohamamad have all taught the same. The Vedas, the Bible and the Qoran, all lead to the same way. But merely by reading through the scriptures and writings of saints nobody has ever attained control over the mind. It can only be taught by a living saint. To this lead all scriptures, if we properly read and understand them.

Bulleh Shah, a Muslim Faqir who read very widely through scriptures and literatures for 40 years, did not get peace of mind. This he finally got in a short period through the guidance of a living saint, who taught him the practical method of self-control. His happiness at this was boundless. He brought all the books from his great library occupying two rooms outside his house and made a huge bonfire of them. "These books", said he, "made great promises for 40 long years, but gave nothing."



The majority of men in this world are nothing but so many machines made of flesh, blood and bones, whose function is to waste the products of the earth by using them as food and drink; men of wisdom are very rare among them. Those who under the spell of delusion repeatedly fall into the quagmire of this world, which abounds in miseries in the forms of birth, death and old age, and never give serious thought to these problems should be regarded as no better than brutes.

—*Yogavāsishtha*.

He who covets not a son, wealth or kingdom either for himself or for others, nor seeks worldly advancement through unrighteousness, he alone is a man possessing conduct, wisdom and spirituality.

—*Lord Buddha*.



Unto Bliss.

Feel as if an infinite ocean of eternal existence, perfect consciousness and absolute bliss is advancing towards you and that you are completely submerged in it—have gone so deep into it that you have lost your identity and become part of that ocean. That nothing is left before or without you except *Sat*, *Chit* and *Ananda* (Truth, Knowledge and Bliss). Now give up all mental effort and remain in that vacant mood till another thought-current arises in your mind. And when a new thought arises, take it to be a mere ripple in that infinite ocean of thoughtlessness and dissolve it into the ocean.

Be positive in your mind that whatever objects you perceive through the mind or the senses are all imaginary—though non-existent, they appear as real through the eye of your imagination. There is no substance in them. Then realize that this gross body does not exist; next take up the senses, and realize that even they do not exist; after that eliminate by force of your suggestion the mind and reason as well. When this state is reached, take leave of this faculty of suggestion itself. Eliminate that faculty itself through which you eliminated all other things. But remember, so long as this process of elimination goes on there must be some mental effort behind this elimination; when this residual effort also ceases of itself, then alone you

reach a stage where everything is truly renounced. This is the true nature of the Divinity. That which remains after the complete elimination of everything else, beyond which nothing exists which can eliminate it, that residual substance is *Sat* (Absolute Reality).

Just as in the infinite space countless towns, villages, houses and rooms have been built, and the same space permeates without break all those created things, even so countless millions of universes stand projected in the one Divine Existence and the same Divine Existence permeates all those universes. Realizing this, feel that just as the space within a room is not different from the infinite space, similarly you are not different from the *Paramātmā* (Cosmic soul). Viewed from the point of view of the *Paramātmā*, every object will appear as resting in the *Paramātmā*. Even so, detaching yourself from your limited personality, establish your identity with the *Paramātmā*, who is the support of all and pervades all,—then you will find that the entire creation rests in you, and that you are equally present in all. When this is realized, you will find that even this body of yours rests in an infinitesimal portion of your infinite existence, and that within this tiny body resting in an infinitesimal fraction of you, it is you who stay. In truth, the body also is not different from you. For just as space

stands enclosed within the four walls of a house built in space, and the walls themselves are built in space and of space in conjunction with the four other elements, which are nothing but products of space, similarly it is you who permeate the whole world which stands projected within you, and which has come into existence through you in conjunction with *Prakṛti* (Primordial Matter), which itself owes its existence to your thought and is made active through your presence. Realize this properly and, knowing everything to be the *Ātmā*, merge yourself completely in the *Ātmā*.

* * * *

Just as in a dream the dreamer, the objects seen in the dream and the act of dreaming are nothing apart from you,—you are the dreamer, the dreamt as well as the act of dreaming,—even so the whole universe, its seer and the act of seeing, all these is the *Paramātmā*, with whom you are absolutely identical. Realizing this, merge yourself entirely in the *Paramātmā*.

* * * *

Be assured in your mind that you are all-bliss, and that there can never be any diminution in the fund of your joy. No one possesses the power to interfere with your joy or put an end to it. Realize that your state of being is interminable, and none possesses the power to shake it. Death itself cannot exterminate you; for it owes its existence to you. The state of your being is uninterrupted, interminable, imperishable and eternal. You do not die with the death of your body. Realize that you are consciousness itself, eternal consciousness. No one can obstruct your consciousness. All beings

derive their consciousness from you. This consciousness of yours is unlimited and knows no break. Be assured in your mind that you are a free soul. The allurements of *Māyā* cannot bind you. No one can ever bring you under subjection. Even in the dark dungeons of the gaol you are free. The thickest of walls cannot interfere with your freedom, your liberation. Be positive in your mind that you are the Master—and the intellect, the mind, the senses and the body, all these are your slaves. You can control and subdue them, but they cannot exercise any power over you. You forget your strength and your true character, therefore you imagine yourself to be under the subjection of mind and the senses. Recognize this character and strength, and you will at once find that you are the Master and that they are your followers and slaves ready to work at your bidding. Thus recognize yourself to be all-bliss, all-truth and all-consciousness, a free soul and Master. Your spiritual being is undoubtedly of this nature. In the state of the body and the mind, no one is Master and free; none can in that state claim to be all-bliss, all-truth and all-knowledge. To imagine that you are so even in this last state is a mark of ignorance and pride. To imagine that you are not so even in the state of the soul is also ignorance. When you have actually realized that state and when there is no longer any question whether you should believe like that or not, then alone you can be understood to have realized the Self. For, really speaking, you *are* of this nature.

“Siva”



“Avatara-tattva” in relation to “Viswa-sristi”.

BY NAGENDRANATHA CHAKRAVARTI, M. A.

The word 'avatāra' (in the sense of incarnation) occurs many times in the Purāṇas and other kindred works in Sanskrit literature, but no direct trace of it is found anywhere in the Vedas. Yet the Samhitās and the Śrutis show evidences of the actions of the Avatāras, as is indicated by the clear expressions—‘त्रैधा निदधे पदम्’¹ (He placed His strides for three times), ‘त्रैधा जातं जन्मनेदं हिरण्यम्’² (This *Hiranya* was born thrice), ‘तत्सृष्ट्वा तदेवानुप्राविशत्’³ (He created that and entered into that very one). That is why the commentators explain the term 'Avatāra' as ‘अप्रपञ्चात् पप्रञ्चे अवतरणं अवतारः’—to be incarnate is to manifest oneself in the illusory world from the ‘aprapañcha’, i. e., the conscious region free from the dross of illusion.

Now, how can we distinguish between these two regions, *aprapañcha* and *prapañcha*? Regarding the latter it may be said with the concurrence of the author of *Brahma-Samhitā* that beyond this visible universe moving about in the ether, i. e., sky, there lies an ocean of causes, consisting of the three

qualities ‘Sattva’, ‘Rajas’ and ‘Tamas’ and this is the ocean that is termed as ‘Pradhāna’ or ‘Prakṛti’ or ‘Māyā’. After this ocean there is ‘the world of the Siddhas’, i. e., the absolute conscious region⁴ which leads to the *Paravyoma* (absolute Ether). This *Vyoma* holds in itself the infinite *Vaikuṇṭha* wherein the Lord tastes of His eternal ‘Līlā’ in different forms. Over all, there exists the region ‘Śrī Goloka’⁵ where the Lord acts in different roles and as a covering of this region there stand the four phalanges, ‘Vāsudeva’, ‘Śankarṣaṇa’, ‘Pradyumna’ and ‘Aniruddha’.

In the deluge at the end of the cycle there exist only the conscious regions mentioned above and the Lord in the eternal form with all His retinues; while the *Jiva*, *Prakṛti* and all its emanations lie dormant in atomic state in the Śankarṣaṇa. When the Lord desires to create again⁶, there becomes a manifestation of the power of *Prakṛti* lying dormant—this is termed as the ‘Karaṇārṇava’

4. सिद्धलोकस्तु तमसः पारे यत्र वसन्ति हि ।

सिद्धा ब्रह्मसुखे मग्ना दैत्याश्च हरिणा हताः ॥

(Quoted in *Bhaktirasamritasindhu* I. 2. 138 from *Brahmaṇḍa-Purāṇa*)

5. गोलोकनाम्नि निजधाम्नि तले च तस्य.....

(*Brahma-Samhitā* V. 62)

6. ‘स ईक्षत लोकान्नु सृजा इति’

(*Aitarayopaniṣad* I. I.)

7. नारायणः स भगवान् आपस्तस्मात् सनातनात् ।

आविरासन् कारणाणोरविः संकर्षणात्मकः ॥

(*Brahma-Samhitā* V. 16.)

1. *Rigveda* I. 22. 17; *Atharvaveda* 7. 26. 4;

Samaveda I. 222 and 2. 1019; *Vajasaneya-*

Samhitā 5. 15; *Taittirīya-Samhitā* 1. 2.

13. 1; *Maitrayani-Samhitā* 1. 2. 9; 18.

17; 4. 1. 12 and 16. 4.

2. *Atharvaveda* 13. 3. 21.

3. *Taittirīyopaniṣad* 2. 6. 1.

(the ocean of causes). When the Lord enters into this ocean as a Man, there spring out the 'Mahat-tattva,' 'Ahankāra-tattva,' etc., and with that is connected the creation of the world. After the creation of the world the Lord enters into it as the Second Man.⁸ Brahmā manifests Himself from the lotus-navel of this Man and when He creates the universe, the 'Jīvas' and the visible materials, the Lord sends in it the 'Jīvas' lying dormant at the deluge and He Himself enters into the body of the 'Jīvas' as the 'Third Man.' These three incarnations of the Lord are known as 'Puruṣas,' as He dwells at the 'Puras' like the 'Karaṇārṇava,' the universe, and the heart of the 'Jīvas'.

The Conscious regions as Vaikuṇṭha, Goloka, etc. are real, and the universe etc. are *aprapañcha*, i. e., unreal, illusory. The above-mentioned forms of the Lord are known as His incarnations, as He descends (अव+तृ+घञ्) from the real to the unreal, i. e., comes down below the line which divides the divine from the human world or status. These Avatāras are the Līlāvatāras. Besides these, there are other Avatāras, such as the Guṇāvatāras, Yugāvatāras, etc., which will be discussed later on. The eternal beautiful form of the Lord, when manifested in the illusory universe, is known as an 'Avatāra'; but this is no proof of His being an illusion Himself.

The Lord is the embodiment of three powers, namely, Self-power (*Svarūpa-Śakti*), power of illusion (*Māyā-Śakti*) and the power of being (*Jīva-Śakti*). At the great deluge, powers relating to *Māyā* and *Jīva* lie submerged into Him. The function of the Self-power never ceases; so the effects of this power, like the region, retinue and play, still exist. The power of vision (*dr̥k-śakti*), of motion (*Kriyā-Śakti*) and of speech (*Vāk-Śakti*), etc., though existing in a person, are not perceptible at the time of his sleep. But that does not end the Self itself. Similarly, the powers of *Māyā* and *Jīva*, though existing in the Lord, have no function at the time of the deluge; while the Lord's Self remains as it is, He remains in his own playful way of eternity. Through the will of the Lord to create the world, the three well-known qualities of the dormant *Māyā* get manifested and there becomes a gradual evolution of the *Mahat-tattva*, etc., through the power of action transmitted to *Māyā* by the Lord in the form of a *Puruṣa*.

Now, let us see how this problem has been tackled and solved in the various systems of philosophy. We find that, from the Nyāya-Vaiśeṣika point of view, there remain during the deluge only the pervading elements (*Vibhūpadārtha*) like the Lord, time, space, etc., and the worldly atoms. At the volition of the Lord to create the universe, there begins an action in the atoms and the world is created in their mutual combination in the order of bi-atoms, tri-atoms, etc.

8. 'तत्सद्वा तदेवानुप्राविशत्'

(Taittirīyopaniṣad II. vi. 1)

9. 'स एव एष आत्मा हृदि'

(Chhandogya upaniṣad VIII. iii. 3)

In the view of the Sāṅkhya and Pātañjala systems, there exist only the *Puruṣa* and the *Prakṛti* during the deluge. The *Prakṛti* is ever-changing, but during the deluge she remains in a state of equilibrium. When this equilibrium is disturbed due to the union with *Puruṣa*, there spring out the Mahat-tattva, etc. and thereby the world is created. This union is brought about by an impersonal psychic force, fate or *Karma*.

According to the Advaitavāda, there remains indeed one *Brahma* only at the end of a cycle; but the existence of *Ajñāna* does not cease altogether. As this existence is nothing more than the *Brahma*, there is no harm to the doctrine of non-duality. At the time of creation, the world is imagined (*kalpita*) in the *Brahma* through this *Ajñāna*. This imagination cannot be termed as a mere whim, as a clear gradation is indicated by the Śrutis:—

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ।

(Taittirīya upanishad II. i. 1)

In all these views, the creation begins from the contact of the conscious with the minute unconscious matter and the unconscious matter is admitted as eternal. In course of this contact, it is the unconscious element that undergoes a change, while the conscious one remains in a stable condition. Moreover, the atoms of the Nyāya and the minute form of the world (*tanmātra*) of the Sāṅkhya are only the different means to explain the same element in the origin. According to the Nyāya, the creation begins from the atoms; whereas, according to the Sāṅkhya, it begins

from more minute elements like the Ahankāra-tattva, etc. Secondly, the *Prakṛti* of the Sāṅkhya and the ocean of causes of the *Bhāgavata* strike at the same point. The *Bhāgavata* solves the cosmic problem by starting from the power of *Māyā* lying dormant in the Śankarṣaṇa, the minute state of the ocean of causes. This theory has found its strong confirmation in the hands of great exponents like Madhva, Rāmānuja, Nimbārka Vallabha and others.

Now we give something about the variety of the Avatāras hinted above and thus end our discourse. There are some Avatāras of the Lord who come down to the world once in a cycle (*Kalpa*) and they are called Kalpāvatāras, as Rāmachandra, Nṛsiṃha, and so on. There are some like Yajña, Ajita, and so on, who are born once in a Manvantara, i. e., fourteen times in a cycle, and they are known as Manvantarāvatāras. Śukla, Rakta, etc. are Yugaavatāras, as they come down once in a *yuga*. This sort of *Avatāra* has been copiously described in the *Gītā*. Besides these there are Avatāras as *Āvśa* and *Līlā*. They come to the world for the welfare of the Jīvas. Cf. *Gītā*—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं स गमयाम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Puruṣāvatāras¹⁰ and Guṇāvatāras carry out the creative functions beyond

10. विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यान्यतो विदुः ।

एकं तु महत्तः सृष्टिर्द्वितीयं त्वण्डसंस्थितम् ।

तृतीयं सर्वभूतस्य तानि ज्ञात्वा प्रमुच्यते ॥

(S āvātāra-antra)

the perception of the Jivas. They are also innumerable in number.

The next question is wherefrom these our Avatāras come. They come or emanate from the self-revealing power of the Lord and it is this power that has got the name 'Suddha-Sattva' (the pure *Sattva*). The *Sattva* quality of the *Prakṛti* is not self-revealing, it is something devoid of consciousness; but the pure *Sattva* is all-consciousness. There is no ordinary *Sattva* in the Lord; for He is the purest one. Cf. *Viṣṇupurāṇa*—

सत्त्वादयो न सन्तीति यत्र च प्राकृता गुणाः ।

स शुद्धः सर्वशुद्धेभ्यः पुमानाद्यः प्रसीदतु ॥

The Lord is infinite; so His power is infinite and eternal. With this power He reveals Himself as Avatāras in the innumerable Brahmāṇḍas. Besides these, there are some Avatāras who are not the parts of the Lord but perfect Jivas. They are designated as Avatāras inasmuch as the power of the Lord is transmitted to them. Paraśurāma, who extirpated the Kṣatriyas for twenty-one times, is not the Lord Himself but an *Āveśāvatāra*. This much proves well the feature of the Lord.

The Mystic Interpretation of Life.

BY BANKEY BEHARI, B. A., LL. B.

*"The mystery remains dumb,
The meaning of this pilgrimage,
The endless adventure of existence."*

—Tagore.

Men in all ages have tried to solve the mystery that confronts a thinking man at some stage or other of his life: Why is he born? Whither is he bound? Why this diversity in the constitution and character of things created? Why this misery in the Universe? Does a blind Fate rule this world? Is there anyone like a Creator? If so, what is he like? What, after all, is the meaning of life? Where is that man of thought, whether born in this country or another, at this period or another, belonging to this religion or another, putting on tatters or dwelling in mansions, who is not struck by this seeming incongruity and who does not in

sheer desperation cry out: What is all this, after all?

No genius has yet given a satisfactory answer to the "why, whence and whither" of existence. Valuable suggestions have, of course, been thrown out to clear the fog and help us to peep behind the veil, but the central mystery of creation still remains a sealed chapter to all except perhaps a microscopic minority.

People from a very early age betook themselves to philosophy for a solution of this riddle. The different schools of philosophical thought in the East and in the West are witnesses to this painstaking effort. Others sneered at philosophy, and honestly advised people to keep clear of it. This latter class suggested the Doctrine of Action as the possible key to the secret of life, and advocated enriching

life by selfless work—political, social or philanthropic. The doctrine of action preached by the *Gītā* in a way still gives life to many a worker.

"There was a time when I expected to accomplish something before I died.....I cherish this individual expectation as little now.....No, my eyes will close some day before the same world upon which they first opened."*

Thus writes Mr. Holmes summing up the experiences of those who have merged their lives in the service of humanity and lost their identity in social and other selfless work. One is thus inevitably driven to the conclusion that the sum-total of misery in the world will never diminish. In fact, it would be a truism to state that Truth in order to manifest itself in this illusory world had to put on a veil, the veil of this material world.

The appeal is at times made to nature and it is urged that in its shy smiles and modest looks and the equitable treatment of all, irrespective of class or kind, is hid the meaning of life. Commune with it, the poets proclaimed from time to time, and Peace is yours.

HAS SCIENCE OFFERED A SOLUTION ?

And yet others have pointed their fingers at Science for the answer and impudently permitted the scientist to disturb the petals to know "the secret of the rose". Although his experiments have led at times to a fruitful

analysis, yet synthesis whereby life could be given is beyond his ken.

The scientist knows best to destroy. The Creator's role is beyond his reach. All matter has been analysed and the ultimates—protozoons and electrons—have been arrived at, but in spite of it all life has remained a hidden mystery. He could not revive the dead to life. In fact, it is doubtful whether he has at all answered the riddle. One great figure amongst the scientists, the celebrated physicist Sir Oliver Lodge, confessed that the scientist could not say which came first, the egg or the hen? By all means let the scientist carry on his useful work at the bidding of the creative impulse within him; but let him not try to wink at those hard realities that will always escape his instruments, howsoever sensitive. An American film-star has expressed himself with the serenity of a thinker in the following words and sounded his note of advice to the scientist:—

"Grope, by all means, for Truth; but grope with sensitive fingers, pushing veils gently aside, not tearing them. The bloom is easily rubbed off the peach, but not all the science and research of a Machine Age can put it on....."

CAN THE PROBLEM BE AVOIDED ?

Others have suggested indifference to the problem itself—the gospel of mystification and intoxication with life: forgetting oneself in the affections of the family or else living in complete surrender to the art or literature to which one is temperamentally inclined.

* 'The meaning of life' by Durant, p. 85

Such perpetual stupefaction, however, was impossible as would for ever massacre the query that oftentimes disturbs us. The miracles that we witness round us every moment convince us that the Call cannot be avoided. There must be some meaning behind life. There is, therefore, no justification for the attitude pointed out in Kipling's lines of allowing life to have its course:

*"It is like a book, I think, this
 bloomin' world,
Which you can read and care
 for just so long....."*

The problem cannot be so easily brushed aside. The search has been carried on for ages. Here is what our predecessors have to say on the problem: and where their ramblings took them is clear from the record of their experiences.

The search of Tolstoy took him through the mazes of philosophy, science and all the arts; but disappointment was the only result. "I know now", said he, "all that science so obstinately seeks to learn, but the answer to my question to the meaning of life is not to be obtained in this way. I saw that Philosophy, notwithstanding that, or because an answer to my question had become the direct object of its inquiries, gave no answer but the one I had given to myself:

What is the meaning of life?

Nothing.

Or what will come of my life?

Nothing.

Why does all that is, exist? and why do I exist?

Because it does exist."

(*My Confession*, p. 26)

Schopenhauer's strivings led him to propound the Theory of Will, that "where there is no will there is no phenomenal appearance, there is no Universe. The only thing that remains is nothing.....That we fear annihilation or, what is the same, that we wish to live only shows that we ourselves are nothing but that wish for life and nothing beyond it." The ultimate solution he saw was despair and advocated suicide.

Socrates, however, proclaimed that

Socrates: "Truth is approached only in proportion as we are farther from life."

Goethe died crying for more light.

Whatever little visions he had, Goethe made him offer only one advice, "Be a whole, or join a whole."

It was Emerson whose search through the realm of Philosophy carried him to the conclusion that the riddle is unsolvable.

Buddha saw desires at the back of all misery in this world, and underlying his teachings was the Doctrine of *Nirvāṇa*, the annihilation of the drop in the Ocean of Truth.

Christ preached, among many beautiful truths, the glories of childlike faith, and invited the attention of the aspirant to the lily in the field and to the chirping bird in the sky at dawn, to understand the joy of earning not for the morrow.

Solomon, of course, dismissed the question with the reply,

Solomon "vanity of vanities, vanity of vanity, all is vanity."

To-day many refuse to accept these *dogmatic* statements, nor do the churches, ceremonials, the temples and the rituals appeal to them. They would not like to have their mental vision dwarfed by the enunciations and arguments of logic or the cobwebs of philosophy. Nor do they agree with those who describe the Brahmanic Theory as preaching silence and blind submission and as giving merely a poetic reply when it says in answer to the problem:—

"Why does the bird sing? Why does an artist create a beautiful thing? So God made the world for the sake of *Līlā*, for joy, for fun, out of a happy creative impulse, the pleasure of doing it. The Universe came into being as an act of free joy and sacrifice, a love of giving and spending Himself. That is why life is normally such ecstasy, such wonder, such bliss. We were born out of the divine joyousness. But as to the why of everything? The Brahman prefers to answer with his finger on his lips."

This interpretation of the Theory of the *Brahma* by Rev. Davies in his "The League of Religions" also puts the case as propounded by Guru Nanak who spoke exactly to the same effect in the following lines:—

"God Himself having created was pleased, and valued what he had done."

(*The Sikh Religion* by Macauliffe, Vol. 1, p. 105)

This why and wherefore is an incontestable problem that confronts everybody. "One can live only as long as one

is intoxicated, drunk with life; but, when one grows sober, one cannot fail to see that it (the world) is all a stupid cheat." Tolstoy further adds "Life then becomes insipid." Man then runs to find the solution. Days and nights are passed in trying to understand:—

"What will be the outcome of what I shall do tomorrow? Why should I live? Why should I do anything? Is there in life any purpose which the inevitable death which awaits me does not undo and destroy"..... "Without an answer to these questions," adds Tolstoy, "life could not go on."

Then starts the search, the solution to the enigma. These answers are the result of deep thought and not the voice of sheer desperation. The reflective epicureanism, the suggestion to suicide or the mere stupefaction and reference to animal blindness are no solution to the riddle. The quest of William James took him to a modern Utopia, but he was convinced that it could not be the object of life to create such Utopias. He describes his experiences on the occasion thus:—

"A few summers ago I spent a happy week at the famous Assembly Grounds on the borders of the Chataqua Lake. The moment one treads that sacred enclosure one feels one's self in the atmosphere of success. Sobriety and industry, intelligence and goodness, orderliness and ideality, prosperity and cheerfulness pervade the air. It is a serious and a studious picnic on a gigantic scale. Here you have a town of many thousands of inhabitants,

Is Modern
Utopia the
Solution?

The Truth
Incontest-
able

beautifully laid out in the forest and drained and equipped with means for satisfying all the necessary lower and higher wants of man. You have a first-class college in full blast. You have magnificent music—a chorus of seven hundred voices, with possibly the most perfect open-air auditorium in the world. You have every sort of athletic exercise, from sailing, rowing, swimming, bicycling to the ball-field and the more artificial doings which the gymnasium affords. You have kindergarten and model secondary schools. You have general religious services and special club-houses for several sects. You have perpetually running soda-water fountains, and daily popular lectures by distinguished men. You have the best of company and yet no effort. You have no zymotic diseases, no poverty, no drunkenness, no crime, no police. You have culture, you have kindness, you have cheapness, you have equality. You have the best fruits for what mankind had fought and bled and striven for under the name of civilization for centuries. You have, in short, a foretaste of what human society might be, were it all in the light, with no suffering and no dark corners.....And yet what was my own astonishment on emerging into the dark and wicked world again, to catch myself quite unexpectedly and involuntarily saying: Ouf! what a relief!.....I cannot abide with them. Let me take my chances again in the big outside worldly wilderness with all its sins and sufferings.....”*

* The philosophy of William James, pp. 341—Modern Library Series.

And the conclusion at which he arrived was “what our human emotions seem to require is the sight of struggle going on.”

James’
Reply

The Professor’s sympathies took him to the very place that the questionings of Tolstoy took him to—“to the pick, the scythe, the axe and the shovel”, and at the sight of sweating and aching labour working with patient endurance he felt a wave of sympathy greater than anything he had ever before felt with the common life of common men. It began to seem as if virtue with hoary hands and dirty skin “were the only virtue genuine and vital enough to take account of.” He felt that the more one lived by his intellect the less one understood the meaning of life. He perhaps came to the conclusion that the solution lay behind the honest faith and childlike simplicity and belief of a labourer. “Unless ye be like children ye shall not enter the kingdom of God”, said Christ.

Whatever it be, the life of the labourer, the one referred to, taken completely, is one of ignorant self-complacency and forced self-denial: and it is my opinion that his blind but honest faith is no answer to the query that always baffles the human mind: “how to reconcile the goodness and omnipotence of God with the immense volume of evil in His Creation.”

The metaphysical explanation of life that the progress of Creation is in a circle, the flower that blooms to-day

The Caprice
of Nature

will fade away tomorrow only to return the next day, assumes death to be inevitable and this inevitable is made synonymous with the natural. Natural, in the popular sense, carries a human touch with it; but death that deprives me of the object of my love, before it has attained maturity (and this happens so often in the case of early deaths), is apparently most brutal. Nature that creates cannot be the one that destroys. The positive and the negative cannot exist in the one and the same thing. It is not a question of degree; even whiteness to blackness is mere gradation, but death to life never—they are of opposite natures. The thinking man to-day argues, why is a child created robust and cheery if it is to die the next day? This mighty caprice of Nature cannot be accounted for by our knowledge of books. All said, my faith does not permit me to robe the Creator in Nero's cloak.

THROUGH RELIGION OF LOVE THE SOLUTION LIES

The religion of love, which demands no academic qualification, or riches or penances, and yet 'yielding of life is the first stage in the Path of Love, the end thereto being unknown'—seems to be the only possible way to seek the solution to the eternal riddle. Bhakti-Mārga (i. e., the Path of Devotion) is the only pathway through which one can reach the goal.

And this brings me to the cult of the devotee, call it by whatever name. I, however, adopt the nomenclature MYSTICISM for expressing the credo

of the devotee, whom I always consider and term a mystic. This credo adopted in Persia the name of Sufism, of Neoplatonism in Greece, in India of Vedantism and Vaishnavism. Of course, there are vital differences in the principles and practices of these various creeds in the various countries and at different periods. One basic principle, and in fact the kernel, is the same, the realization by personal experiences and consciousness of the unity of the individual soul with God.

ARE MYSTIC EXPERIENCES REAL?

This mysticism is far from being confused with mystification. It is a practical and a scientific religion. By 'practical' and 'scientific' I should not be understood to imply that the experiments can be performed in laboratories made of brick and clay and with crucibles made of iron or glass. The mystic's laboratory does not exist outside himself. His instruments, too, are different, and they are not outside himself. If the scientist could invent instruments capable of recording the nature of the emotions of the human heart and depicting the pangs of separation and the joy of divine meeting, he could dispense with the mystic's method of experimentation, meditation and introspection. Failing that he will have to learn the science of the alchemy of the mystic, which transmutes the dross in the human heart into gold, and experience for himself the reality of those effects. At any rate, during this period of waiting, the aspirant

can weigh and examine the testimony of some great thinkers as to the reality of these experiences of the mystic. A great philosopher and scientist of recent times has, of course, condemned them as mere phantoms or insignificant phenomena. My conviction, although I claim to be no mystic myself, is that they are genuine. Mysticism has often been used as a term of reproach for "any opinion which is regarded as vague and vast and sentimental, and without a base either in facts or logic". This class of thinkers have often tried to ridicule the mystic states as merely dreamy states and the experiences of a mystic as mere phantoms and apparitions of an overheated, exhausted or excited brain. Sir James Crichton Browne opined that "they connect themselves with the perplexed and scared disturbances of self-consciousness which occasionally precede epileptic states." It is needless to criticize this class of opinion except by saying that these thinkers appear to speak from ignorance. Sir Muhammad Iqbal, whose study of the subject is acknowledged by authorities of repute, sums up his arguments in support of the genuineness of these experiences by pointing to the various ingredients of mysticism, viz., "the immediacy of the experience, which means that we know God just as we know other objects" and "the unassilable wholeness of the mystic experience, *i. e.*, the mystic state brings us into contact with the total passage of reality in which all the diverse stimuli merge into one another and form a single unanalysable unity in which the ordinary distinction of

subject and object does not exist", and "the fact that to the mystic the mystic state is a moment of intimate association with a unique other Self, transcending, encompassing and momentarily suppressing the private personality of the subject of experience". All these prove that mysticism is no phantasy. "Considering its content, the mystic state is highly objective and cannot be regarded as a mere retirement into the mists of pure subjectivity."*

That it cannot be a mere dream or a hallucination is beyond doubt. The similarity of mystic experiences of the followers of one religion with those of another is a strong point in favour of my contention. The *Samādhi* of the Hindu is akin to the *Fanā* of the Persian Sufi and not different from the trance of Saint Teresa.

MYSTICISM—A WORLD-WIDE INSTITUTION

Mystics, in fact, are not the monopoly of a particular creed or of a particular country. They exist for all times. Their utterances, better styled the mystic classics, "have neither birthday nor native land." The mystics are known amongst the Hindus, amongst the Buddhists, among the Christians and amongst the Moslems. Although the paths outlined by the various classes of followers may apparently be different, there is no denying that the objective of all is the same—to become one with the Absolute. The Buddhist will try to

* *Six Essays on the Religious Reconstruction of Islam*, p. 24.

achieve the goal by *Dhyāna*, the Vedantist by *Samādhi*, the Sufi through *Fanā*, and the Christian will try to raise himself into a state of super-consciousness by prayers and piety.

VEIL OF SECRECY

Another feature of mysticism common to its followers in the various countries is the veil of secrecy which it has adopted everywhere. This is responsible for the difficulty in finding out the genuine mystics. It is as noticeable in Sufism as it is in Vedantism or amongst the Christian mystics. About the last, one is reminded of the beautiful account given by Shane Leslie in his "Studies in Sublime Failure" from the life of Patmore, the English Poet:—

"Perhaps he did not distinguish between what is heavenly on earth and what cometh of heaven unto earth. The book was entitled *Sponsa Dei*, 'the work of ten years' continual meditations'. This treasure-house of love and thought was shown to the exquisite Father Gerard Hopkins, who, although a Jesuit, was a poet. He hinted that such a treatise was 'telling secrets'. The phrase entered Patmore's soul like a barb. If a priest may never tell the secrets of his confessional, should a poet reveal the closer secrets of God? Perhaps, as a line says in the Odes, 'lest shameless men cry shame', he burnt it."

Writing to Francis Thompson, Patmore said, "I am too concrete and intelligible. I fear greatly lest what I have written may not do more harm than good by exp-ising divine realities to profane apprehensions. After all it is brutal to—

*pluck the blushing petals off
To find the secret of the rose."*

MYSTICISM DEFINED

Mysticism has been technically defined as meaning that "state of consciousness, when the phenomenal consciousness of the self of flesh and blood conventionally seems to rend the veil that dwarfed the hence denuded individual." This condition is, of course, attained in the various ways pointed out by the mystics of the different countries to their followers. Although it is slightly different in the various countries, I feel some points are similar. These rules of conduct are put briefly by one of the most renowned of the mystics of Persia, Maulana Rum, the author of the *Masnavi*. In his *Fih-a-ma-Fih* he concludes by his will as follows:—

"I ordain unto you to watch your actions both that you do externally and in the innermost recesses of your heart. Fear God. Take scanty meals. Sleep little. Talk little. Avoid sins and sinful acts. Try to give up desiring for much. Put up with other peoples' cruelties. Fast and meditate in the nights. Dwell not among the mean and the repellent. Associate with the righteous and the learned. Remember these words of mine. Crave not for wealth and honour; but with all means pray all the time that the Lord should bestow on you the gift of Enlightenment."

These practices involve a trial of strength on the part of the devotee. Wedded to poverty and celibacy (which is not essential to a great extent in the case of the mystic leading a family

life) and following the mandates, the aspirant finds himself initiated into the Path. He is completely changed in his outlook and at the very first stage, if he succeeds he sees for himself the illusory nature of the Universe and the need to follow the Light. A little later, lost in *Samādhi*, seated in the lap of the Creator, he witnesses the scheme of Nature. From an object he is transformed into a subject. Although he is dead to the world, he is conscious of everything. Once he has reached that state of bliss a return is always painful and at a mere loss of the touch of the hand, the soul cries 'Father, forsake me not.' It is a truism, what Patmore said:—

*"I go with a perpetual heartache.
None can see gods and goddesses
and live."*

He is dead to the world inasmuch as the "burning questions of the day do not burn him", so engrossed he is in his love for the Divine.

WHY MYSTICISM?

The path outlined by the mystic is apparently the most practical and scientific path. Mysticism is a living religion that satisfies the soul's craving and gives it food. Mysticism is a natural growth in man. It does not contemplate taking anything from outside. It insists on diving deep into one's own self and conquering the lost kingdom within. There is no running after ideas or people. One must seek within. And this search must start sooner or later. Memorials and miracles are not wanting to provoke one to start on the investigation. For what else can a

man do? Mutability is writ large on everything in this world. We build castles in the air. We fight over trifles, as if we shall ever remain their owners. Ask Death if it is so. Your kingship is shortlived. Death points to the faded rose for inspiration, to the sinking sun for enlightenment, to the waning moon for illustration. Sing your song, O bird of life, for the moment, if that satisfies you. For the next moment the call comes and follows the exeunt. Our life is like the bird that enters a house and leaves by the other window. None knows whence it came and where it passed off. If the life of the ignorant gives you solace, no qualm of conscience will trouble you. If intellect can satisfy you, well and good. If a family life gives you refuge and consolation, you should be content. But if these ephemeral objects only excite the innate desire in you to know the unknown, no amount of lack of courage or the necessity for sacrifice of possessions and affections should deter you from the Quest. Mental acrobatics are not true knowledge. If intellectualism had been the solitary Path, it would have been class favouritism and stand self-condemned.

It is difficult to say, unless one has trod the path himself, whether

"This is the Home of Love,

*First place thy head at the door
as offering, then seek entrance."**

—as Kabir would say, or it is bedecked with flowers. Perhaps it is the

* यह तो घर है प्रेमका, खालका घर नाहिं।
सीस उतारे भुइ धरे, तब पैठे घर माहिं॥

former, or else many would have tried it. And those who have followed it seem to observe the Freemason's oath of secrecy. But howsoever difficult, those who have entered it at all times betray a strange joy and their faces beam with the experiences of bliss their soul revels in every moment of their lives. But when you put them the question: "What is the Ultimate solution ?",

they answer in the lines of Omar Khayyam:—

*"Eternal shall remain the riddle,
neither thou knowest nor I,
It is a queer sphinx that can by
me nor by thee be solved.
All seems to be hid behind this
veil of doubt,
Withdraw the veil, neither exists,
thou nor I."*

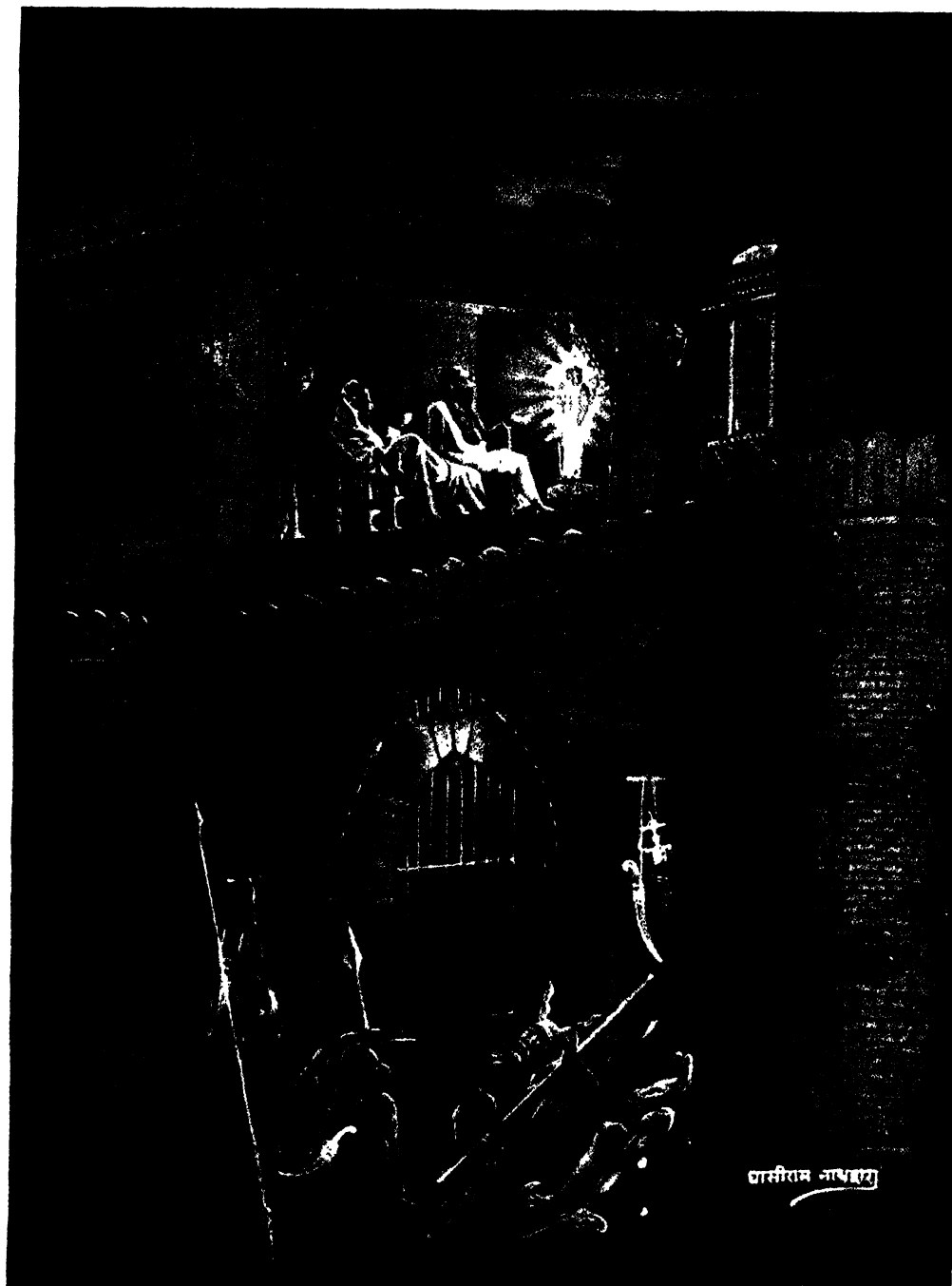
A Peep into the Illustration.

1. The God-Intoxicated Teacher.

The above is a representation of Śrī Chaitanya Mahāprabhu, the celebrated Vaiṣṇava saint of Bengal, at the last stage of his career as a renowned teacher of Sanskrit Grammar and Indian Logic. At Gaya, where he had gone to perform the *Śrāddha* ceremony of his ancestors, Nīmaī Pandit, as Śrī Chaitanya was then called, shed all his intellectualism and developed that supernatural *Bhakti* which became the basis of a tremendous spiritual upheaval in Bengal and Orissa, the repercussions of which were felt in other parts of India as well. On his return from Gaya, he began to explain every lesson to his pupils in terms of Kṛṣṇa. Even simple words and their derivations he began to trace to Kṛṣṇa. When a pupil questioned him about the root of a certain form, he said the root of all was Kṛṣṇa, as nothing could exist without Him. For ten days after his return from Gaya, the Pandit explained all lessons to his pupils in this vein. When the pupils at last complained that he was not making any progress with the texts, Śrī Chaitanya confessed that what they said was true. Taking his pupils into his confidence he said, "O friends, I am helpless in the matter; I try to proceed with my lessons in right earnest, but each time I am baffled in my efforts by a blue-coloured child appearing before my eyes and playing on His flute. As I see Him and Him alone, I cannot talk of anything else. My ears hear nothing else than Śrī Hari's name, and the whole world I see as the home of Govinda (Kṛṣṇa). You will, therefore, please forgive me if I am not able to give you any more lesson from to-day; you may go to other teachers for your study." The students were seized with consternation when they heard these heart-rending words from the lips of their beloved teacher. They loved their teacher so much that they would rather give up their studies altogether than seek the doors of any other teacher. The artist has beautifully depicted the scene in this illustration.



The Kalyana-Kalpataru



The Advent of Śrī Kṛṣṇa.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवादशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

**He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.**

—*Bhagavadgītā* VI. 30.

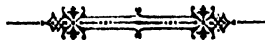
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वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

I bow to Lord Śrī Kṛṣṇa, son of Vasudeva, the destroyer of Kamsa and Chāṇūra, the supreme delighter of Devakī, the preceptor of the world.



Problems of the Bhagavadgita—III.

BY K. S. RAMASWAMI SASTRI, B. A., B. L.

(Continued from the previous number.)

GITĀ AND THE OLDER HINDU SCRIPTURES

The attempt in some quarters to make out a difference between the *Gītā* and the older Hindu Scriptures is a futile one. Some critics refer to verses 45 and 46 of Chapter II as showing that Śrī Kṛṣṇa flouted the authority of the Vedas. But there the Lord only says that mere *Vedavāda* (scriptural discussion), addiction to *bhoga* (enjoyment) and denying anything higher is improper. Manu says that Vedic study and *karma* are *kāmya* (having some worldly motive behind). Is he, too, a condemner of *Veda*? The Lord says in Chapter X that He is *Sāma Veda* among the Vedas. In verse 15 of Chapter XV He says that He is to be known through the Vedas and that He is the author of the *Vedānta*. See also verse 18, where He says that He is known in the *Veda* as *Puruṣottama* (the Highest Being). In Chapter XVI He exalts *Svādhyāya* (Vedic study) as an element constituting *Daiṛī Sampatti* (Divine wealth). In verses 23 and 24 of Chapter XVI He exalts the Śāstra as the chart of human conduct. In verse 15 of Chapter XVII He says that the Vedic recitation is a *tapas* (penance) for the tongue.

In the *Gītā* the word *Sāṅkhya* is used to mean *Jñāna* or Divine Know-

ledge, and the word *Yoga* is used to mean the means of perfection and especially the *Karmayoga*. Every true scripture should declare the truth and the means of the realization of the truth. The *Gītā* is a perfect scripture because of its declaring both. It is the point of confluence of all the highest spiritual ideals and ideas of India.

The Lord being the *Veda-Puruṣa* (the Person described in the Vedas), *Vedavedya* (Chapter XV, verse 15), *Vedāntakṛt* (Chapter XV, verse 15), and *Pūrvāchārya*—the First Teacher (Chapter IV, verse 1), and having come for *Dharmasaṁsthāpana* (the establishment of *Dharma*), and *Loka-saṁgraha* (the welfare of the world), was entitled to show the real significance and purport of the eternal gospel. None but He can resolve the doubts of Humanity (see Chapter VI, verse 39). He deprecates mere *Vedavāda* (scriptural discussion) and desire for *Svarga* (heaven) (vide Chapter II, verses 42 and 43). He gives *Yoga* as the key of the outer door of *Mokṣa* and *Sāṅkhya* as the key of the inner door of *Mokṣa*. That is why the Lord when coming out of His *Brahmānanda* opens with the key of *Sāṅkhya* first and then opens the key of *Yoga* (see Chapter II). Then in summing up His gospel he closes with the key of *Yoga* and

then with the key of *Sāṅkhya* (see Chapter XVIII, verses 49 to 55). In disclosing to the world His synthetic revelation, Śrī Kṛṣṇa never failed to knock on the head the doctrines of metaphysical extremists who had perverted His message between the time of the *Veda* and the time of the *Gītā*.

On the one hand He revealed *Nīstraiguṇya* (the transcendence of the guṇas) as the essence of the Vedic revelation, though the *Veda* largely deals with *Traiguṇya* (attainments in heaven and on the earth; see Chapter II, verse 45). At the same time He pointed out how such transcendence of the guṇas (*Naiṣkarmya*) can come only from *Karmayoga* (Chapter III, verses 4, 5 and 9). He pointed out the essential unity of *Sāṅkhya* and *Yoga* as two sequential steps in the Godward series both containing the element of renunciation, and as paths proceeding in the same direction, viz., God-realization (see Chapter V, verses 2 to 6). In Chapter XVIII He shows how even men of purity and vision (क्वयः) and learned men (विचक्षणाः and मनीषिणः) counselled in contrary ways—some saying that *Sannyāsa* meant *Kāmya-karma-sannyāsa* (the giving up of desireful actions) and others saying that it meant *Sarva-Karmaphalatyāga* (the giving up of the fruits of all action). He then declares His *Matam Uttamam* (the Supreme Doctrine) and says that *Karma* (action) should not be given up, that true *Tyāga* (surrender) is *Saṅgatyāga* (surrender of attachment) and *Phalatyāga* (surrender of fruits) and that to such *tyāgī* (renoun-

cer) there is no inevitable worldly *phala* (fruit) as in the case of *sakāma karma* (desireful action). But the Lord disapproves at the same time of regarding *Karma* as the end of life. Man is not a mere karma-grinding machine. The Lord is well called *Yogेश्वara* in the *Gītā* (see Chapter XI, verse 4; Chapter XVIII, verses 75 and 78). Hence He has not given mere *Karmayoga* or mere *Rājayoga* or mere *Bhaktiyoga* or mere *Jñānayoga* or mere *Sannyāsayoga* or mere *Madyoga* or mere *Brahmayoga*. I shall show this *in extenso* later on. I shall show later on in my summation of the *Gītā* how the Lord's doctrine is that such *Niṣkāma Karmayoga* perfected by *Rājayoga* will of itself flow in the channel of *Saguṇa Brahma-Bhakti-Jñāna* or *Nirguṇa Brahma-Upāsana-Jñāna* and fulfil itself in the supreme worklessness of *Nīstraiguṇya*, *Guṇātītatva*, *Mokṣa*, or *Ānanda* (which are synonymous expressions). The Lord says that memory and lapse of memory proceed from Him (see Chapter XV, verse 15) and that He alone lights the lamp of *Jñāna* in our hearts when we are full of love and devotion to Him. We must go again and again to Him for light as to the true synthesis of the Vedic message, while gratefully accepting aid from all quarters in trying to understand the Lord's meaning and message. None but He is our final arbiter; none but His words are our real *Amṛta* (ambrosia).

GĪTĀ AND THE ĀCHĀRYAS

The *Gītā* has been expounded by all the three Āchāryas who have expounded Advaitism and Viśiṣṭā-

dwaitism and Dwaitism and by their innumerable followers generation after generation. I have already indicated above the points of agreement and disagreement among them. Śrī Śankarāchārya is believed to be an incarnation of Śiva. Śrī Rāmānujāchārya is believed to be an incarnation of Ādiśeṣa. Śrī Madhvāchārya is believed to be an incarnation of Mukhya Prāṇa Deva or Vāyu (who occupies in the Madhva pantheon the place next to Viṣṇu and Lakṣmī). Each of them claimed to reveal the heart of Vyāsa. It seems to me that the divergences of doctrine between them are reconcilable on the basis of the doctrine of Adhikāris (disciples of varying grades of fitness). There is a plane of realization of Viśiṣṭadwaitism, and there is a plane of realization of Adwaitism. A famous stanza by Śrī Śankarāchārya says that from the plane of the body (terrestrial) the soul is God's *Dāsa* (servant); that from the plane of the mind (super-terrestrial) the soul is God's *amśa*, and that from the plane of the *Ātmā*, the soul is the same as God.

Thus I believe that each Āchārya gave his doctrine to one set of Adhikāris. The strong refutation by each Āchārya of the rival doctrines was also for the same purpose, *i. e.*, for intensifying faith in his doctrine and not for vilifying the rival doctrines. This is called in Sanskrit as the *Nahi-nindā-nyāya* (the doctrine of non-abuse). At the same time I have no doubt that the *Gītā* includes and synthesizes and transcends all these systems of thought. The Lord has intended such synthesis for those

who have gone through the disciplines of thought contained in the abovesaid groups of systems, which are intended for special and circumscribed groups of Adhikāris.

Śrī Rāmānujāchārya has tried to distil his doctrine of the diverseness of souls from verse 12 of Chapter II. But there is no warrant there for such a distillation. We may as well try to distil the doctrine of the unity of the soul from the use of the singular in Chapter II verses 19 and 18 (श्रीरिणः), and from the word *sarvagata* in verse 24 of Chapter II. Chapter III deals only with the immortality of the soul and not with the question of multiplicity or unity of the soul. That question as to the nature of the eternal soul is discussed in the later chapters. As I have already pointed out, Chapter II contains the kernel of the *Gītā*, Chapters II to XVII contain the exposition of the concentrated doctrine stated in Chapter II, and Chapter XVIII contains the summation of the doctrine of the *Gītā*. It is not possible to show here in how many places the Āchāryas differ in their interpretation of particular words in the *Gītā* and in their statement of the development of the doctrine in the *Gītā*. I have done this work in my commentaries on the *Gītā* and must refer my readers to that work.

I may, however, point out here to what length some of the Āchāryas are driven in trying to make the *Gītā* conform to this or that preconceived system. Śrī Rāmānujāchārya interprets *Brahma* in verse 10 of Chapter V as

meaning *Prakṛti*, *Tat* in verse 17 as meaning the *Jīva*, and *Brahma* in verses 24 to 26 as meaning the *Jīva*. It goes without saying that this is a rather violent and unnatural interpretation. His interpretation of *Brahma* in V. 18 is opposed to XVIII. 57. In the former verse he says that Karmas should be surrendered to *Brahma*, (*i. e.*, *Prakṛti*). In the latter verse the Lord says that Karmas should be surrendered to Him. In Chapter VIII he is driven to interpret *Akṣara* as *Kṣetrajña-samaṣṭi* (the sum-total of souls). In that Chapter He is further driven to discover three classes of devotees, viz., *Aiśvaryārthis* (those who desire *Aiśvarya*), *Kaivalyārthis* (those who desire *Kaivalya*), and *Jñānīs*. As a matter of fact, the Chapter deals with only one class of devotee, viz., the *Saguṇa Brahma-Bhakta Jñānī*. The attainment described in it is only one type of attainment and not a threefold type at all. In fact, in interpreting Chapters VIII. 21 and XV. 6 He is driven to say that 'मम परमं धाम' (My Supreme Abode) means the state of the liberated Jīva! Indeed the ancient description (by whomsoever it was originated) of Chapter VIII as dealing with *Akṣara-parabrahma-yoga* is quite opposed to the above interpretations by Śrī Rāmānujāchārya. I have already shown the contradictions in the interpretations by the Āchāryas in respect of the term *akṣara* in Chapters XII and XV. The Āchāryas differ also as to the nature and reality of Avatāras and about there being or not being differences between *Aṁśavatāras* and *Pūrṇavatāras*.

On the whole—and I say this with bated breath—Śrī Śankarāchārya pursues a simple and natural method of exegesis and interpretation. His system finds a place for the other systems of thought, but these have no place for his system of thought.

GĪTĀ AND ESOTERISM

There is a peculiar mental twist in some people which leads them to seek frantically for esoteric explanations for everything. This mania is abundantly fed by a set of thinkers and writers who have either a natural inclination in that direction or who find it profitable to do so. Some say that the word *Jaya* in the *Mangalāśloka* of the *Mahābhārata* means 18. Some try to smell an occult aroma in the fact that the *Mahābhārata* consists of eighteen Parvas, that the *Mahābhārata* war went on for eighteen days and that the *Gītā* contains eighteen chapters. But why were not the Pāṇdavas banished for eighteen years? Why does not *Sanatsujātīyam*, which is one of the gems in the mine of *Mahābhārata*, consist of eighteen chapters? Some persons say that as Śrī Kṛṣṇa gave Subhadrā in marriage to Arjuna who had assumed the Sannyāsī's robe, we must infer that *Karma-sannyāsa* is necessary to attain *Brahmavidyā*. It is further stated by some modern expounders that the Kauravas are impure mental tendencies, that the Pāṇdavas are pure mental tendencies, that the *Rājasa* and *Tāmasa* guṇas wrested the sovereignty of wisdom from the *Sāttvik* guṇas; that Arjuna, who is the *Jīva*,

entered the battlefield of the mind (Kurukṣetra) to overcome the impure tendencies and use the pure tendencies to attain perfection in the *Nivṛtti-Mārga*, which would bring God's grace and lead to God-realization; that his grief was that state of suspense when the soul is averse to sense-delights and is as yet unaware of soul-delights, and that God consoled him and guided him and acted the part of *Sārathi* (charioteer) because it is the *Vijñāna* or *Buddhi* that is the charioteer that is to guide the chariot aright so as to enable the owner (the soul) to attain the goal of God-realization. Some of these ideas are valuable as suggestive of a parallelism between outer and inner events. They are further valuable as bringing home to us metaphysical truths in a clear and vivid and almost pictorial way. But if we regard the Mahābhārata war as an allegory, we are sure to lose the real meaning of the *Gītā* and the import of God's *Avatāra* and God's message. I know that the Adhyātmic interpretation of Purāṇas and specially of the *Rāmāyaṇa* and the *Mahābhārata* is a pleasurable intellectual exercise and was an ancient method and not a new discovery of western expounders (as some people gratefully imagine and announce). But the ancients knew the taints and limitations of esoterism unlike some modern expounders in whom esoterism runs riot and has alike driven out of existence sanity and spirituality.

GĪTĀ: OLD AND NEW

To crown everything a new *Gītā* in twenty-four chapters made its

appearance in 1917. This new work has been published with the commentary of Haṃsa Rṣi and it is said that till recently this text and the commentary were known only to the Siddha Dharma Mandalam. I do not wish to cause any rude shock to those who are fired by new faith for new cults. Faith is often blind and will run its course heedless of the counsel of Reason. It is Aryan Faith alone that heeds the voice of Reason and the voice of Revelation aright and verifies its path and its progress step by step.

While some persons wish to find out the esoteric significance of the figure '18' as the old *Gītā* consists of eighteen chapters, the publishers of the new *Gītā* have thrust it into twenty-four chapters and connect them in a mystic way with twenty-four syllables of the *Gāyatrī-mantra*. We have heard of the *Gāyatrī-Rāmāyaṇa* extracted by some mystical processes of extraction from Vālmīki's work. Some letter is picked up somewhere in one out of every one thousand verses, and twenty-four such letters are woven into the *Gāyatrī* garland. What divine compulsion there is that the *Gītā* should have twenty-four chapters, we do not know.

A new *Pārāyaṇa-krama* has been revealed for the new *Gītā*. Its *ḥi* (seer) is Nara-Nārāyaṇa and not Vedavyāsa; its *Chhanda* (metre) is not *anuṣṭup* but *gāyatrī*; and its *devatā* (God) is not Śrī Kṛṣṇa Paramātmā but Śrī Yoga-Brahmavidyā. There is also a new *Gītārtha-saṃgraha* by Gobhila for the new *Gītā*.

This is not the place for analysing the new *Gītā* in great detail. It may, however, be pointed out that the new *Gītā* bears ample internal evidence of its spuriousness. The verses of the old *Gītā* have been seized and scattered pell-mell over its pages. In the third chapter Arjuna asks about the Vibhūtis and the Lord replies about the purpose of His avatāra! The verses of Chapters IV and X of the old *Gītā* are scattered pell-mell through Chapter III of the new *Gītā*. In this way in chapter

after chapter there is no correspondence between Arjuna's question and Śrī Kṛṣṇa's answer. In Chapter VI Arjuna asks how man commits sin. The reply of Śrī Kṛṣṇa consists of some verses picked up from Chapter XVIII of the old *Gītā* and presented to Arjuna in a manner that must bewilder him if he appears in flesh and blood to-day. But the climax of absurdity is reached in Chapter XXIV where Arjuna asks what are *Sannyāsa* and *Tyāga* and Śrī Kṛṣṇa replies that He is *Kāla* bent on the destruction of the world.

(*To be continued*)

Mysticism in Poetry.

BY ARTHUR E. MASSEY.

There are comparatively few religious, pantheistic or philosophic poems in any literature, which are clearly mystic in thought or inspiration. The mystic is one who, overwhelmed by a consciousness of an infinite power and his own soul, seeks unity *with* that power and reality. To him the communion is always personal communion with the beloved living reality, demanding a whole-hearted 'self-giving'. Ultimately it matters little what the mystic's particular conception of his objective may be, because it can only be inadequate and therefore unimportant, when compared with the ever-growing sense of the reality behind human conception. Thus the mystic's experience becomes more and more an inner thing of the soul, unconformable with concrete images; so that "glimpsing glory on the mountain's top", while

saying "it is good for me to be here", and longing to remain, he must yet return from the heights and, consciously or unconsciously, translate into action and so pass on the light of his spiritual motive power.

The Mystic Way is a process of sublimation in which there are three fairly clearly seen stages—*Purgation*, *Illumination* and *Union*.

In "To a Daisy" Mrs. Meynell expresses the normal view of consciousness and its limitations—

"Slight as thou art, thou art enough
to hide,
Like all created things secrets
from me,
And stand a barrier to eternity
O daisy mine, what will it be to
look
From God's side even on such a
simple thing."

Yet dearly 'I love you' and would
 be loved faine;
 But am betroth'd unto your enemy.
 Divorce mee, untie, or breake that
 knot againe;
 Take me to you, imprison mee,
 for I,
 Except you enthrall mee, never
 shall be free,
 Nor ever chaste except you ravish
 me."

The anguished conflict and discouragement as well as the unavoidable obligation to follow on, in one who has once seen the way is wonderfully and interestingly shown in Thompson's "Hound of Heaven", but perhaps it is more tersely expressed, and with more simple conviction, in Herbert's poem *The Collar*, of which I will quote the beginning and the end:—

"I stricke the board and cry'd,
 no more;

I will abroad.
 What shall never sigh and pine?
 My lines and life are free; free as
 the roe,
 Loose as the wind, as large as
 store

Shall I be still in suit,
 Have I no harvest but a thorn
 To let me blood, and not restore
 What I have lost with cordiall
 fruit.

Away! take heed;
 I will abroad.
 Call in thy death's head there, tie
 up thy tears

He that forbears
 To suit and serve his need
 Deserves his load.
 But as I raved and grew more
 fierce and wild

At every word,
 Me thought I heard one calling,
 'Childe';

And I replied 'My Lord'."

2—K. K.

Thompson's poem is haunting, full of colour, light and shade, but verbose beside Herbert's.

In the state of illumination where "life is a quickness which God hath kissed", consciousness ascends from thought to contemplation, and the mind undergoes a mental and emotional enhancement whereby it apprehends reality. Wordsworth describes this experience, which some call absolute sensation thus:—

"The light of sense
 Goes out, but with a flash that has
 revealed
 The invisible world."

These necessarily fragmentary contacts with Reality broaden out into a wholeness of communion. "The state of illumination is an experience of eternity but not of the Eternal One". The artist, lover and mystic is led by an emotion, which is the driving power of the spirit, into a unified and simplified existence, where a reality, which the intelligence cannot comprehend, is *known* and *felt*. A wide range of mystical experience belongs to this second stage on the way. Absolute value cannot be attached to any of the symbols under which the consciousness apprehends reality. At this stage we have the nature mystics' consciousness of God in nature, as in Swinburne's "*Hertha*", the life spring, and Shelley's "*Adonais*", where there is the conception of the all-pervading spirit in the universe.

"He is a presence to be felt and known
 In darkness and in light, from herb
 and stone,
 Spreading itself where e'er that

Made all mine own, myself the
 end
 Of all His labours! 'Tis the life
 of pleasure!
 To see myself His friend!
 Who all things finds conjoined in
 Him alone
 Sees and enjoys the Holy One."

The chief mood of his thought is one of rejoicing in the attributes of God, and his share in them. Here it is the sheer ecstasy of one, who in the endeavour to pass on his vision, becomes at times incomprehensible. He describes his spirit as a strange extended orb of joy, which being nigh of kin to God, did ever dilate itself.

"'Twas somewhat everywhere,
 And though it had a power to see
 Far more, yet still it shin'd
 And was a mind
 Exerted, for it saw Infinity."

Crashaw in his poem to St. Teresa shows himself as one who although not longing for a closer walk with God writes in joyful content with his faith. He writes in the following lines of one who indeed knew the joys of union, yet in her life was wholly disciplined, and taught the nuns in her care the practical difficulties and benefits, in prayer and thought, of entering on and passing up the Way of Perfection.

"O thou undaunted daughter of
 desire
 By all thy dower of lights and fires;
 By all the eagle in thee and the
 dove;
 By all thy lives and deaths of love,
 By thy large draughts of intellectual day,

And by thy thirst of love more
 large than they;
 By all thy brim-filled bowls of
 fierce desire
 By thy last morning's draught of
 liquid fire;
 By the full kingdom of that final
 kiss,
 That seized thy parting soul and
 sealed thee His,
 By all the heaven thou hast in Him
 (Fair sister of the seraphim)
 By all of Him we have in thee,
 Leave nothing of thyself in me
 Let me so read thy life that I
 Unto all life of mine may die."

Geo. Herbert was on the whole also content with his faith though in a spirit that explored much deeper. His firm and loving faith accepted willingly the limitations of mortality. I would almost say that he was too orthodox and good a churchman to be one of the mystics, of whom the greatest have even ceased to regard the Blessed Sacrament as an indispensable means to drawing nearer to Christ—with whom they are ever vividly conscious of communion.

The poems of Vaughan are at once remote, timeless and mysterious, and deeply personal. He is afflicted by the sense of separation from God, and by our circumscribed human existences. But all the phenomena which veil God also reveal Him, and in this Vaughan finds comfort as Wordsworth was to do later. He saw everywhere the shadow of eternity:—

"There is in God (some say)
 A deep and dazzling darkness; as
 men here
 Say it is late and dusky; because
 they

stage of the mystic way. The mystics who go on to the "light untellable" are poets too, but in the radiance of that truth they are silent. Could they write or speak, only a mystic would understand.

But though they cannot speak of the ultimate, they do speak of the trials and joys of the way that leads to union with the Divine Objective—the One without a second.

Pax Vobiscum.



Gopis' Love for Sri Krishna—III.

BY HANUMANPRASAD PODDAR.

(Continued from the previous number.)

THE CHARM OF ŚRĪ KṚṢṆA'S BEAUTY

Who can properly describe the transcendent charm of Śrī Kṛṣṇa's Beauty ? On whomsoever He cast even a single love-laden glance, on him He showered the nectar of Love which made him immortal; He would remove all his attraction for the world, and plant him into the region of His love. Says Śrī Jagannatha, the celebrated Sanskrit poet of the Moghul period:—

"O my Self ! in your own interest I give you this warning. Never make the mistake of cultivating friendship with that child, the cowherd of Brindaban, who possesses the hue of a newly-formed cloud; bewitching you by His playful smile which showers nectar in the form of an ethereal beauty, He will rob you in no time of all your beloved objects of the world."*

Even Madhusudana Saraswati, the celebrated author of the *Advaita-Siddhi*

(which contains a masterly exposition of Advaita philosophy), had to fall from his high pedestal of Self-sovereignty (the state of *Jivanmukti*, living freedom from worldly bondage) fascinated by the transcendent glow of that unearthly beauty. He says—

"Respected and adored by the followers of the path of *Advaita* and having obtained passport to ascend the throne of Self-sovereignty, I was made to surrender my all (though much against my will) at the feet of that urchin who constantly follows the footsteps of the cowherd-maids (of Brindaban).†"

Afraid of the bewitching beauty of the child Kṛṣṇa, the famous devotee 'Līlāśuka' (Bīlvaṃgala) warns people against His magic in the following words:—

"O wayfarer ! do not go that way. That lane is a terrible lane. The naked child standing there resting His hands

* रे चेत्तः कथयामि ते हि मित्रं वृन्दावने चारयन्
वृन्दं कोऽपि गवां नवास्तुदनिभो बन्धुर्न कार्यस्त्वया ।
सौन्दर्योन्मत्तमुद्रिरद्विरग्निः सम्मोह्य मन्दस्मितं-
रेष त्वां तव वल्लभांश्च दिपयानाशु क्षयं नेष्यति ॥

† अद्वैतवार्थापथिकं नृपायः

स्वाराज्यसिंहासनलब्धर्क्षाः ।

शटेन केनापि वयं हरेन

दासीकृता गोपवधूविटन ॥

on His hips possessing a hue similar to that of the Tamāla leaves, only appears like an ascetic; in truth He is a great robber who robs every traveller passing that way of his heart.*"

Sah Kundanlal entering into the spirit of the Gopīs, says under the assumed name of Lalitakiśorī:—

"I make an offering of these eyes to His moon-like face, as the Chakora bird (famous for its love for the moon) offers itself to the moon.

I offer life itself to the sweet smile and beautiful teeth of the darling, to His slanting glances and the corners of His eyes.

I offer the mind to the beautiful Forms of Śyāmā and Śyāmā (the Eternal Pair), to their meeting in the inner chamber, and the rapid movement created by the rhythm of their Rāsa-dance.

Supremest Beauty shines in the Form of this Darling with three curves in the Body.

I offer my all to the beautiful bend of His neck.†"

* भा यात पात्वाः पथि भीमरथ्या
दिग्गम्बरः कोऽपि तमालनीलः ।
विन्यस्तहस्तोऽपि निमम्बविन्द्ये
धृतः समाकरोति चित्तचित्तम् ॥

† नैन-चकोर मुख-नंदहृपै वारि डारों.
वारि डारों चितहि मनमोहन चित्तनोरपै ।
प्राणहृकों वारि डारों हसन दसन लाल.
हेरन कुटिलता ओं लोचनकी कोरपै ॥
वारि डारों मनहि सुअंग-अंग स्यामा स्याम.
महल-मिलाप रस-रासकी शकोरपै ।
अतिहि सुघर बर सोहत त्रिभंगीलाल.
सरस वारों वा श्रीवाकी मरोरपै ॥

Even though all that the devotee possesses are offered to Him, yet He will continue to inflict wounds on a loving devotee through the spear of His oblique glances. And stealing looks at him again and again, He goes on sprinkling salt on the wound by His sweet smiles. Lalitakiśorī further says:—

*"Look here, friend, this wayward lad of Nanda goes hurling His darts in the shape of His oblique glances,
Seeing me wounded, cruel-hearted,
He merrily smiles
Says Lalitakiśorī, He sprinkles salt on the wound of my heart.*"*

This wound of the devotee's heart inflicted by the oblique glances of Śyāma (Kṛṣṇa) never dries up, it remains ever green, and the acute pain he feels every moment gives him greater joy even than the bliss of absorption in *Brahma*. This wound was very deep in the hearts of the Gopīs. They are indeed supremely lucky who get this wound which goes on gaping more and more as the days pass and which does not heal up even when the swarthy-complexioned Lord appears in person and offers His services as a surgeon. The sight of the Blue Beauty, instead of healing the wound, makes it greener, but His disappearance also becomes unbearable. He is the only doctor who can heal the wound; but instead of healing it He makes it greener

* देखो री यह नंदका छोरा बरछी मारे जाना है ।
बरछी-सी तिरछी चितवनकी पैनी तुरी चल्याता है ॥
हमको घायल देख वेदरों मंद-मंद मुसकाता है ।
'ललितकिशोर' अखम जियारपर नौनपुरी बुरकाता है ॥

than ever. It is pleasanter to have this wound ever green; hence to suffer acutely from the pain of this wound and repeatedly to do things which may cause it to grow, this becomes a part of the daily life of the devotee following the path of Love. He derives supreme joy even from this suffering.

THE BLESSED FLUTE OF THE LORD AND HIS RĀSA-DANCE

Equally fascinating is the magic flute of the Lord. When it sounds, even the trance of Yogīs established in the highest state of abstract *Samādhi* is disturbed, to say nothing of ordinary souls.

As soon as the sound of this magic flute breaks forth it infuses life into dead matter and stupefies living beings. A Gopī, while singing the glory of the flute once sarcastically said:—

"O Murārī, pray spare me the melody of Your magic flute at least for the time I am busy in the kitchen, for as soon as those dulcet notes enter the kitchen, the dry pieces of wood that I use as fuel become wet and begin to drip with water, so that the fire is extinguished and I am undone."*

Hearing the flute sounding at a distance one Gopī says to another:—

"Do you hear it, friend, haste back home, (else) you will be pierced by the darts from His eyes."

* मुरदर! रन्धनसमये मा कुः पुरलीखं मयुरम् ।
नीरसमेधो रसतां कृद्धानुरूप्यति कृद्धानरताम् ॥

This flute, says Nirvaj, is full of poison and injects poison into the heart;

*O innocent lady, you forget yourself hearing the sweet music. If you want to save the family honour, put finger into both your ears."**

The treatment of Gopīs' love will remain incomplete without some reference to the Divine Flute and the Rāsa-Dance in which the Gopīs participated. We propose, therefore, to deal with these two points now.

On the day the Lord granted the boon to the Gopīs who had worshipped Goddess Kātyāyanī with the object of attaining utmost nearness to Śrī Kṛṣṇa, the Lord tested the purity and exclusiveness of Love of the Gopīs by robbing them of their garments. Thus divesting them of all sense of separateness and finding them worthy of treading the path of stainless Love, He gave them assurance of union. To scent sin in the sport of robbing the clothes of the Gopīs is an indication of the sinful condition of the mind which scents it. The individual soul (*Ītmā*) cannot afford to have any privacy with the Over-soul (*Paramātmā*). The veil between the individual soul and

* मृनतीहो कहा, नीज जादु धरं,
बिंध जात्रोगी नैनके बाननमें ।
यह वंश 'निवाज' भरी बिपसों,
बगरावति है बिप प्राननमें ॥
अबही मुधि भूलिहो मोरि महु,
भँवरा अब मोटा-सी ताननमें ।
कुलकानि जो आपनि राखि चहो,
दे रही अगुरी दोउ काननमें ॥

the *Paramātmā* exists only in *Māyā*. Who will like to conceal his parts from the Lord Himself, who is the Soul of all souls? So long as one attempts to do so, he does not recognize the ubiquity of the *Paramātmā*, and is, therefore, anxious to preserve intact his consciousness of individuality. This delusion of the Gopīs was dispelled by the removal of their clothes. They recognized Śrī Kṛṣṇa as the *Paramātmā*, and at once removing the veil of their separate individuality as Jīvas, and shaking off the cloak of *Māyā*, they came face to face with the Lord, the innermost soul of all that exists, in their naked purity.

Sometime after this incident the autumnal full moon appeared on the eastern horizon. The appointed time for meeting the Lord drew near. The cool and delightful autumnal night, blooming flowers and the nectarean silvery rays scattered by the orb of the full moon, all these combined to excite a hidden desire in the hearts of the Gopīs, and they began to crave for something which is ordinarily unobtainable. This craving was for union with Śrī Kṛṣṇa.

Just then the maddening flute of Śrī Kṛṣṇa sounded. The blessed and delightful music evoking Love that enchants the universe started its career from the sweet flute of the Enchanter, delighting in Self, completely gratified and eternally young, the Lord of the Lords of Yoga, the transcendent Dancer. The great sage, Śrī Śukadeva, says:—

“As soon as that love-exciting (exciting desire for union with Śrī
3—K. K.

Kṛṣṇa) music entered their ears, the minds of all the damsels of Vraja became full of Kṛṣṇa. They immediately left their work and started to meet their dearest Śrī Kṛṣṇa. On account of excessive eagerness none of them attempted to seek the company of fellow-girls during this night excursion. (Forgetting everything else, they ran post-haste individually from whatever condition they were at that time.) They ran so quickly that all the way the beautiful rings in their ears shook and moved.”*

On their love being excited, why did the Gopīs make for Śrī Kṛṣṇa instead of approaching their respective husbands? There was reason for this. This love of theirs was not sexual love as it is ordinarily known in the world. They had the overpowering desire, rare even amongst Yogīs, to meet Śrī Kṛṣṇa, which compelled them in spite of themselves to run towards Śrī Kṛṣṇa. The sound of the flute was an irresistible invitation sent by God for conferring on them the transcendent unbroken bliss. How could they ignore it? No one has the power to ignore it. How did the Flute sound, what was the sweep of its note?

“The sacred divine music of that Flute, flooding the whole of Brindaban with its soul-enthraling nectarean

निशम्य गानं नन्दनन्दनं
व्रजभियः कृष्णमृदोत्तमानसाः ।
आनन्दमुरन्मन्यमलङ्घितोत्तमाः
न यत्र कोनो नवलकुण्डलाः ॥

(Śrīmad Bhāgavatā X, 22.1, 4)

melody, rose to the heavens and arrested the motion of the clouds; reaching Indra's paradise, it startled, again and again, Tumburu, the chief musician of the Devas; in the abode of Brahmā (*Brahmaloka*) it disturbed the trance of great sages like Sanandana and surprised Brahmā Himself. Thus having conquered the whole of the upper regions it descended to the nether world and startling King Bali, the Lord of the nether world, it thrilled the divine Lord of serpents, *Ananta* or *Śeṣa*, who began to shake His thousand heads. Thus penetrating the whole of this universe, the music of Śrī Kṛṣṇa's Flute spread throughout the infinite space.*

But all this notwithstanding, this call of invitation was heard only by the devotees, who ran forthwith following the track of the sound. This Flute of Śyāma (Kṛṣṇa) sounds even now, and devotees in the path of Love hear the music even to-day.

The Poet-saint Śrī Nandadāsa says:-

"Hearing (the call), the damsels of Vraja started following the track of the sound; Houses, walls, trees, bowers, nothing could stop their onward course; This path of nectar-sound is blissful, yet very narrow. The damsels of Vraja alone follow

*this path, none else is qualified to follow it."**

Following the sound of the Flute they started like so many possessed souls and finally reached the edge of Śrī Kṛṣṇa's sacred feet. There, the love of the Gopīs is again, tested. Two things had to be specially examined; (1) whether there was left any trace of attachment for any worldly object in the heart of the Gopīs; and (2) whether they understood that Śrī Kṛṣṇa was God Himself. Therefore, addressing them in the first instance, the Lord said:—

"O blessed girls, welcome to you all. Pray let Me know if I can be of any service to you. Is it all well with Vraja? May I know the reason for your coming here at this odd hour?"†

Hearing this from the lips of the Lord the Gopīs only smiled; they did not give any reply. The Lord again said:—

"Look here, lasses, the night is dreadful. Many ferocious animals roam about at this hour. Therefore, haste back to Vraja forthwith. It is not proper for women to tarry here for long."‡

* मुनयः चलीं ब्रजवधूः गीत-धुनिकां मारगं गदि ।
भवनं भातं द्रमकुंज-पुंजं किनहू अटकी नदिं ॥
नादं अमृतको पयं रगीलो मुच्छम भारी ।
तेहि मग ब्रजनिय चलीं, आन काउ नदिं अधिकारी ॥

† स्वागतं वो महाभागाः प्रियं किं करवाणि वः ।
ब्रजस्थानामयं कश्चिद्भूतागमनकारणम् ॥

(*Līlagarvāṇī* X. 223. 1-2)

‡ रजन्येया धोरूपा धोरसुत्वनिषेविता ।

प्रतियात ब्रजं नेह स्थेयं स्त्रीभिः शुगल्यमाः ॥

(*Līlagarvāṇī* X. 223. 1)

* कथञ्चन्मुनयः श्रमः कृतिपरं कुर्वन् मुहुःकुहुः

ध्यानान्तरगयन् मनन्दनमुग्वान् विमापयन् वेधमम् ।

अंस्तुवयवर्त्तितवर्त्तिलं चटल्यन् भोगाऽन्धमावृणयन्

मिन्द्रजण्डकदहमित्तममितं, बभ्राम वंशोश्वनिः ।

Even now the Gopīs did not give any reply. The Lord again said:—

"Missing you at home, your parents, sons, brothers or husbands must be looking about for you. Tarrying here, do not make your relations unnecessarily anxious."*

Here, the Lord reminding them of their nearest relations sought to test whether the Gopīs entertained any attachment for, or fear of, relations, whether they lived within the region of *Māyā*, or whether they had their faces turned towards God? The Gopīs emerged successful out of this test. The wives of the Ṛṣis had failed on this very point and returned to their homes. The Gopīs did not give any reply this time either. The mention of their kith and kin did not arouse any attachment in their hearts for the worldly relations. They had completely merged in the transcendent Love of Śrī Kṛṣṇa, the Divine Himself.

The Love of the Gopīs for Śrī Kṛṣṇa was roused by the beauty of the moon-lit night. Was this an earthly or a divine impulse? In order to test this, the Lord again said:—

"You have seen the charming beauty of Brindaban, illumined by the silvery beams of the queen of the Night and adorned by beautiful flies and new leaves shaking by the mild, cool breeze coming from the

Jamuna. Now, O virtuous ladies, tarry not, quickly return to Vraja and engage yourselves in the service of your respective husbands. Your children and the small calves may be crying for you; go, give the children suck and milk the cows."*

What work can be more important for a virtuous woman than service of her husband? Addressing them as "virtuous ladies", the Lord reminded them of their husbands. Children to their mothers, and calves to milkmaids, are generally very dear, the Lord reminded the ladies of these also in words of tender emotion. He said all this in order to test whether they were still attached to their families, or having snapped all worldly ties they had their minds fixed only in Him, the Divine Himself. The Gopīs did not utter a word even now. This time, showing the glory of the Beauty of His Form—in order to test whether the Gopīs were simply charmed by His Beauty, or recognized Him as God Himself—the Lord said:—

"Or, if you have come to see Me through affection and attachment for Me, there is nothing wrong in this; for all beings are gratified when they see Me."†

* कृपं वनं कुमुदितं संक्षेपतराजतम् ।
यमुनानिन्द्यल्लवितम्पद्विशोभितम् ॥
तथात मा चिरं गार्धं मुञ्चतां पतन् सतः ।
अनरन्ति वत्सा बालाश्च तान् पतयन्त दुहाः ॥

(L. C. X. 8818, 11-22)

† अथवा मरुनिरेशज्ञत्वो यन्निताशयाः ।
आगता ह्यपपन्नं वः प्रायन्ते गमि जलवः ॥

(X. 8808, 23)

* मातरः पितरः पुत्रा भ्रातरः पतयश्च वः ।
विचिन्वन्ति ह्यपश्यन्तो मा कृपं वन्मुसाध्वसम् ॥

(Bhagavata X. 8818, 21)

But—

"O blessed ladies! the highest duty of woman is to serve her husband and his friends with a sincere heart and nurse her children. A woman who desires a higher life after death should never abandon her husband who has not fallen from the path of virtue, even if he is ill-tempered, unlucky, old, ignorant, poor or is suffering from some malady. It is in every sense despicable for a woman of noble birth to serve a paramour; such a conduct does not lead to heaven, on the contrary it leads to infamy. It is something extremely loathsome and reprehensible."*

The Lord told them everything plainly. If taking Him to be a human being they had approached Him to satisfy their lust, they would go down to hell and would expose themselves to infamy in the world. For such is the moral code laid down in the Vedas. These words of advice also could not dislodge the Gopīs. Then, with a view to testing them further, the Lord said:—

(Even if you have come with a sense of My divinity then I may tell you) "Love for Me does not grow by closer proximity to Me as it does through hearing of My

glory, obtaining My *Darśana* (sight), meditation on My form and loud chanting (*Kīrtana*) of My names. Therefore, go back to your homes."*

Hearing similar words from the Lord the wives of the Ṛṣis had returned to their homes. The latter had doubtless realized that Śrī Kṛṣṇa was God Himself; but they still had attraction for their homes. The Gopīs, however, had completely detached themselves from the world and were fully cognizant of the Lord's greatness. They knew the Lord was the soul of the whole universe—their own soul, the soul of their husbands and their children, the soul of all. The idea of illicit love cannot be conceived in relation to God, the soul of creation. The all-knowing and all-blissful Lord who is sought by the greatest of sages and seers, ascetics and saints, for whose sake they snap all ties of the world and become indifferent to the pleasures of the world, that *Paramātmā* Himself is directly present before them in the Form of their dearest Love and they have placed themselves at His sacred feet. Would it not be an act of sheer folly to leave Him, and go elsewhere? Therefore, the Love-intoxicated Gopīs with tears in their eyes, sobbing through Love-anger, said:—

"O All-pervading Lord! these harsh words do not befit You. Renouncing everything else our hearts have now become solely attached to Your

* गर्तुः शुश्रूषणं स्त्रीणां परं धर्मो ज्ञेयतया ।
तद्वन्धूनां च कल्याण्यः प्रजानां चानुपापणम् ॥
दुःशीलो दुर्भगो वृद्धो ब्रह्म रोम्यधनोऽपि वा ।
पतिः स्त्रीभिर्न हानव्यो लोकेऽप्यभिरूपायको ॥
अस्वर्ग्यमयशस्यं च फलम् वृद्धं भयावहम् ।
जुगुप्सितं च सर्वत्र औपपत्यं कुलान्वयाः ॥

* श्रवणादर्शनाद् ध्यानात्मयि भावोऽनुकीर्तनात् ।
न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥

sacred feet. Therefore, just as the prime *Puruṣa* Śrī Nārāyaṇa takes all seekers of salvation under His protection, please accept us in the same way, do not leave us in the lurch. O Kṛṣṇa, You know the essence of virtue. (Is it not the greatest of virtues to take shelter under Your feet; being a knower of the essence of virtue, how dare You ask us return?) You told us just now that the principal duty of a woman was to serve the husband, children and other relations; let this instruction remain with You, who are God Himself. You are the source of this instruction, and the final goal of all virtues. You are the dearest friend and soul of all embodied creatures including our husbands and children. Surely You are not the mere child of Yaśodā. You are the witness of the heart of all embodied beings. O Friend, at the invocation of Brahmā, You have incarnated Yourself in the clan of Yadu for the protection of the world.”*

Pray do not try to deceive us. You are the *Paramātmā* Himself. Without Thee none can exist—neither

husband nor children nor anyone else. Refuge of all, end of all, substratum of all virtues, Lord of even the highest Devas, where shall we go leaving Your sacred feet, why should we go?

The Gopīs knew that Bhagavān Śrī Kṛṣṇa was the fullest manifestation of the Supreme Being, a compact mass of Knowledge and Bliss, the soul of the universe, God Himself. He is the soul within the soul, the final resort of all; having attained Him, why should they leave His side? They said:—

“Those who know the Śāstras concentrate all their Love on You, the eternally beloved soul of all. Of what use are husband or children to them, who make them taste only the sufferings of the world. Therefore, O Supreme Lord! be propitious to us. Do not uproot the plant of our hope which we have nourished for such a long time. We can no longer go back to our homes now. Our hearts, which were so fondly attached to our homes, You have easily stolen; the hands that were engaged in household work have now become useless for work, and our feet no longer feel disposed to take a single step aside from Your sacred feet. How shall we return home, and going there what shall we do?”*

(To be continued.)

मेवं विमोहंति भवान् गदितुं गृहं
 मत्पत्यं सर्वविषयस्त्वं पादमूलम् ।
 भक्ता भजस्व दुरवधं मा त्वनाम्नाम्
 देवो यथादिपुण्यो भजते मुमुक्षुः ॥
 यत्पत्यपत्यगृहं त्वानुवृत्तिर्नर
 मणां भवमर्तं धर्मविश त्वयोक्तम् ।
 नरसंवेतदुपदेशपदं त्वयोक्ते
 प्रेक्षो भवाम्ननुगृतां किल वन्दुरात्मा ॥
 (Srimad Bhagavata X. 33. 32)
 न खलु गोपिकानन्दनो भवा-
 नखिलदेहिनामन्तरात्महृद ।
 विखनसार्थिनो विश्वगुण्ये
 सख उदेयवान् सात्वतां कुले ॥
 (Srimad Bhagavata X. 33. 34)

कुर्वन्ति हित्वयि रतिं कुशलाः स्व आत्मन्-
 नित्यप्रिये पतिगुणादिभरातिर्दः विम् ।
 तत्र प्रसीद परमेश्वर मास छिन्या
 आशां शृतां त्वयि निरादरविन्दनेत्र ॥
 चित्तं मूढेन भवतापहृतं गृहेषु
 यन्निर्विशत्युत करावपि गृह्यहृये ।
 पादौ परं न चलन्तस्व पादमूला-
 यामः कथं व्रजमथो करवाम किं वा ॥
 (Srimad Bhagavata X. 33. 34)

A Jivanmukta's Asrama-Management.

BY AKSHAYA KUMAR BANERJEE, M. A.

Śrī Śrī Bābā Gambhīr Nāthjī was universally recognized as the greatest saint of the *Nāth-yogī* sect in recent times. In the society of *Sādhūs* he was revered as a *Mahā-puruṣa*, who attained the highest stage of self-realization and lived in the world as *Jivanmukta*. He had begun his *sādhana* in early youth at the Gorakhnāth Temple of Gorakhpur under the guidance of Bābā Gopālnāthjī, the then Mohant of the temple. For the purpose of absolute self-dedication to *sādhana* and the attainment of higher and higher planes of spiritual experience, he left the temple and established himself in several suitable riverbanks, *Jungles* and hills, one after another in different parts of India. It is the *Kapildhārā* hill near Gayā that he chose at the final stage of his *Sādhana* for the constant uninterrupted practice of dwelling continuously in the highest plane of spiritual consciousness and turning the divine outlook on the self and the world perfectly into his own normal nature. He then became the embodiment of spirituality. His thought, speech and movement were all spiritualized. He attained perfect tranquillity of mind and body. The glory of truth-realization and inner bliss illumined his entire existence. Doubts and difficulties, joys and sorrows, desires and aversions, senses of wants and imperfections could no more have the possibility of approach-

ing his consciousness. He looked upon all the changes of the human, the animal and the physical worlds with equal calmness and gladness as the diverse sporting expressions of the same Absolute Spirit.

It was at this stage that he was brought back to the Gorakhnāth Temple, outwardly by force of circumstances and inwardly by some inscrutable Divine plan. To him now the town of Gorakhpur and the temple of Gorakhnāth had very little difference from the hills of Gayā and the cave of *Kapildhārā*. He was placed at the head of the management of the big temple and its property. He had to look after the regular worship of the shrine, the moral and spiritual welfare as well as the physical necessities and comforts of the *sādhūs*, the collection of rents, the prosperity of the tenants, the hospitality to the guests and other works connected with such a big centre of a great religious sect. He had to become a spiritual guide and a cultural instructor, the custodian of the social dignity and moral purity of a big religious community, the head of a large family of *Sādhūs* of diverse temperament and character, and also the Zemindar of a pretty big estate. It is easily conceivable how incompatible such a position is likely to be with the disposition of a man who has spent the greater portion of his life in solitary caves, absolutely

detached from all worldly concerns and all along living the life of contemplation and meditation and enjoying the bliss of innermost spiritual experiences. But he arrived at a spiritual plane, in which work and meditation could go on together, in which adaptation and response to changing worldly circumstances could be so managed as not to create any disturbance in the even meditative flow of the inner consciousness, in which the serene joy of solitude might be enjoyed in the midst of thundering roars of warring crowds, in which all the diversities of external experience and all the vicissitudes of outer life appear to the consciousness as impregnated with the beauty and blissfulness of the "one without a second" shining in the inner experience. Babā Gambhīrnāth submitted with unperturbed equanimity to the circumstances as they appeared and undertook silently all the responsibilities of the position to which he was called. Having returned from his absolutely unworldly life in solitary caves and hills and jungles to the half-worldly life in the Gorakhnāth Temple, he seldom left the place except at the call of duty, and he spent the last quarter of his earthly existence quietly before the public gaze at this headquarter of the *yogī* sect in the big city of Gorakhpur.

Being placed under new circumstances, he at once accommodated his outer manners to their requirements. He adopted the dress and demeanour of a perfect cultured Indian gentleman. The *Kaupīn*, which had constituted

his entire garment, was now concealed under white *dhoṭī* and *chādar*. The matted hair was disentangled and flew over his shoulders. The body was no longer besmeared with ashes. He began to use a cot and a bedding for sitting and lying on. He occupied a dark windowless compartment on the ground floor of the two-storied building of the *Mohant*. Though the *Mohant* was practically divested by pressure of public opinion of all powers of management and control, his position as the ceremonial head of the *āśram* was in no way interfered with and he was allowed by Babā Gambhīrnāth to enjoy all the glories and comforts pertaining to and consistent with the dignity of his position. Babāji began to exercise his power and authority as the manager of the *āśram*. The small compartment which Babāji occupied was his sleeping room, his drawing room, his office room as well as the room for enjoying the pleasure of trance and imparting instruction to the truth-seekers. All these diverse kinds of activities were to him, so far as could be judged from the manner in which he attended to them, as of the same degree of importance or unimportance. There was no change even in his facial expression in his passing from one form of action to another.

Almost throughout the day he remained seated on his bed in a state of half-trance. It seemed that ninety percent of his consciousness was functioning (if it could be called functioning at all) in some transcendent

supra-mundane spiritual region, to which the people round about him could have no approach, while with the remaining ten percent only he used to carry on the affairs of this world and to deal with all sorts of men. People with different kinds of business would appear before him and present their cases. He would receive them with the gentle ray of smile which always radiated from his face and half-open eyes, and listen to them with such perfect silence and apparent indifference that it was difficult to guess whether the words reached his mind. But just at the appropriate moment he would give answers to their questions or solutions to their problems, whether practical or theoretical, in one or to shortest possible sentences. In most cases he would satisfy the people with such simple words as, 'yes', 'no', 'all right', 'this would do', 'do this', 'do that', etc. Even when the officers of the *Mandir-estate* came to receive instructions with regard to very puzzling complicated issues concerning the property, his mode of dealing with them was in no way altered and no sign of any puzzle or trouble was visible on his forehead or eye-brows. He uttered his 'yes' or 'no' in his usual manner with perfect peace and tranquillity and passed again into the realm of blissful silence. That was found to be enough for the officers and they went away satisfied with regard to the nature of the direction.

This mode of disposing of things should not, however, be confounded with sheer indiffrence to mundane

affairs, as we ordinarily understand it. The officers, the tenants, the *sādhus*, the guests, the servants,—all felt that though the *Yogirāj* was sitting on his bed almost always with half-closed and inwardly directed eyes, nothing really escaped his notice, and he was not altogether indifferent to what ought to be and what ought not to be. His insight into the worldly affairs also was so deep that even the experienced officers dared not take any important step without informing him and taking his permission. Sometimes while sitting composedly in his usual posture he would suddenly open his eyes and send for an officer and would again pass into the depth of silence. When the officer would come, he would again arise, as it were, from deep sleep, mildly put one or two questions to him and on hearing his answers would give him some warning or direction by signs or words and go down into himself again. Perhaps some action or inaction on the part of the officer was improper and undesirable; he was made conscious that his conduct did not escape his notice and he was softly chastized and asked to mend his ways. The officer became ashamed and resolved to improve his conduct. If any officer made any kind of oppression upon the tenants or realized rents from them without tender consideration for their pecuniary circumstances, the *yogirāj* would at once become awake and in his usual calm and sweet manner would remind the officer that anybody who was indifferent to the health and comforts of the children

(meaning the tenants) of Gorakhnāth was not worthy to be a servant of Gorakhnāth.

The tenants of Gorakhnāth's Zamindary felt in their heart of hearts that *Booḍā-mahārāj* (as Bābājī was generally addressed by them) was more than their father and mother, inasmuch as he was not only full of sweet affection for them, but had also infinite power to cure their ills. Even while living at a physical distance from him, they had the conviction that his merciful eyes were always on them. Nobody could take any unfair advantage of his unworldly character in the administration of the *āśrama* and estate, and nobody would feel discontented that he was not receiving what attention he deserved from the *āśrama* authority. But while everything was going on smoothly in every department of the *āśrama* and a pure spiritual atmosphere could be breathed in all its parts whenever anyone turned his eyes towards the person who was the life and soul of the *āśrama*, he would find with astonishment that the attention of that central personality was far far away from this world and was perhaps wholly concentrated upon some changeless blissful self-luminous Reality.

The self-enjoying *Yogirāj* took particular delight in the feeding of the poor and the holy and the cultured, and he appeared to regard this as one of the main functions of the *āśrama*. He ordered the celebration of *Utsav* on particular festive occasions in different seasons of the year, and on all such occasions

the feeding of the *sādhūs*, the pundits, and the poor half-starved men, women and children constituted an essential part of the *Pūjā* of the deity. He taught that the *sādhūs* represented the ideal of renunciation for the sake of the spiritual perfection of human life, and the *Brāhmaṇa Pundits* represented the ideal of self-dedication to moral, religious and intellectual culture at the sacrifice of worldly comforts in the Hindu society. Individual *sādhūs* and *Brāhmaṇas* might fall far short of the ideals and might even be guilty of positive sins deserving severe punishment at the hands of the Deity and the society. But *sādhūs* and *Brāhmaṇas* as classes should not be condemned or looked down upon for that reason, even though the number of such erring individuals be found to be very large at any period of the history of the society. The institutions of *sādhūs* and *Brāhmaṇas* have evolved in the social life of the Indian Humanity in course of its development from time immemorial, and the ideals they represent are worthy of being kept before the mind's eye by all men of all ages and countries. The continued existence of these institutions in spite of the impurities that might have entered into them, is a perpetual source of spiritual and cultural inspiration to millions and millions of unsophisticated people of this vast continent. To respect, serve and look to the comforts of the *sādhūs* and the *Brāhmaṇas* in general as representatives of the spiritual and cultural ideals of the human society amounts to offering worship to these ideals

and receiving inspiration from them. The *Yogirāj* taught that by constantly associating in thought and feeling the *sādhūs* and the *Brāhmaṇas* with the ideals they represented such a habit should be formed that the very sight of any *sādhū* or a *Brāhmaṇa* might inspire the mind with the noble ideal of embracing poverty for the sake of spiritual and cultural attainments. For the purpose of giving this lesson to all around him as well as awakening the dormant self-respect and self-confidence in the *sādhūs* and *Brāhmaṇas* themselves, Yogirāj Gambhīrnāth used to show in his characteristic way tender regards even to the unworthy *sādhūs* and *Brāhmaṇas*, and never treated them in such a way that they might feel humiliated or form low estimates of themselves. By his behaviour they were constantly reminded of the ideals for which they stood and to which they owed all the honours and privileges they enjoyed, and other people also were inspired by the same noble ideals.

With regard to the proper use of the temple-property, Bābā Gambhīrnāth's teaching and conduct pointed out that the property of the Deity was really the property of the poor, that the Deity enjoyed the property dedicated to Him through its actual enjoyment by the poor, that the worship of the Deity, in order to be fruitful, must be embodied in the service of the poor. The religious endowments in this country were the most nobly conceived and efficiently organized institutions for the maintenance of those who either embraced poverty and refrained from directing their time and energy

to the earning of livelihood for the sake of the high spiritual and cultural ideals of human life, or were placed in distressful circumstances through misfortune or on account of their inability to stand in the struggle for existence. Both these classes of people were dependent for their food and clothing and shelter upon the generosity of the society, and it was the duty of those who had resources at their command to look upon them in the same way as the earning members of the families looked upon the minor children and the old infirm members of those families. The religious endowments were made by the society through their more fortunate members for the service of these poor sections of the community. They were dedicated to the Deity who was the real protector of all and was the true self of the rich and the poor alike, and they were entrusted for their management and proper use to saintly persons who had renounced the world, had no self-interest and devoted their life to the service of the Deity and the poor. It was as an important part of the worship of the Deity that the *sebaīl* or the *Mohant* was in duty bound to place himself in the service of the poor. Yogirāj Gambhīrnāth taught this duty of the persons in charge of the management of shrines and religious endowments by his own example as well as instruction.

The Gorakhnāth Temple, being reputed to be one of the principal sites of Gorakhnāth's *Tapasyā* and being one of the biggest centres of the *Yogī* sect, is regarded as a

particularly holy place of pilgrimage to the Hindus in general and Gorakhnāth's followers in particular. The sacredness of a holy place is believed to become much more dynamic and inspiring by the presence of a perfectly self-realized *Mahāpuruṣa*. Accordingly it can be easily understood that, at the time of Bābā Gambhīrnāth's stay at the Gorakhnāth Temple, numerous pilgrims from far and near came to the Temple. Among them were *sādhus* and householders, men, women and children, persons of high social position and people having no position in the society. Many of them came with the sole purpose of being blessed with Bābaji's *darśan*. Bābā Gambhīrnāth as the principal *sevak* of the temple was found to be careful about the comforts of them all. Though he talked so little and almost always in a semi-trance state, his reputation for hospitality and charity spread far and wide. His arrangements for looking after the comforts of all in-comers, whatever might be their position, were perfect. Whenever any guest felt any kind of inconvenience, the *Yogirāj's* attention was attracted towards it, his half-closed eyes as well as his lips gently opened, he whispered to some *sevak* or officer to go to them and remove the cause of their inconvenience; sometimes he himself sent them the articles they needed without being asked for them. The guests were struck with wonder to discover that the eyes of the trance-enjoying *Yogī* were at the same time all-pervading and solicitous about the comforts of all. He used to say even to his

disciples that he, being a servant of Gorakhnāth, was a servant to them all, and that they being the guests of Gorakhnāth were the objects of his respectful service. He actually looked after their comforts, of course in his characteristic way, just as a pious householder of exceptionally reserved nature would arrange for and look after the comforts of respectable invited guests. Even his giving of *darśan* and receiving of *praṇām* appeared from his manners to be of the nature of service rendered from a sense of duty to them.

Not only did the men who came near to him feel his love and affectionate attention towards them, but the subhuman animals also were charmed by his love and mercy. The service to the cows was of course an essential part of the mandir-work. The *Yogirāj* sometimes himself walked to the *Go-śālā* to supervise the arrangement for the comforts of the cows and bulls and to caress them. He had a tiger which forgot its ferocious nature in his company. He had an elephant for his *Vāhan* (carrier). Both the tiger and the elephant died suddenly soon after he gave up the body. He used to keep milk at the place where any serpent was known to dwell; he used to feed the rats and the ants with particles of bread with his own hands; the dogs, the cats, the monkeys received their shares of his loving service.

It should be remembered that all these were mere spontaneous outward expressions of his boundless and

fathomless universal love, and these practical demonstrations instead of being the measures of his love were mere lessons for others. In his apparent social life he was the perfect embodiment of love, non-violence, calmness and sweetness.

Every year the *Yogirāj* spent a few months in the villages within the Zamindary of Gorakhnāth, evidently to see with his own eyes and to demonstrate his practical sympathy with the joys and sorrows of the poor children of Gorakhnāth, to afford them opportunities to approach him and have the pleasure of informing him directly of the circumstances under which they lived and receiving blessings from him. A kind and

sympathetic look and a word of consolation were enough to lighten their hearts and to give them a message of hope and peace. Acts of charity, private as well as public, for the removal of their physical wants were of course performed by him wherever he went. The consciousness that they were the tenants of God and were under the care of a *Mahāpuruṣa* who was inwardly identified with God was awakened in them, and this was of the greatest moral and spiritual value to their life. The attention which this *Mahāpuruṣa* paid to the villages and the poor villagers was an object-lesson to all owners and managers of landed property.

Unto Bliss.

By the term 'Veda' is meant the infinite store of Knowledge. That which is the culmination—the end (अन्त) of all this Knowledge is called Vedānta. The word 'end' here does not mean extinction. The expression 'end of Knowledge' is used to denote the ultimate and supreme goal of all the accumulated store of Knowledge. This ultimate goal of Knowledge is also the original source from which all Knowledge has flowed. This means that the source from where all Knowledge proceeds, and where it ultimately ends, is called Vedānta. The Vedānta so understood forms the subject-matter of the Vedānta Philosophy. It is a truth which cannot be expressed in words, which is beyond the reach of the mind and which cannot be determined by the

intellect. It is beyond the range of speech, beyond the realm of thought.

To attempt to say anything on, or write with a view to establishing, this transcendent truth of Vedānta is in a sense absolutely ridiculous. Therefore, it is no use quarrelling over what it is, and what is its nature. Yet due to man's egoistic nature such quarrels take place. Those, however, who desire to realize the truth of the Vedānta should certainly keep themselves aloof from such controversies.

There are diverse paths to reach the same Truth, the same goal. The same point or goal may be approached from different directions. A person will move towards the goal from the

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Indra and Virochana

point of space which he may occupy for the time being. It is not possible for all to start from the same direction because all do not stand in the same direction from the goal. True, the objective or goal of all is the same, therefore, finally all will reach the same common destination; but inasmuch as they are placed in different directions from the goal, their ways of approach to the goal must be necessarily different. The path that you are treading is certainly correct; similarly, the path trodden by another may also be correct. The goal of both of you is the same. Then, what can be the point of quarrel between you two? Therefore, walk along your own path; proceed cautiously, do not look sideways. Do not imagine that others are following a wrong path, nor abandon your own definite path.

Give up all controversy and cultivate a spirit of impartial enquiry. Give up idle pursuits, devote yourself wholly to remembrance of God. Know it positively, the Name of God is such a skilful guide that if you constantly repeat it, it will continue to lead you along the right path. You will never go astray.

Along with the repetition of God's Name try to equip yourself with the four necessary qualifications. Discrimination, dispassion, the six noble virtues,* and desire for freedom,

these are the four principal qualifications to be acquired. Remembrance of God practised along with these virtues will help you to realize soon the truth of the Vedānta.

These four disciplines are very necessary to maintain the purity of your *Bhajan* (remembrance of God).

Betake yourself to the company of holy men with a mind full of reverence, mutter and chant the sacred Names of God, ponder over the unreal and fleeting nature of the world, consider how evanescent and what a source of suffering are all objects of enjoyment, realize the eternal and blissful state of the soul.

The soul is everlasting, pure, unchangeable, unborn, eternal, Consciousness and Knowledge itself. It is identical with the *Paramātmā*. (Oversoul). The *Paramātmā* can be known only when the soul is known, and when the *Paramātmā* is realized all distinction between the soul and the *Paramātmā* disappears; the soul is then merged in the *Paramātmā*. The principal means of merging the soul in the *Paramātmā* is Love, or transcendent devotion; this Love, again, develops through knowledge of the *Paramātmā*. The process for the attainment of this knowledge as described by Bhagavān Śrī Kṛṣṇa may be summarized as follows:—

"Purify the intellect, worship God in seclusion, take pure, light and wholesome food in small quantity, exercise control over mind, body and speech; cultivate dispassion towards all objects of enjoyment in the world,

* The six noble virtues are—tranquillity (शम), self-control (दम), endurance (तिष्ठता), indifference to objects of enjoyment (उपरति), reverence (श्रद्धा) and satisfaction (समाधान).

meditate daily, discipline the impulses of the heart through Sattwic resolution; renounce the objects of senses such as sound, etc., and eradicate the impulses of attraction and repulsion; give up dependence on the lower self, and the strength of the body, men and money, and shake off arrogance, lust, anger and the instinct of possession; do not claim anything as your own, and make the mind tranquil; then alone you will be qualified to know the Ātmā, which is the same thing in essence as the *Brahma*.

"Then you will be established in *Brahma*, your heart will acquire brightness through joy, you will neither grieve over the loss of an object of possession, nor will you crave for anything; you will acquire an attitude of impartiality towards all creatures. At this stage you will develop love for Me, the *Paramātmā*—you will attain transcendent devotion to Me. Through that devotion, you will be able to know the Reality

about My transcendent Form, and as soon as you know it, you will enter into Me. You and I will then become identical."

Thoroughly understanding the implications of this incomparable advice of the Lord Himself, regulate your life according to this advice. Then you will realize the truth of the Vedānta. Mind you, nothing will be gained by any controversy or quarrel. Victory or defeat in a wordy warfare will throw you into the whirlpool of joy and sorrow, which are both unreal. Nothing will be gained thereby. Spiritual gain will accrue only from spiritual discipline and practice. Therefore, giving up false controversy, engage yourself in spiritual practices with a whole heart and with all the strength you possess. Human life is after all of a very short duration. Therefore no time is to be lost. Remember, if you do not take time by the forelock, and if this life is cut short in the meantime, you will have to repent afterwards.

"Siva"



Meditate on the Enchanting Form of Śrī Hari, loudly chant His sacred name, sing praises to Him and hold or hear discourses on His Eternal sports.

—Śrī Chaitanya Mahāprabhu

Poison is changed into ambrosia, an enemy turns into a friend, the ocean is reduced to the size of a small pit, the fire becomes cool, and the great Sumeru Mountain is pulverized into dust for him who has won the favourable looks of Śrī Rāma.

—Tulasīdās

Twenty-three Questions and their Answers.

~~~~~BY JAYADAYAL GOYANDKA.

A friend has asked the following questions. Short answers to them are attempted in this article as space forbids any elaborate treatment of them.

**Q.** Into how many categories are Jivas classified, and how many are their species and kinds ?

**A.** In the state of the Self, the Jiva is one. But considering from the point of view of their bodies, the Jivas are of infinite varieties. The scriptures have divided them into four groups or categories, and eighty-four lakhs of species. The four main divisions are, (1) those generated from sweat (स्वेदज), (2) those generated from eggs or oviparous creatures (अण्डज), (3) those sprouting from earth, i. e., plants, and (4) those born from the womb, or mammals (जरायुज).

**Q.** Is God the creator and destroyer of Jivas ?

**A.** God is no doubt the creator of the bodies of Jivas. In the state of soul, the Jiva has no beginning, he has no creator.

**Q.** Does the *Karma* of a Jiva always remain attached to him ?

**A.** The *Karmas* of Jivas are beginningless, and until true knowledge dawns remain attached to him.

**Q.** Are *Jiva* and *Karma* identical, or different ?

**A.** *Jiva* and *Karma* are different entities. *Jiva* is the life-principle and eternal. *Karma* is dead matter and transitory.

**Q.** Does the *Karma* of a Jiva attach to him from birth, or from time without beginning ?

**A.** The answer to this is covered by the answer to the third question. If the reader feels inclined to know more about this question, he is referred to my articles under the captions "Determinism versus Freedom of Will." and "The Secret of Karma" published in the *Kalyana-Kalpataru*, June, 1934 and January, 1936.

**Q.** Are virtue and *Dharma* synonymous terms, or do they denote different things ?

**A.** Virtue and *Dharma* are different things. Virtuous action is a principal part of *Dharma*, while the latter denotes performance of duty. The subject of *Dharma* has been treated at length in an article under the caption "What is *Dharma* ?" published in the "*Kalyana-Kalpataru*" May, 1937 to which the reader is referred in this connection.

**Q.** Are sin and *adharma* synonymous terms, or do they denote different things ?

**A.** Sin and *adharma* are different things. Evil or prohibited action is sin which is a principal part of *adharma*, while *adharma* means either doing something which is antagonistic to *Dharma*, or non-performance of duty.

**Q.** Does *Dharma* lie in *Himsa* (injury to others) or in *Ahimsa* (non-injury) ?

**A.** *Dharma* lies in *Ahimsa* (non-injury). Action which may appear as *Himsa* at first sight but which is done in an unselfish spirit for the good of the individual (who appears to suffer as a result of the action) or for the good of Humanity as a whole, is not *Himsa* in the true sense of the term.

**Q.** How many different forms does compassion take, and what form of compassion is a virtue ?

A. So far as I understand it, compassion is of one kind only. The unselfish desire to alleviate by any means the sufferings of people in distress is what is called compassion.

Q. What are the qualifications of a Brahman by making gifts to whom virtue is gained ?

A. A Brahman versed in the scriptures and possessed of qualifications described in the *Gītā* as natural to Brahmins is in every way qualified for gifts. The following are the marks of a Brahman according to the *Gītā*.

"Subjugation of the mind, control over the senses, internal and external purity, practice of austerities in the form of suffering for the sake of *Dharma*, forgiveness, straightness of mind and body, faith in God, knowledge of scriptures, knowledge of the *Paramātmā* based on direct experience—these are the natural functions and characteristics of a Brahman."\*

Q. What are the marks of a genuine *Sādhū*, what is the nature of his activities?

A. The marks and activities of a true *Sādhū* should be as follows:—

"Absence of pride, unpretentiousness, spirit of absolute non-injury to all animals, forgiveness, straightness of mind and speech, reverential service of the preceptor, internal and external purity, steadfastness of mind, control over body and mind, absolute lack of attachment to objects of enjoyment belonging to this world or the next, absence of egoism, contemplation over the pain of repeated births, deaths, old age and sickness. Perfect equilibrium of mind in both favourable and unfavourable circumstances, that is, not to feel elated over welcome incidents, or

unhappy over unwelcome happenings; unflinching devotion to God through union with Him in the meditative plane, habit of living in seclusion and in holy surroundings, absence of attraction for company of men attached to the world, remaining constantly established in the knowledge of Self, and seeing *Paramātmā*, the object of true knowledge, everywhere—all these are conducive to wisdom, and all that is contrary to it is un wisdom or ignorance."\*

Besides these, the Lord has described in the following words the marks as well as the line of activity of devotees who are singularly devoted to Him†:—

"He who beareth no ill-will to any being whatsoever, who loves all disinterestedly, possesses unmotivated compassion, is free from attachment and egoism, and is equal in the presence of pleasure and pain, who is forgiving, that is gives assurance of security even to the guilty, and united to Me in contemplation, remains contented both in gain and loss and controlling the mind and body together with the senses clings to Me resolutely, that devotee whose mind and intellect are devoted

\* अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥  
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।  
जन्ममृत्युत्राद्याधिदुःखदोषानुदर्शनम् ॥  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥  
मयि चानन्ययोगेन भक्तिर्व्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥  
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्राक्तमज्ञानं यदतोऽन्यथा ॥

( XIII. 7-10 )

\* शमो दमस्तपः ौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

(XVIII. 42)

† Unflinching devotion to God consists in constantly remembering Him with love and reverence, shaking off selfishness and pride and recognizing the almighty Lord to be one's sole master.

to Me, is dear to Me. He who does not cause perturbation to another nor feels perturbed by the presence of another, who is free from joy, jealousy, fear and anxieties, that devotee is dear to Me. He who is desireless, has attained both internal and external purity, is clever in action, that is, has achieved the purpose for which he came to this world, is impartial to all and has transcended sorrow, that renouncer of egoism in action, that is, who renounces the idea of authorship or agency in all actions of the mind, body and speech taking place under the influence of *Prārabdha* (past actions that have already begun to fructify), that devotee is dear to Me. He who is never elated by joy, and never hates, grieves or desires, who has renounced the fruits of both good and evil actions, and is full of devotion, that devotee is dear to Me. Equal to friend and foe, fame and ignominy, cold and heat, pleasure and pain, and devoid of attachment to the world, to whom praise and blame appear as same, who is given to intellection and is ever content with whatever he is able to obtain for maintenance of the body, without attachment for the place of residence, that devotee, firm in mind, is dear to Me. Those who being devoted to Me and endowed with faith partake of this Dharma as described above, are extremely dear to Me."\*

\* अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
निर्ममो निरङ्कारः समदुःखसुखः क्षमी ॥  
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धियो मङ्गलः स मे प्रियः ॥  
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षमयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥  
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।  
सर्वारम्भपरित्यागी यो मङ्गलः स मे प्रियः ॥  
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥

5—K. K.

Such beloved ones of the Lord alone are real *Sādhus* possessed of high qualifications.

Q. What is the meaning of the term *Bhagavān* ? What are the distinguishing marks of Śrī Bhagavān ?

A. *Bhagavān* (God) is truly speaking undefinable. He is known only to those who know the truth about His transcendent reality, but they too cannot describe Him through speech.

Q. What are the marks of a well-qualified person in the spiritual sense ?

A. Well-qualified persons are those in whom the divine virtues are fully developed. These divine virtues have been described by the Lord as follows:—

"Complete absence of fear, purity of heart, constant application to meditation for attainment of wisdom, charity of the purest type (*sattvic*), control of the senses, worship of God and practice of various forms of sacrifice advocated by the *Sāstras*, study of the *Vedas* and other scriptures and chanting of God's name and glory, capacity to endure hardships for the discharge of one's religious obligations, straightness of body, senses and the mind, abstaining from infliction of pain on any creature through mind, speech or body, truthfulness, and use of sweet and agreeable language, freedom from anger even towards one who may have injured you, abandoning the idea of doership in connection with all action, tranquillity of mind, abstaining from back-biting, etc., unmotivated kindness to all, absence of attachment even in the midst of worldly enjoyments, a gentle disposition, shyness in perform-

समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शान्तोऽप्यसुखदुःखेषु समः सङ्गविवर्जितः ॥  
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥  
ये तु धर्म्यामृतमिदं यथोक्तं पश्युषासते ।  
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

(Gita XII. 13-20)

ing actions prohibited by the Śāstras or denounced by public opinion, refraining from useless activity, exercising a sacred influence on others, forbearance, patience, internal and external purity, absence of the feeling of enmity towards others and absence of pride.'\*

**Q.** Is *Dharma* pursued for salvation the same as *Dharma* known in the ordinary worldly sense? What *Dharma* should be followed by man for attainment of salvation?

**A.** Considered from the nature of work involved, the two kinds of *Dharma* are different. Even worldly duty when performed in a disinterested way may bring salvation, whereas *Dharma* which is followed directly for salvation brings salvation as a matter of course. Worldly duty according to the divisions of *Varna* and how it may lead to God-realization, the highest goal of human existence, when performed in a disinterested way and in a spirit of worship of God, has been dealt with in the *Gītā*, in verses 41 to 46 of Chapter XVIII, and the *Dharma* for salvation, what in other words is known as the path of Knowledge (*Jñāna-Niṣṭhā*) is described in verses 49 to 53 of the same chapter.

**Q.** Are heaven and the abode of gods identical or different?

**A.** They are the same. The *lokas* (spheres) of different deities are collectively known as heaven.

**Q.** What are the particular gods to whom homage should be paid through

remembrance, so that the *Jīva* may cross the boundary of *Māyā* and attain salvation?

**A.** God, who is extremely compassionate and the greatest friend of all, who has a supremely loving nature and is extremely large-hearted; who is an embodiment of knowledge and bliss, who is eternally conscious, infinite, tranquillity personified, and the all-powerful creator, is one and the same. People call Him by different names, such as *Brahma* (absolute), *Viṣṇu*, *Śiva*, *Brahmā*, *Sūrya* (the Sun-God), *Śakti*, *Gaṇeśa* (the Elephant-God), *Arihantā*, *Buddha*, *Ālāh*, *Jehovāh*, God, etc. The *Jīva* may attain salvation by the worship of any of these forms and chanting of any of these names, knowing that to be the Form and Name of God Himself.

**Q.** What are the different regions where *Jivas* go according to their *Karma*?

**A.** Those who commit heinous acts go to the different hells. There are two types of hell—spatial and generic. Hells like the *Raurava*, *Mahāraurava*, *Kumbhīpāka*, etc., where the god of Death, *Yama*, chastizes guilty souls are spatial, that is, they have distinct locations in the scheme of creation; and birth in species like the lower animals, birds and insects indicates generic hell. Persons doing *rājasic* work take birth in the human species, whereas individuals possessing the *sattvic* qualities rise in the scale of evolution—that is, take birth in the region of the *Devas*. The Lord says in the *Gītā*:—

\* अमयं सत्त्वसंशुद्धिश्चोन्नयोगव्यवस्थितिः ।  
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥  
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥  
तेजः क्षमा धृतिः शैत्रमद्रोहो नातिमानिता ।  
भवन्ति संपदं देवीमभिजातस्य भारत ॥

( *Gītā* XVI. 1--8 )

"Those who are possessed of *Sattva-guṇa* (tranquillity) go to the higher regions like the heaven; men possessed of *Rajogūṇa* (active nature) dwell in the middle region, the region of men, and persons influenced by *Tamogūṇa* which is indicated by sleep, carelessness and inertia go downwards and take

birth in lower species like insects, animals, etc."\*

**Q.** Do souls going to heaven return ? Is there proof of any one returning ?

**A.** When a soul attains salvation, he does not return; but one who goes to heaven does return. The *Gītā* says:—

"Those who perform actions prescribed in the Vedas with a selfish motive, who drink the juice of the soma plant, who are freed from the sin of debt to Devas and Pitṛs, which stands in the way of one's attaining heaven, and seek heavenly bliss by worshipping Me through performance of Yajñas, they ascending the region of the Lord of heaven, Indra, enjoy celestial enjoyments in heaven; and when through enjoyment of heavenly bliss their merits get exhausted, they return to this world of death. In this manner persons who are devoted to performance of religious rites prescribed in the Vedas as conducive to heavenly bliss with a selfish motive, continue to revolve in the cycle of birth and death." This proves the return of the soul from heaven. There are instances in the remote period of Indian history of kings such as Trīśanku, Yayāti and Nahuṣa returning from heaven.

**Q.** Can a soul who has attained the abode of the gods return and take birth in this mortal world ?

**A.** A practicant who has no desire for enjoyment and consequently goes to the abode of Brahmā following the path of the Sun, does not return. By gradual ascent, he ultimately reaches the Supreme Abode of the *Paramātmā*. But the soul, who is actuated by some selfish motive and ascends through the path of smoke, returns (v. *Gītā* VIII. 24—26). This has also been elaborately discussed

in the *Chhândogya* and *Bṛhadāranyaka Upaniṣads*.

**Q.** Suppose a person suffering from some fell disease can be cured by the use of the fresh blood of a pigeon. Now, if he carries out the advice, who will be responsible for the sinful act, the patient, who causes the pigeon to be killed, or the physician who advises him to do so ?

**A.** Because self-interest and attachment to body is at the root of an action like this, all the three, viz., the physician, who prescribes such a remedy, the patient, who uses it, and he who actually kills the pigeon or any other creature whatsoever for the matter of that, will be guilty of sin.

**Q.** An unmarried youth goes astray with another man's wife and to save him from that unfortunate position a friend intervenes and finds him a wife. Now between these two, the youth and his saviour, how is the sin or virtue of the action to be allocated ?

**A.** If a young man, who has attained the age of marriage, marries according to the injunctions of the Śāstras, and after marriage righteously leads a householder's life, merit will accrue to both, the one who marries, and he who arranges the match.

**Q.** How many are the forms of emancipation open to souls for attainment ?

**A.** Salvation or emancipation is of two kinds. Although living in a body, a soul may attain salvation through realization of perfect knowledge; that is, in that very life he becomes a freed soul. Therefore, he is called 'freed during one's life-time' ( *जन्तुमुक्त* ). His body goes on functioning even after salvation under the influence of *Prārabdha*. Describing the state of souls of this type, the Lord says in the *Gītā*:—"O Arjuna, he who neither hates the

\* ऊर्ध्वं गच्छन्ति सत्त्वस्या मध्ये तिष्ठन्ति रामसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥



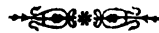
manifestation of the different Guṇas, viz., illumination, which is an effect of *Satva*, the activity of *Rajas* and the darkness of *Tamas*, nor craves for them when they are no longer manifest; who stays only as a witness and cannot be moved by the Guṇas, and knowing that the Guṇas act upon the Guṇas (the senses act upon their object and vice versa), remains identified with the one, uniform state of the *Paramātmā*, who represents truth, knowledge and bliss in a consolidated form, and cannot be shaken from that stage; who constantly fixed in self-knowledge looks upon pleasure and pain with an equal eye; to whom a lump of clay, a piece of stone and a piece of gold are of identical value; who remains cool and collected under all circumstances; to whom welcome and unwelcome objects, praise or blame, honour and disgrace appear as same; to whom friend and foe appear alike; and who is completely shorn of the spirit of doership in respect of all actions whatsoever;—he is said to have transcended the Guṇas" (*Gītā* XIV. 22–25). The soul who has thus transcended the Guṇas is a freed

soul in the state of life (जीवमुक्त). The second type of salvation is salvation after death (विदेहमुक्ति). He who embraces death in the highest state of consciousness attains this latter type of salvation. The *Gītā* says:—

"Established in this state even at the time of death, the soul attains the bliss of *Brahma*." (II. 72).\*

Q. Of the giver and receiver of gifts, who earns merit and who incurs sin?

A. When a gift is made to a suitable person by a giver without self-interest or attachment, and the receiver receives the gift in the same spirit, both the giver and receiver earn supreme merit through the act. One who receives a gift from a selfish motive, loses his merit if he is a qualified person; and attains hell if he is disqualified. Similarly, if a gift is made to a qualified person from a selfish motive, it will add to the merit of the giver; and if it is made to a disqualified person, it will bring him sin.



A spiritual practice becomes easily fruitful when the aspirant becomes as humble as a blade of grass and as patient and enduring as the tree, when he learns to show respect to others without seeking honour himself, and understands and realizes the greatness of the objects of his worship and renounces self-esteem. To acquire these qualifications one should associate with saints and holy men, study the scriptures and lives of devotees, strictly follow the directions of his spiritual guide, and humbly worship the feet of his parents, elders and all devotees of God.

—Śrī Vijayakṛṣṇa Goswāmī.

## Poet-Saint Jayadeva.

Poet-saint Jayadeva was born, nearly five hundred years ago, in village Kendubillva, in the Birbhum district of Bengal. Bhojadeva was the name of his father and Vāmādevī that of his mother. Bhojadeva was a descendant of Śrī Harṣa, who was one of the five Brahmins of Bharadvāja-Gotra who migrated from Kānyakubja (Kanauj) to Bengal.

Jayadeva lost his parents while still of a tender age. From his childhood he was a very ardent worshipper of Lord Kṛṣṇa. In spite of unfavourable worldly circumstances, he had acquired sufficient knowledge, and, because of his sincere devotion to Lord Kṛṣṇa, he had been the recipient of Divine Mercy.

Jayadeva's father owed some money to a Brahman named Niranjana, a fellow-inhabitant of the village. Niranjana, perceiving that Jayadeva was very much detached from the world and, therefore, thinking that he would not be able to pay up the money lent to his father, made up his mind to dispossess Jayadeva of his ancestral dwelling. He wrote out a document, went to Jayadeva, and accosted him thus, "Look here, Jayadeva, I do not mind your chanting of the names of Rādhā-Kṛṣṇa and Gopī-Kṛṣṇa and your worshipping them. Either you pay me my money together with the interest accrued forthwith, or you should sign this document and let me have the possession of your house."

Jayadeva had no attachment either for the house, or what little it contained. Immediately, he took up the pen and signed the document. Niranjana went round the house and took possession of the little that was there. Jayadeva humbly bowed before the

creditor, as the latter was about to take leave of him.

The cries of "fire, fire," were heard from a distance. In another instant, before they had parted, a small girl, frightfully tearing her hair approached the two. It was none other than the daughter of the creditor, Niranjana. "Run home, Papa, the house is on fire; everything is reduced to ashes." This was what the little girl reported.

Jayadeva did not tarry. He spoke not a word, but ran as fast as his legs could carry him straight to the house which was on fire. The creditor, Niranjana, however, appeared as if thunderstruck. For a minute or two he watched his daughter and Jayadeva, as they ran one after the other. They had gone far enough when Niranjana also began to run. Jayadeva had already jumped into the house surrounded by flames, and no sooner than he entered it the fire subsided. Niranjana's wife, children and other people assembled there looked aghast as they noticed the flames subside in this miraculous fashion.

On reaching his house, Niranjana also was seized with wonder at what he saw and heard of the supernatural power of Jayadeva, the constant mutterer of the name, "Rādhā-Kṛṣṇa", whom he had mocked only an hour before. With eyes full of tears and sincere repentance in his heart, he fell at the feet of Jayadeva, tore the document into pieces and threw it into the flames. In a voice choked with emotion, he said, "My master, pray, forgive me. For the greed of a small sum of money, I deliberately deprived you of your hearth and home. But for you, all that I call my own, would have been reduced to ashes. You are blessed by

the Lord. It is now I realize the great potency of the worship of the Lord."

Niranjana's heart became chastened by the incident. His subsequent frequent association with Jayadeva opened before him a new vista of life, and, thereafter, he began to spend his time in singing the praises of the Lord.

Sometime after this incident, Jayadeva made up his mind to go to Puri. He took a Brahman, Parāsara by name, for his companion and started for the pilgrimage. With the name of the Lord on his lips and His beautiful Image inscribed in the heart, Jayadeva tramped on singing the praises of the Lord. One day, Jayadeva could not get any drinking water for a long distance and the day was scorchingly hot. Afflicted with thirst he fell down senseless. The Lord, the Great Fulfiller, then appeared as a cowherd boy and helped Jayadeva to regain consciousness by fanning him with his loin-cloth and gave him sweet milk to drink. He led Jayadeva and his companion up to Puri. Jayadeva could not recognize who the cowherd boy was. On reaching Puri, the boy suddenly disappeared. Jayadeva made vain efforts to find him out.

At Puri Jayadeva immersed himself in his devotional practices and continually sang the praises of Lord Kṛṣṇa. One day, as if in a trance, he saw snow-capped mountain ranges on all sides and the rippling stream Kāṇḍī (Jamuna) flowing at the foot of the mountains. On the bank of the Jamuna, under the branches of a Kadamba tree, he saw the smiling Lord Kṛṣṇa with His flute in His hand. Jayadeva was in ecstasies and, involuntarily, the famous song known by the name of Gita-Govinda welled out of his heart. His companion, Parāsara, was beside himself with joy, as he listened to the sweet melodious notes of the song. It is held that it was at Puri that

Jayadeva had a *Darśan* of the ten incarnations of the Lord. His heart was filled with heavenly bliss as he went to the temple from day to day for the Darśana of Śrī Jagannāthji. He had no fixed abode, and generally stayed under the shade of a tree and appeased his hunger by begging from door to door. To meditate on the Lord and sing His praises were the occupations that kept him busy all the twenty-four hours of the day and night.

There lived at Puri a saintly Brahman, Sudeva, by name, who had no offspring. In deference to the desire of his wife, Sudeva besought the Lord Jagannāthji to bless him with children and he vowed that the first issue would be consecrated to the service of the Lord. By the grace of the Lord, a girl was born to them. She was named Padmāvatī. When the girl grew up to twelve years of age she was offered to the Lord as an offering. In the night, Sudeva saw a dream in which the Lord accepted the offering and commanded Sudeva to give the girl away in marriage to His devotee Jayadeva.

Thus commanded, the Brahman couple, accompanied by their daughter went to Jayadeva who was singing the praises of the Lord. They informed Jayadeva of the command of the Lord.

Jayadeva, perplexed and a little distressed, replied, "Sir, I have renounced the world. I do not wish to marry."

The Brahman rejoined, "Sir, we cannot transgress the command of the Lord. We have already given to you the hand of our daughter. The girl is yours and here we leave her to your care." Jayadeva tried to prevent them from going away, but they would not listen, and leaving the daughter behind departed as quickly as their legs could carry them.

Jayadeva, then, gradually settled down as a married man, finding that

there was no getting away from the will of the Lord. After staying at Puri for some time, he along with his wife, Padmāvatī, returned to his native village, Kendubillva. They installed the Images of Rādhā-Mādhava in their dwelling place and devoted themselves to the worship of the Divine Couple.

After staying at Kendubillva for some time, Jayadeva again went out on a tour. A certain Prince, very much impressed with the poetic value of the Gita-Govinda, reverently begged him to stay in his capital for a few days. Jayadeva agreed, and his Gita-Govinda became very popular with everybody in that capital.

When Jayadeva expressed his desire to return to his native village the Prince offered him lots of money for his own use, and gold and jewel for his wife, but Jayadeva declined to accept anything, saying, "Dear Prince, to the person seeking the love of the Lord, these jewels and gold are like poison. This wealth will produce greed for more and more of wealth, and greed in its turn will produce attachment, envy and enmity. I do not want this wealth which is the source of so many evils." The Prince, however, begged Jayadeva again and again to accept some portion of the offering, if not the whole of it. Moved by his entreaties Jayadeva at last accepted only a few jewels and a portion of gold, and started for his village.

Wherever there is carrion, vultures and wild beasts of prey are bound to make their appearance. Similarly, wherever there is any trace of wealth, thieves and robbers follow its trail. Learning that Jayadeva was returning to his village with some amount of wealth, a band of dacoits followed his foot-steps; Jayadeva tramped on listlessly, immersed in his devotional songs. He would have gladly parted with all that he possessed had the dacoits

asked him to do so, but the latter could not think of getting anything without resistance from the other side. Greed deprives man of his senses and turns him into a devil. Alone though Jayadeva was, the dacoits had not the courage to attack him face to face. They fell upon him unawares from behind and throwing him down on the ground cut off his hands and feet and threw him into a well nearby. Then dividing the booty among themselves, and mad with joy for having got all the wealth in Jayadeva's possession, they made themselves scarce.

There was very little water in the well; so Jayadeva was not drowned, nor was he otherwise hurt. No peril can destroy one who is protected by the Lord Himself. Jayadeva seated himself comfortably on a big piece of stone in the well and began to sing the praises of the Lord fully resigning himself to His will. He ascribed the whole of the incident to his having accepted the offering of wealth in a weak moment.

The entourage of Raja Lakshman Sen of Gour happened to pass that way a little while later. Hearing a human voice coming out of the well, the Raja ordered his servants to ascertain what it was. An attendant went and came back with the report that somebody in the well was chanting hymns to Lord Kṛṣṇa. Jayadeva was brought out of the well forthwith and with a view to have his wounds dressed and treated, the Raja carried Jayadeva along with him to his capital. The Raja was very much pleased to know of the erudition and poetic merit of Jayadeva and his devotion to Lord Śrī Kṛṣṇa. Recognizing him to be a man possessing uncommon qualities and virtues, the Raja began to treat him with respect and consideration.

The Raja persistently pressed Jayadeva to mention the names, where-

abouts and marks of identification of the dacoits who had cut off his hands and feet, but Jayadeva refused to reveal their identity, even though the Raja expressed his great displeasure at this. True saints do not wish ill to anybody, not even to their worst enemies. They are friends to all. They do not look upon anybody as an evil-doer. They welcome misfortunes and troubles considering them to be the Lord's gifts for their ultimate good, and they thank even those who act as the scourge of God in relation to them. Forgiveness is ingrained in their nature and temperament.

When Jayadeva's wounds were healed up, the Raja made him the President of his Council and Lord-Treasurer. Padmāvati also arrived at Gour with her Image-Couple of Rādhā-Mādhava. The Raja always desired to bestow upon Jayadeva some wealth, but Jayadeva never agreed to take anything more than his barest maintenance.

One day the Raja ordered a big reception for the entertainment of the Sadhus and learned Brahmans of the kingdom. The four dacoits who had so brutally deprived Jayadeva of his limbs appeared on this occasion in the guise of Sādhus. Little did they know that the very person whom they had left for dead was not only alive but was the chief functionary of the state. The dacoits recognized Jayadeva from a distance from his crippled limbs and for fear of detection wanted to run away from the place.

But Jayadeva recognized them equally well and was so happy as if he had found some long-separated bosom friends. He thought those people must still be in want of riches and it was a very good occasion for him to get from the Raja the large wealth that had been offered to him from time to time and make over the same

to them to appease their thirst for wealth. He, accordingly told the Raja that some old friends of his had turned up to participate in the reception and that if he wished to give him any money, he could do so by giving it to those people. The Raja was very much pleased to get the opportunity to serve Jayadeva which he had so long wished and at once sent for the said friends of Jayadeva. The dacoits, on the other hand, on hearing that they were summoned by the Raja for an audience became terribly frightened and lost their wits.

They thought that Jayadeva must have complained to the Raja against them and that, therefore, they were bound to be punished.

Every individual thinks according as he feels. He sees the world through the mirror of his own heart. A pious man considers all to be pious and a thief imagines all to be likewise thieves. A baby can play on the breast of a young woman without ever feeling the emotions of a young man; but a grown-up person because of the defects of his own heart will ascribe sin to a young brother and a grown-up sister talking to each other at some distance. The dacoits, frightened as they were, approached the Raja with trepidations in their hearts. The Raja considering them to be friends of Jayadeva received them with marks of respect and cordiality and asked them to accept his offerings of wealth and riches.

The dacoits stood bewildered for sometime. They were at a loss to understand what the Raja meant next to do. "Is it ever possible for a man who was all but killed by us to treat us like this?"—they thought. Consistently with their own base nature they considered it to be a clever ruse laid by Jayadeva. They took all the wealth that the Raja offered them

and tried to be off as soon as possible. As it was a big load that they had to carry and with a view to afford them protection on the way, Jayadeva detailed an officer and four soldiers on duty with them.

On the way the officer curious to know the secret of their being so much in favour with Jayadeva asked the dacoits in the guise of Sādhus: "Friends, will you let me know what connection you had with Saint Jayadeva or what service you rendered unto him, in consideration of which he has rewarded you so magnificently?"

Those sinful persons, forgetting all fear and retribution of God, craftily replied: "This chief minister of yours was in the service of another Raja together with us. We were the heads there and he was a subordinate of ours. He did something that greatly enraged the Raja and he was ordered to be beheaded. We took pity on him and arranged his being let off only with his hands and feet cut off. Lest we revealed all that, he has rewarded us so well. We too have not disclosed these facts lest he should come to grief in his present situation." The dacoits had hardly finished saying this when the Earth is said to have suddenly yawned, and taking them into her bosom closed upon them.

The heart of the evil-doer is generally changed if his evil is returned with good; but there are certain people so confirmed in their evil propensities that they can never acknowledge a good turn and revel in their evil-doing. Such people have of necessity to be punished by the Lord. This is what happened in this case.

The officer, who had been on duty with the dacoits, returned to the capital with all the wealth and valuables and related the incident to the Raja. The Raja sent for Jayadeva and told him all about his friends. He was struck

with wonder when he saw Jayadeva shedding a flood of tears as he listened to what the Raja had said. And wonder of all wonders, the lost hands and feet reappeared and instead of a cripple that Jayadeva had been, he became at once a whole man with hands and feet fully restored.

The Raja dazed by this supernatural incident with great ardour and earnestness besought Jayadeva to disclose the whole mystery. Full of pity for the dacoits, Jayadeva said, "O King, I am very unfortunate, for it was because of me that the four friends have lost their lives. The Raja whom I had served before you picked me up as a cripple, was very kind to me. He wanted to give me wealth, but considering it to be an evil, I always declined to take anything. But at the insistence of the Raja I had to accept some little when I was returning home. That wealth excited the greed of the four men who with a view to take it away from me made a cripple of me and threw me into the well. These good people thus demonstrated to me the evils of wealth, and behaved towards me like true and sincere friends. I was, accordingly, under a great obligation to them, therefore I got them rewarded by you. In doing so I had also another object in view; I wished to appease their thirst for wealth so that they might give up the nefarious occupation of robbing. If I had lost my hands and feet, surely, that was due to something I had done in my previous birth. They had been mere instruments. I am shedding these tears believing that their untimely death is possibly due to me. I pray to the Lord for forgiveness to them. The All-Merciful Lord, having forgiven my sins has restored my hands and feet. O King, can there be so unfortunate a soul as will not worship the Great Lord, the Merciful Lord."

Surprised at this greatness of Jayadeva's heart, the Raja fell prostrate at his feet. The robbers too must have been impressed by the greatness of Jayadeva, but the seed of goodness did not grow in them, because the soil had not been tilled and cleared of weeds.

Padmāvati, wife of Jayadeva, was a true disciple of his and followed him like his shadow. She also was a devotee of the Lord, with this difference that all her devotion was directed towards her husband in whom she considered the Great Lord to be personified. She very well recognized the greatness of the Dharma of a wife.

Jayadeva being the High-Priest of the King, the Queen-Mother, the Queen and other ladies of the King's household used to go to Padmāvati to listen to her religious discourses. The Queen was a sweet-tempered lady, true in her faith and devotion to her husband. But she was a little proud and used occasionally to exhibit her pride. One day, in the course of her usual discourses Padmāvati observed, "The woman who becomes a Satee on the funeral pyre of her husband is only an inferior type of Satee. The true, the real Satee, ceases to live the moment she hears that her lord is dead. Life cannot exist in the body even for a moment after she has heard of the death of her husband."

The Queen could not wholly digest this theory. She considered it a piece of vain dogmatization. She thought Padmāvati only talked hyperbolically, just to give a set-off to her high ideal of womanhood. She felt a little jealous too, and with a mind made up to test Padmāvati's faith, she left the place.

Jayadeva had gone out with the Raja for some days, making a tour of the kingdom. This afforded the Queen the opportunity she had been longing for.

With a face feigning to be greatly distressed, she went to Padmāvati as if very much upset, and with pretended tears said, "Oh the misfortune, the report has been brought to the capital that Jayadevaji had been eaten up by a lion in the forest."

No sooner had those cruel words been uttered, than Padmāvati with the name of Lord Kṛṣṇa on her lips, fell down with a thud on the floor. Approaching her the Queen found that she had become unconscious. Further examination revealed that life was extinct.

At this turn of events, the Queen felt very much confounded. She was sorely repentant for her folly and began to say to herself, "A wretch that I am, how shall I face my Lord, the King. What a great affliction it will be for him when he will come to know that I had been the cause of the death of the wife of his Guru. What great misery and distress it will be for the Guru himself!"

Jayadeva arrived; meanwhile, the evil news reached the Raja also, who hurried to the place. The Queen felt so miserable that she preferred death to life and wished that the earth should yawn to take her into her bosom.

The whole thing as it had happened was related by the attendants of the Queen both to Jayadeva and to the Raja. Jayadeva addressing the attendants said, "Go and tell my mother, the Queen, not to worry at all. If Padmāvati's soul has flown from her body on hearing the false report about my death, it will, it must, flow back again to her body, now that I have returned alive and in sound health."

Jayadeva, then, began to pray to the Lord. It was not because of any attachment of his own with the body of Padmāvati that he was prompted to pray for her being brought back to life, but because he was aware that the

Queen would feel miserable and repentant all her life. Jayadeva began to chant hymns to the Lord and was lost in it. After a little while Padmāvatī's dead body seemed to be getting charged with life-currents. She began to move where she lay and, in another instant, she opened her eyes. She sat up and joined her husband in singing praises to the Lord.

The Raja and the Rani shed profuse tears of joy, and bowed again and again to the feet of Jayadeva and his wife. The fame of Jayadeva's devotion to the Lord, and of Padmāvatī's devotion to her husband, spread far and wide. After staying with the Raja for sometime more, Jayadeva and his wife returned to their native village. It was here that Jayadeva gave the final shape to the sweet song, the Gita-Govinda.

One day while composing a stanza of the Gita-Govinda, Jayadeva found that he could not get at the last line of a verse, although he had racked his brain for it for a pretty long time. Padmāvatī had got the meals ready and said, "Lord, it is so late already, will you go to the Ganges for your bath?"

Jayadeva replied, "Well Padmā, I will go for the bath; but here, look here, I have not been able to complete the verse, the last line is still wanting. However much I tried for it, it has baffled me all along."

Padmāvatī rejoined, "Pray, do not worry over it. You had better go to the Ganges for bath, and on return I am sure you will have no difficulty in getting at the correct words."

"All right, as it pleases you, my goddess. Please take care of the manuscripts and the pen and inkpot. I shall go and return presently after the bath," said Jayadeva. A few minutes after Jayadeva had left, Lord Kṛṣṇa appear-

ed in the guise of Jayadeva himself, and said, "Padmā, will you let me have the manuscripts?"

Padmā, a little amazed, and no less worried, said, "Lord you had gone to take your bath. How is it that you returned without doing so?"

The Lord, disguised as Jayadeva, said, "It was on the way that the last line came upon me, and so I returned."

Padmāvatī brought the manuscripts, the pen and inkpot and the Lord completed the verse. Then he asked Padmāvatī to let him have water for a bath. After bathing, he performed the usual daily worship. Then he took the meals prepared by Padmāvatī after these had been offered to God, and then lay down on the bed for some rest.

Padmāvatī removed the plate from which she believed her lord, Jayadeva, had taken his meal, and sat down to take what was left in the plate. As she was taking the meal, she perceived Jayadeva approaching his house, after his bath in the Ganges. Padmāvatī was completely non-plussed, Jayadeva was also amazed to find Padmāvatī taking her meal before serving the same to him and said, "Padmā, how is it, to-day you are taking the *prasād* yourself without serving the meal to me? I never found you do like that before."

Padmāvatī, with folded hands, replied, "Lord, I cannot understand what it means. You had returned from the way in order to complete the verse. You took the manuscript and pen and inkpot from me. You completed the stanza, then you took your bath here, and after attending to daily worship you took your meal and lay down in the bed. I was taking the *prasād* as usual. And now I find that you are just returning from the Ganges. This simply confounds me.



I do not know what the Lord means by this Līlā of His."

Jayadeva ran to see the bed, but there was nobody there. Then it struck him that the Lord might have done all this. He asked Padmāvatī to let him see the manuscript. Padmāvatī brought it and Jayadeva wondered to see that the verse was the very same that was in his mind, but which he hesitated to put down, thinking that it would not fit in. Then he lifted his hands and with eyes full of tears and a voice choked with emotion, he addressed the Lord, "O Lord Kṛṣṇa, the darling of Rādhā, the gem of Gokul, the joy of Nanda, the Great-Merciful Lord, for what fault of mine have you forsaken this humble slave of yours. Why is it that you have given a Darśan to Padmā alone." So saying Jayadeva began to partake from the plate from which Padmā had been taking her meal, notwithstanding her entreaties not to do so. Jayadeva considered the leavings in the plate to

be sacred *prasād* of the Lord Himself and so went on partaking of it ignoring all the protestations of Padmāvatī. Soon after this, the Gīta-Govinda was completed and Jayadeva and Padmāvatī sang it together wherever they went, and wherever they went, the Lord followed them enchanted by that divine song.

Jayadevaji used to take his daily bath in the Ganges which flowed at some distance from his village. As he grew old, he found the journey to and fro somewhat fatiguing. It is said that it was on that account that the Ganges changed her course and began to flow past his village.

Some say that Jayadeva and Padmāvatī spent the evening of their days in Brindāban. Others aver that he gave up the body in his village, Kendubillva, where a temple was built in his memory. About a lakh of people join the fair held in Kendubillva on the 1st of Māgh every year to commemorate the Poet-Saint Jayadeva, and his saintly wife, Padmāvatī.\*

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The span of life of a living being begins to shorten from the very moment he comes into the world; from childhood to youth, and from youth to old age—thus in a short while the light of his life goes out, just as the light of a lamp goes out when the oil has run short.

—*Sundardās.*

Always guard yourself against jealousy, greed, anger and the use of unpleasant or bitter language. This is the means for attaining spirituality.

—*Tiruvalluvar.*

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# The Advent of Sri Krishna.

~BY SAMANANDA.

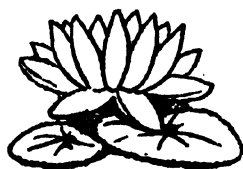
Phoebus casting his parting glance at the fading scenes of the east slowly descended into that mysterious corner of the western horizon. As he sucked in his last ray that bade farewell to every tender flower and unwillingly departed after imparting its parting kiss on the fading petals an uncertain light danced over the indistinct landscape, bereaved of the splendour of the sunbeam. The birds from north and south flew back to their cozy nests singing all the way merrily in the still evening air. Hours rolled.

A gloom of darkness obscured the hemisphere. The overflowed Yamuna was raging down her course with an uproarious tumult of her sweltering waters. The stars of heaven were hidden behind a mighty mass of ever-darkening clouds. The wind howled through darkness and the night. Lightning rent the lowering clouds asunder and thunder rumbled down the cavernous heights of the distant Govardhan. A red war of the Relentless Elements!

Mathura was drowned in the sepulchral stillness of slumber. But two souls were wakeful—Devaki and Vasudeva, the former pining with the pangs of child-birth in the lonely

dungeon accorded by her brother! The thought of his impending visit and the butchery he would play upon the longed for child goaded her agony to gallops. The hour came and the child was born—the child that was all divine! Visions rose and vanished before the incredulous eyes of the ecstatic parents. How could they believe that the mortal child lying as a mass of flesh before their eyes would dupe them with all the glory of the conch and mace and words of heavenly wisdom! Still they saw the Lord, who bade them shift the child—that was Him—to distant Gokula and bring the girl babe back behind the bars. Tears trickled down the eyes of Vasudeva—how he wished the vision was true! He could save his darling...But oh! the hand-cuffs, the bars and prison locks and beyond these the watchdogs and roaring waters! What does not surrender to the Will of the Black Boy of future Brindaban! Lo! the hand-cuffs fell, the locks clicked and gates went ajar and all the sentinals lay supine in deadly dreams!

Vasudeva with his divine burden guided by an unseen light crossed the Yamuna, which opened her bosom and showed a royal road for him, and the thousand-hooded serpent kept away the downpour and the storm!



# Indra and Virochana.

## I

The Devas and Asuras (demons) selected respectively Indra and Virochana as their representatives and sent them to the abode of Brahmā, the Creator, to acquire from Him the Knowledge of the *Ātmā*. Although natural enemies of each other, the two rival representatives forgot their mutual jealousy and antagonism for the time being and observed uninterrupted *Brahmacharya* for thirty-two years. They were then accosted thus by Prajāpati (Brahmā):—

"What is the errand which has brought you both and made you stay here for such a length of time?"

They replied—"Lord, the *Ātmā* (soul) is sinless, ageless, deathless and griefless; it does not hunger or thirst; it is Truth in essence and form. It alone is worthy of being known and realized. One who has known and realized the *Ātmā* has acquired all the regions and their pleasures. The Devas and Asuras have heard these words emanating from your lips. Therefore we have come as their representatives to get the Knowledge of the *Ātmā* from you."

Prajāpati said, "The *Puruṣa* (Being) within the eyes, who is observed as the seer by people possessing internal eyes, is the *Ātmā*, which is immortal and fearless, which is *Brahma* itself."

Owing to the grossness of their intellect both Indra and Virochana understood this teaching only in its literal sense. They thought the image of man reflected on the retina of the eyes is the *Ātmā*. In order to make sure whether they have understood the teachings aright, they queried Prajāpati

thus—"Lord, of the two images—the image of man reflected in water and that reflected in a mirror—which is *Brahma* indicated by you? Are these two images one and the same?" Prajāpati replied—"Yes, yes, He can be observed in both. He is in every object."

Then Prajāpati, addressing them both, said—"Go to that pool of water and see whether you can recognize the *Ātmā*. If you cannot do so, ask me again, and I shall explain to you." They both went to the pool and observed their reflection in water. Prajāpati enquired—"What do you observe there?" They replied—"Lord, we see the whole *Ātmā* from the nails in its toes to the end of the tuft of hair on its head." Hearing about the nails and the tuft of hair, Brahmā again said, "Now you go and perfectly wash your bodies and adorning them with beautiful clothes and ornaments, go to the pool again and see." Like nails and hairs, the body itself is something different from the *Ātmā*. To make them realize this, Prajāpati gave them the above instruction; but they could not understand its implication. They bathed their bodies, and decking them with clothes and ornaments, came to the pool and began to observe their respective images. Prajāpati enquired, "What do you see?" They replied, "Lord, just as we have put on beautiful clothes and ornaments, this our *Ātmā*, too, has put on similar clothes and ornaments."

Prajāpati thought that owing to the impurities in their hearts those people were unable to realize the true character of the *Ātmā*, and it might be that continued meditation on the teachings would help them to remove the obstacles in the path of

their realization. Therefore, He said, "Yes, this is *Ātmā*, the immortal and fearless; this is *Brahma* itself."

Indra and Virochana were gratified when they heard this from Prajāpati and they both started for their respective abodes. Seeing them depart like this without having acquired the true Knowledge, Prajāpati reflected within Himself—"These poor souls are going away without the Knowledge and realization of the *Ātmā*. Among Devas and Asuras whoever will follow this doctrine (of the body, which is the prototype of the reflection seen in water, being *Brahma*) is sure to be defeated in the end."

## II

Virochana thought he had attained the true light of Knowledge and, going to the Asuras, he calmly began to preach the doctrine of the body, which is the basis of the reflection, being the soul. He said, "Prajāpati has taught the body itself to be the *Ātmā*, therefore the body alone should be properly nursed and worshipped. There is no work of greater merit in this world than the worship and service of the body, through which alone man can attain happiness both in this world and the next."

Those who refuse to perform charities, Yajñas (sacrifices) and other meritorious deeds owing to their adherence to the doctrine of the soul being identical with the body are called Asuras even to-day. This theory of the identity of soul and body originated with the Asuras. People following this doctrine treat the body itself as the soul and spend their time in adorning it with beautiful clothes and ornaments. They waste their lives in worshipping and serving the body. And even when death overtakes the body they decorate it with costly garments and ornaments and imagine

they make their places in heaven secure by that means.

## III

Indra, who possessed the divine qualities, was troubled by the following thoughts before he entered the portals of heaven: "Prajāpati said the *Ātmā* was fearless, but the reflection of the body is subject to many fears. When the body is decorated, the reflection appears decorated; when the nails and hairs of the body are removed, the reflection appears with nails and hairs removed. On the same principle, if the body is blind, the reflection will appear blind; if the body is diseased, the reflection will appear diseased; if it is maimed and deformed, the reflection will also appear maimed and deformed. If the body falls, the reflection will also fall. Therefore, I do not see how the reflection can be the *Ātmā* itself."

Worried by these thoughts, Indra returned from the gates of heaven and approached Prajāpati with his doubts. He said, "Lord, when the body falls, the reflection, too, is bound to fall. Therefore, I do not see how the reflection of the body can be the seat of bliss."

Prajāpati replied—"O Indra, what you say is undoubtedly true. The reflection of the body cannot be the *Ātmā* (soul), I shall explain this later to you. Therefore, I advise you to stay here for another thirty-two years and observe the vow of *Brahmacharya*."

When this was done and Indra once more approached Prajāpati for the Knowledge, the latter said, "He who is worshipped in the state of dream, the enjoyer in the state of dream, is the *Ātmā*, the fearless and immortal. He is *Brahma*." But this also did not satisfy the quest of Indra for the *Ātmā*. He argued in his mind that the enjoyer in the state of dream no

doubt remained unaffected even if the body got blind, diseased, deformed or even perished; but he appeared collapsing, sorrowing in distress and running away when there was any cause of fear, and was found also to weep; therefore he could not be the seat of bliss.

When Indra placed this doubt before the Creator, he was advised to observe the vow of *Brahmacharya* for another thirty-two years and on the completion of this vow he was given the third instruction about the *Ātmā* to the following effect: "*Ātmā* is that state of existence in which when the *Jīva* goes to sleep, all the functions of the senses having ceased, it becomes totally pure and complete, and there is no experience of dream. That is the state which is fearless and immortal. That is *Brahma*."

But when he was about to enter heaven satisfied with the above answer of Prajāpati, the doubt again arose in Indra's mind that in the state of deep sleep the *Ātmā* did not possess the sense of 'I' as it did during the waking state or in the state of dream, nor did it retain any knowledge of the objective world, and also leaves that state for good, and therefore he did not feel that it was the real state of bliss.

Indra, therefore, returned to the Creator again, and placed his doubt before him. This time he was advised to practise *Brahmacharya* for another five years for the removal of the residue of impurities in his heart. Thus after observing *Brahmacharya* for one hundred and one years he was recognized as having become eligible to understand and realize the truth about the

*Ātmā*. Then the truth was conveyed to him in the following words:—

"O Indra, this body is made of earth. It constantly lives within the jaws of death, and yet it is the home of the formless, immortal soul. When through ignorance this formless soul identifies itself with the body, it becomes subject to pleasure and pain. So long as this identification with the body persists there is no escape from the experience of pleasure and pain. When, however, the identification ceases, feelings of pleasure and pain cannot affect the formless soul. He who knows himself to be the seer within this body is the *Ātmā*, the eyes are only instruments which it uses for deriving knowledge of colour. He who knows himself to be the smeller within this body is the *Ātmā*, which uses the sense of smell for knowledge of odour. He who knows himself to be the speaker within this body is the *Ātmā*, and the sense of speech is his instrument; he who knows himself to be the hearer is also the *Ātmā* and the ears are his instruments; one who knows himself to be the soul is the *Ātmā*, the mind constitutes his divine eye. The liberated soul who has realized the *Ātmā* sees the objects of enjoyment through the superphysical mental eyes and attains bliss. This is the truth about the *Ātmā*."

Thereafter true knowledge dawned on Indra and he got absorbed in the ecstasy of that knowledge. Returning to heaven, he taught this truth about the *Ātmā* to the Devas, who began to worship the soul and through the merit of that worship acquired all the regions and their enjoyments. One who properly knowing this *Ātmā* realizes it, acquires all the regions and attains perfect bliss.





## The Kalyana-Kalpataru



The Lord of Kailāsa.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाव पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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पशूनां पतिं पापनाशं परेशं

गजेन्द्रस्य कृत्तिं वसानं वरेण्यम् ।

जटाजूटमध्ये स्फुरद्गाङ्गवारिं

महादेवमेकं स्मरामि स्मरारिम् ॥

We recall to our mind Śrī Mahādeva, the sole vanquisher of Cupid, who is the protector of all beings, destroyer of sins, and the Lord of the Gods, who wears a tiger-skin and is the best among objects of worship, through whose matted hair the Ganges flows.



# Problems of the Bhagavadgita—IV.

~~~~~BY K. S. RAMASWAMI SASTRI, B. A., B. L.

(Continued from the previous number.)

THE GURU IN THE GĪTĀ

The importance of the *Guru* (the teacher) is emphasised in the *Gītā* in unmistakable terms and the nature of the *Guru* is declared equally unmistakably therein. The Lord is called in Chapter XI verse 43 as *Guru* and *Gariyān* (the greatest Teacher). He is, in fact, the *Ādi Guru* (First *Guru*). In the language of the *Yoga Sūtras* पूर्वेषामपि गुरुः कश्चिन्नानवच्छेदात् (I, 26) He is the *Guru* of all as He is eternal. In Chapter IV verse 34 the Lord directs Arjuna to seek the teacher who is both *Jñānī* (Knower) and *Tattvadarśī* (seer of truth) and learn from him the truth by means of prostration before him, interrogation and service. In Chapter XIII verse 7 He states that *Āchāryopāsana* (service of the teacher) is an element in *Jñāna* (Knowledge). The Lord shows by example how the true teacher will suit his teaching to the disciple and even tell him secrets which he could not himself seek to know, and pull him up to his own level and make him attain perfection. In Chapter VII verse 1 and Chapter IX verse 1 and Chapter X verse 1, the Lord as the ideal *Guru* voluntarily and graciously teaches the truths which will enable the disciple to know the Lord in full and attain the highest auspiciousness and bliss. At the end He asks if the disciple has heard the truth with an un-

divided attention and has become free from delusion and grief. The ideal *Guru* will not stop till he confers the highest wisdom and bliss on the disciple.

THE DISCIPLE IN THE GĪTĀ

Equally clear is the declaration in the *Gītā* about the disciple. The Lord's love flowed towards Arjuna as soon as the latter said, "I am Thy disciple; I seek refuge in Thee. Teach me and discipline me." The way in which the disciple should interrogate the teacher and grow in clarity, faith, wisdom, power and perfection is clear from the *Gītā*. The Lord's injunction about *Paripraśna* (interrogation) in Chapter IV verse 34 is amply fulfilled by Arjuna. In Chapter II verse 1, he asks Śrī Kṛṣṇa to give him a clear lead, as he felt confused by the double declaration of *Samkhyā* and *Yoga* in Chapter II. In chapter IV verse 4, he asks Śrī Kṛṣṇa how He could have taught the Truth to the sun-god. In chapter V verse 1 he asked which was better *Karma Sannyāsa* (renunciation of action) or *Karmayoga* (*Yoga* by action). In chapter VI he asked about the means of mental control and the fate of the *Yogabhraṣṭa* (fallen from *Yoga*). It was after all this that he broke forth in chapter X verses 12 to 14 in praise of the Lord, saying that Śrī Kṛṣṇa was *Para Brahma* (Supreme *Brahma*) and *Śāśvata*

Puruṣa, (the eternal divine Being) and that he believed what the sages had said about that matter. In chapter XI verse 2 he said that his *Moha* (delusion) was vanquished by the Lord's revelation. He yearned to see the Lord's cosmic form and had the blessed cosmic vision by the Lord's grace. In chapter XII, he sought to know the distinction between *Akṣara Upāsanā* (worship of the Unmanifested), and *Saguṇa Brahma Bhakti* (devotion to Personal God). In the later chapters also he went on plying the Lord with questions till he became fired with faith and full of the grace of the Lord. The perfection of discipleship is shown to us by his final reply. "My delusion is gone and my memory of self-knowledge has been attained through Your grace, O Achyuta. I am free from all doubt and shall do as I am bid by Thee." (Chapter XVIII, verse 73).

GĪTĀ: ITS PSYCHOLOGY

The *Gītā* analyses the mind in the approved metaphysical manner peculiar to Indian thought and gives us valuable lessons in regard to the nature and discipline and purification and perfection of the mind. The soul is different from the mind and the senses, and enjoys the objects through them (XV, 19). The mind (*antaḥkaraṇa*) consists of four aspects (rather four compartments), *Ahaṁkāra*, *Chitta*, *Manas* and *Buddhi*. *Ahaṁkāra* is described in the *Gītā* as that blind and blatant self-assertiveness of the mind which obscures the true vision of the soul. The Lord speaks of the *Ahaṁkāra-Vimūḍhātmā* (deluded

by egoism) (III, 27) who thinks that the soul is the doer whereas the real agent of action is the *Prakṛti* (*guṇas*) with which the soul identifies itself. *Ahaṁkāra* is an element in *Āsuri Sampat* (demoniacal property) (XVI, 18). In XVIII, 58 it is described as leading to rebellion against God. *Chitta* is the principle of awareness and cognition. The Lord speaks of its being steadied and centred in the soul (VI, 18, 20; XII, 9). *Manas* is the principle of cogitation. It is at the mercy of the senses (II, 60, 67), though it is higher than the senses (III, 42). It can and should be controlled (VI, 12, 14, 25). It is by nature hard of control and unsteady (VI, 26, 34, 35). But it can be controlled by practice and dispassion (VI, 26, 35). It should be freed in the heart (VIII, 12). It should be freed in God (XII, 2, 8). It is referred to in some places of the *Gītā* by the term *Ātmā* (e. g., VI, 5, 6). *Buddhi* is the principle of determination. It is called *Prajñā* in II, 67. Its loss is the greatest calamity which can befall us (II, 63). It should be freed in *Samādhi* (II, 53). It will become steady if the *chitta* is free from desire and hate (II, 64—66). It is higher than *manas* and lower than *Ātmā* (III, 42). It like the *manas*, is a portion of the *Aparā Prakṛti* (VII, 4). The sātत्वic, rājasic and tāmasic aspects of *Buddhi* are described in XVIII, 30—32. By Sātत्वic *Buddhi* we realize the Supreme Truth and peace and Bliss (XVIII, 51 *et seqq*). Perhaps the clearest analysis of cognition is in XVIII, 13,

14, 15, 16, where the Lord says that for externalized cognition the necessary elements are the body, the egoistic consciousness, the senses, the vital energies and the gods presiding over the functions of the senses. The *Ātmā* or soul is neither the doer nor the enjoyer in reality. The same idea is emphasized also in XIII, 5, 6, 20, 21, 22, 23, and XIV, 19, 20, 23, 25 and 26.

The practical aspects of the psychology of the *Gītā* are even more important than the theoretical analysis of the mind as revealed to us in the *Gītā*. In II, 62 and 63 the Lord points out how the mind by dwelling with loving relish on the attractive features of objects begins to have *Saṅga* (attachment) to them; *Saṅga* leads to *Kāma* (desire); *Kāma* when obstructed and thwarted by the natural desire of others for the same objects turns into *Krodha* (hate); hate leads to *Sammoha* (delusion); delusion leads to *Smṛtivyibhrama* (loss of memory of our true nature); the loss of such memory leads to the destruction of *Buddhi* (the principle of determinative intellect which exercises its faculty of wise and ethical choices in life); and the destruction of *Buddhi* leads to our destruction (*i. e.*, the loss of the glory of self-realization). Hence if we remove the tyranny of *Rāga* and *Dweṣa*, we can preserve clarity and wisdom and happiness even when enjoying God's creation (II, 64, 65). To use the language of the *Pañchadaśī* of Vidyaraṇya, there is a mental world (*Dhīprapañcha*) and a physical world (*Bāhyaprapañcha*). It is the former

that is the cause of self-bondage and self-obscuration. A famous verse in the *Sarasvatī Rahasyopaniṣad* says: "When our deluded attachment to the body has slipped away from us, and when we have realized the Lord, wherever the mind goes there we have the thrill of supreme and ambrosial bliss."

In regard to the inter-relations of the mind and the senses and the body and the objects in the universe, the Lord gives us valuable advice and guidance. The senses have a natural outwardness of rush as is very well stated in the first verse of the second *adhyāya* of *Kaṭhopaniṣad*. The Lord says in II, 61 that the mind must pull them back. How is that to be done? By effort and by devotion (मत्परः). In III, 33 to 42 the Lord points out how our first impulses are the result of our past *Karma* and will irresistibly arise in the mind, how our real enemy is not such feeble first impulse but *Kāma* (desire), that *Kāma* has his seat in our senses and mind and *Buddhi* and deludes us, how we can strengthen each lower principle by invigorating it with strength from each higher principle, how the ascending order of principles is that of the senses and the mind and the *Buddhi* and the *Ātmā*, and how by seeking and attaining the grace of God we can overcome *Kāma* or desire. If the senses are weak and crave satisfaction, the mind should check and guide them; if the mind is weak, the *Buddhi* should check and guide it; if the *Buddhi* itself is set upon gratification of desire, we should seek the grace of God to give

Śubha Buddhi (pure determination). In the *Śvetāśvatara Upaniṣad*, third *Adhyāya*, there is a beautiful prayer for such *Śubha Buddhi*: 'स नो बुद्ध्या शुभया संयुक्तु' (Let Him dower us with a pure mind). If every day we make the utterance of such a prayer in a devout spirit a rule of life, He will rouse the *Śubha Vāsanās* (pure tendencies) in us and save us even when our *Buddhi*, which is our sovereign guide, has deserted his post and gone over to *Kāma*, who is our *Nityavairi* or sleepless enemy, to use the language of the Lord in III, 39. Such a man will soon become a *Dharmātmā* (pure-souled) and will attain God. He will never perish. We must note carefully the contrast between the word *Prapañyati* (is lost) in II, 63, and the words *Na Prapañyati* (is never lost) in VI, 36 and IX, 31 and *Na durgatim gachhati* (never attains a bad state) in VI, 40. In chapters XVI to XVIII the Lord has analysed clearly and completely for us the two *Sampats* (endowments) of human nature and the three types (*guṇas*) of human mentality. I do not set them out in detail here as I have done so often enough in the course of these pages. One very important fact to be noticed is that while the seeker of worldly pleasures is of uncertain and conflicting mentality (*Anekachittavibhṛāntāḥ* as stated in XVI, 16), and while the seeker of pleasures in *Swarga* has a

mentality of manifold and endless and ever-shifting desire (*Avyavasāya*, *Bahusākhā* and *Anantā* as stated in II, 41), the seeker of God through *Karma Yoga* and the other ascending *Yogas* will have a steadfast mentality (*Vyavasāyātmikā* and *Ekā*, as stated in II, 41).

The highest aspects of the *Gītā* psychology are to be found in chapters VI, VIII and XII of the *Gītā*. In chapter VI the Lord points out how *Rājayoga* is attainable by *Abhyāsa* and *Vairāgya* (practice and dispassion) and how a *Yogabhraṣṭa* (the man of unattained Yogic perfection) never comes to grief but goes to heaven and is then reborn in a pure and pious family and strives further in the path of *Yoga* and attains God-realization. In chapter VIII the importance of the *Antima smṛti* (last thought) is shown as the final factor in God-realization. In chapter XII the Lord points out how the supreme mental plane is the plane of ceaseless adoration and realization of God, and how the necessary lower steps are efforts in that direction, doing the Lord's work, and surrendering the fruits of all actions unto the Lord. It is in this way that in the *Gītā* the mind is shown as the link between the soul and the oversoul, and that psychology is linked to metaphysics on the one side and ethics on the other.

(To be continued.)



Gopis' Love for Sri Krishna—IV.

BY HANUMANPRASAD PODDAR.

(Continued from the previous number.)

God tested His devotees. They came out successful in the test. Then the boon sought for by them was granted to them. The Divine Lord of the Masters of Yoga, though rejoicing in Self, sported with the Gopis. Then for a time the Lord disappeared from the scene, and the Gopis sorely missing the Lord began to look about for Him and lament in various ways.

The Poet-saint Nandadas says:—

*From bower to bower they roamed
about in quest of the merciful
Lord,*

*Failing to discover the Lord of
the heart, the damsels of Vraja
were sore distressed.*

*Smitten by pangs of separation
they all began to question the
creepers and trees of the forest.
Parted lovers are unable to dis-
tinguish the animate from inani-
mate creation.*

O Mālātī, O Jātī, O Yuthikā,
Ye are our friends; listen attent-
ively:*

*Did you perceive on this side our
Darling, the uplifter of the Govar-
dhana Hill, who has stolen our
hearts and humbled our pride?
O Ketakī, did you observe our
angry Lord anywhere this way?*

* Mālātī, Jātī and Yuthikā are various species of the jasmine plant.

*Or has the gentle smile of Nanda's
darling stolen your heart?*

*O Mukṭāphala plant, bearing a
wreath of pearl-like flowers?*

*Did you see Nanda's child, the
Enchanter, possessing large eyes?*

O generous 'Mandāra'! heroic and
magnanimous Karavīra!*

*Did you see anywhere Balarāma's
heroic brother, the stealer of our
hearts possessing a gentle gait?*

*O Sandal, banisher of pain! you
cool every one's heat,*

*Pray tell us the whereabouts of
Nanda's darling to whom the world
pays its homage:*

*O friends, ask the creepers which
are blossoming profusely.*

*Without the touch of our hand-
some Lord such flower cannot
appear!*

*Hallo friend doc, Aye, why don't
you ask these docs?*

*Their bright eyes indicate that
they have seen Hari somewhere
just now.*

*O the delicious fragrance of the
forest trees wafted by the mild
breeze!*

*It appears our dear Lord, who is
the abode of Bliss, and the allayer
of pain, has cast His looks at
them.*

*O blooming Champaka, you possess
a rare charm!*

The coral tree.

*Pray, let us know where is Hari
 who sports in the bowers?
 O Kadamba, Nimba and mango
 trees, have you taken a vow of
 silence? If so, why?
 O exalted Banyan! pray furnish
 a clue to that handsome hero.
 O Aśoka, remove our sorrow and
 tell us where is our dear Lord,
 the jewel among men.
 O beadfruit tree, blessed and
 sweet! give these dying women
 nectar to drink.
 So questioning the trees near the
 Jamuna, they became utterly despon-
 dent, and said:
 "Friends, why should these hard-
 hearted souls give us the desired
 information, living as they do in
 a place of pilgrimage.
 O Jamuna, though knowing and
 realizing our woes you scrupulously
 observe strict reticence.
 The water which redeems the
 world, you carry openly in your
 bosom.
 O Earth, you have surely concealed
 somewhere the stealer of butter,
 who has stolen our hearts.
 Pray give us a clue to our dear
 Lord.
 O holy basil, blessed plant, dear
 always to Govinda's feet,
 Why don't you tell Nanda's child
 all about our woes?
 When He approaches the bowers
 and thick shades of trees
 He brightens up the forest by the
 glow of His moon-like face."*

The Gopīs said:—

"The dust of the lotus feet of
 Śrī Govinda is blessed indeed. Even

gods and goddesses like Brahmā, Śiva
 and Lakṣmī, place the particles of
 this dust with reverence on their heads;
 let us also do the same."* So saying
 they completely lost their conscious-
 ness in Śrī Kṛṣṇa and began to
 imitate the various sports of Śrī Kṛṣṇa.

After this the Lord appeared on
 the scene again, and manifesting as
 many forms as there were Gopīs, He
 danced simultaneously with every one
 of them.

The first verse describing the
 Rāsa-dance runs as follows:—

"The Lord sought to enjoy Him-
 self with the help of His *Yoṣamāyā*."†
 Then we find in the *Bhāṣavata*
 expressions like 'आत्मारागोऽप्यरीरमत्' (though
 delighting in Self, He sported) 'साक्षान्म-
 न्मयमन्मथः' (One who enamours Cupid
 himself), 'अप्तकाम' (who has obtained all
 his desires), 'पूर्णकाम' (One who has
 all his desires fulfilled), 'योगेश्वर' (Lord
 of the Masters of *Yoga*), which prove
 definitely that this sport of the Lord was
 supremely divine. There was not the
 least trace of carnality in this sport.
 The word *Bhagavān* itself shows that
 the paramour-idea cannot be associated
 with the Lord, who is the inner self
 of all beings. For the word *Bhagavān*
 denotes One who possesses the six
 superhuman powers, such as assum-
 ing the size of an atom (अणिमा) etc.,
 and who is an infinite and inex-

* धन्या अहो अमी आल्यो गोविन्दाङ्गुल्यङ्गरेणवः ।

यान् ब्रह्मेशो रमा देवी दधुर्मूर्ध्वधनुत्तये ॥

(*Srimad Bhagavata* X. xxx. 29)

† भगवानपि ता रात्रीः शरीरकुलमल्लिकाः ।

वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपश्रितः ॥

(*Srimad Bhagavata* X. xix. 1)

haustible storehouse of Righteousness (धर्म) Glory (यश), Prosperity (श्री), Dispassion (वैराग्य) and Knowledge (ज्ञान).*

Carnality and illicit love cannot be conceived to exist in one who possesses these divine qualities. The Lord enacted the whole of this scene through the help of His *Yogamāyā*. The Lord is eternally pledged to fulfil the desires of His devotees; through His *Yogamāyā* things appeared to each one of His devotees as he or she would have them. It is through the power of this *Yogamāyā* (the Lord's own eternal divine energy), that the Lord though unattached, carries on His sports of creation, preservation and destruction. Just as a magician hypnotizes his spectators at will and conjures up scenes of his own choice before them, in the same manner the Lord enacted various sports through *Yogamāyā*. Śrī Rādhā was the embodied form of *Yogamāyā*. Another form of *Yogamāyā* He sent ahead of Himself to inform Kāṁsa about His advent, and through her help subsequently the Lord enacted the whole drama of divine sports in Vraja. When Brhamā stole the cowherd boys and calves, Śrī Kṛṣṇa who was then to all appearances a child of five assumed Himself through the power of this *Yogamāyā* the forms of those cowherd boys and calves together with all their paraphernalia—clothes, horns, sticks, etc. At the age of six, through the power

of the same *Yogamāyā*, He subdued the terrible snake Kālīya and drank off the forest conflagration. At the same age He enacted the sport of stealing the robes of the cowherd-maids of Vraja (who sought Śrī Kṛṣṇa as their husband) in order to lift the veil of *Māyā* that screened them from the Lord and develop their capacity for complete surrender. It was through the influence of His *Yogamāyā* that Śrī Kṛṣṇa when He was only a child of seven years appeared as a grown up lad to the eyes of the damsels of Vraja. It was through the power of this *Yogamāyā*, again, that the Lord appeared as sporting within the ring of the Rāsa-dance. It was through this *Yogamāyā* that each Gopī in the ring perceived the Lord of Gopīs beside her. Just as a child plays at its will with its reflection in a mirror, even so with the help of His *Yogamāyā* Bhagavān Śrī Kṛṣṇa sported with the Gopīs, who were like so many shadows of His own form.*

And it was through the action of the same *Yogamāyā* that the husbands of the girls who had gone to join the Rāsa-dance found their wives sleeping beside them.†

It was through the influence of the *Yogamāyā*, again, that Śrī Kṛṣṇa, a child of eleven years only, appeared differently to different persons when He entered the open court of Kāṁsa. To the wrestlers He appeared as hard

* ऐश्वर्यस्य समग्र- धर्मस्य यशसः श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

(*Vishnu-purana* VI. १. 74)

* रेमे रमेशो ब्रजमुन्दरीभिर्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥

(*Srimad Bhagavata* X. 83. 17)

† मन्यगानाः स्वपार्श्वस्थान् स्वान् स्वान् दारान् ब्रजैकैः ॥

(*Srimad Bhagavata* X. 33. 38)

as the hardest stone, to the citizens of Mathura He appeared as a superman, to women He appeared as the God of Love Himself, the Gopas saw Him as their kinsman, the wicked kings as their chastiser, His parents saw Him as their darling, Kamsa saw Him as Death itself, the ignorant regarded Him as a monster, the Yogis saw Him as the Supreme Reality, and the Yādavas saw Him as the supreme deity.

It was a divine sport of Love between God Himself, who is all-sufficient and all-powerful, who is the Lord of the masters of *lōga* and possesses the six divine attributes, who is the director of *lōgamāyā* (who is capable of bringing the impossible into the region of possibility), the master of supreme bliss and a veritable wish-yielding tree, on the one hand, and His devotees who were His own shadows, on the other.

In reality, Śrī Kṛṣṇa is always inseparable from Śrī Rādhā. Śrī Rādhā is Śrī Kṛṣṇa's own bliss aspect which assumes a separate body in order to enjoy the transcendent love and beauty of the Lord; and the Gopis, who are the eternal friends and associates of Śrī Rādhā, are none else than so many manifestations of a particular class of infinite energies (*Śaktis*) whose office is to help and supplement His bliss aspect. These Gopis, again, are subdivided into various groups or orders such as friends (*sakhī*), associates (*sahelī*), companions (*sahchārī*), messengers (*dūtīkā*) and maids (*dāśī*). Śrī Kṛṣṇa embodies

supreme Beauty and supreme Love. Therefore, He is known as the Lord of Rasa (sweetness or joy), the Charmer of Cupid, One who puts to shame crores of Cupids in point of loveliness of form, the original seed or progenitor of the god of love, the divine and eternally fresh source of delight, solidified knowledge and bliss and the Supreme *Puruṣa* (Person). And Śrī Rādhā is Śrī Kṛṣṇa's transcendent Energy (पर प्रकृति) charmed by Śrī Kṛṣṇa's beauty and love, the embodiment of devotion and attachment for Śrī Kṛṣṇa. Śrī Kṛṣṇa enjoys His own Beauty and sweetness through this, His own Energy. This is the basis of Love between Śrī Kṛṣṇa, the Lord of Rasa, and Śrī Rādhā, who enjoys that *Rasa* (sentiment of joy and sweetness). This is not earthly love, it is never revealed in the region of ordinary mortals. That is why *Śrī Chaitanya-Charitāmṛta* says:—

*"In the paramour-sentiment, Rasa
(the feeling of joy and love) is
strung to the highest pitch.
Except in Vraja, it is nowhere
revealed."**

'Vraja' here means the divine region of Goloka which is sustained on the sentiment of love for Śrī Kṛṣṇa. It is therefore, that the Lord of Vraja and the Master of *Rasa*, Śrī Kṛṣṇa, never goes even a step beyond the boundary of this transcendent Brindāban. †

* परकीया भावे अति स्मेर उदयः ।

गज विना शरः अन्यत्र नाहि वास ॥

† वृन्दावनं परित्यज्य पादमेकं न गच्छति ॥

Bhagavān Śrī Kṛṣṇa is pure Consciousness, pure Bliss, pure Love, pure *Rasa* (enjoyment), and these Gopīs, the beloved of Śrī Kṛṣṇa, are nothing but embodiments of consciousness, bliss, love and emotion in their purest forms. By Gopīs are meant Śrī Rādhā, or the bliss aspect of Śrī Kṛṣṇa, and Her companions, who are eternally engaged in bringing about the union of Rādhā and Kṛṣṇa, and who through that effort enjoy happiness which is even intenser in experience than the bliss enjoyed by Śrī Rādhā. These do not possess earthly bodies of the type we mortals possess, made of flesh and blood, conceived in *Prakṛti* and created out of its elements, which take birth as a result of past *Karma* for the experience of pleasure and pain. They are eternal; although manifested in creation and sporting in the world of Death, they live in the state where death is transcended. Their divine forms and their eternal *Rāsa*-dance can be perceived only by divine eyes through which overflows the purest sentiment of Love.

In the *Padma-Purāṇa* the Lord Himself says to Śrī Mahādeva with reference to Śrī Rādhā and the Gopīs:—

“Śrī Rādhā is My beloved—know Her to be the supreme Goddess. Surrounding Her and behind Her are lakhs of Her female companions. Just as My own form is eternal, they too are eternal. My parents, friends, the cows and cowherds of Brindaban and Brindaban itself are eternal and made of the purest elements of Consciousness and Bliss. Know this

Brindaban of Mine to be the very essence of Bliss.”*

In the *Rasollāsa Tantra*, Śrī Śiva says to Devī Pārvatī referring to the *Rāsa*-dance:—

“Just as there are the gross, subtle and causal bodies of men, even so there is a fourth species known as the *Bhāva-deha* (body made of the purest Love); this body is attained through God's grace, and is easily obtained from birth to birth through His grace. This *Bhāva-deha* is generally possessed by liberated souls who have the privilege of eternally waiting upon the Lord, or by the Lord's own representatives whose function is to carry out God's purpose on earth. Or, occasionally, O supreme Goddess, this body may be attained by a soul even by spiritual discipline. This *Bhāva-deha* is neither subject to *Guṇas* (due to *Karma*) nor is it beyond the *Guṇas* (*Nirguṇa*); it is a body purely divine in essence which is found only in Brindaban and nowhere else. The Gopīs attained their object through their union with Śrī Kṛṣṇa: this union was neither actuated by lust, nor was it entirely free from desire. It was a union brought about by the instrumentality of the *Bhāva-deha*.” From these words of Śrī Śiva it is quite evident that the

- * इमां तु मत्प्रियां विद्धि राधिकां परदेवताम् ।
अस्याश्च परितः पश्चात् सुख्यः शतसहस्रजः ॥
नित्याः सर्वा इमा रुद्र यथाहं नित्यविग्रहः ।
सखायाः पितरो गोपा गावो बृन्दावनं मम ॥
सर्वमेतच्छित्यमेव चिदानन्दरसत्मकम् ।
श्रद्धानन्दकन्दारख्यं विद्धि बृन्दावनं मम ॥

love between Śrī Kṛṣṇa and the Gopīs was purely divine in its nature. The union of the Gopīs with Śrī Kṛṣṇa was not of the earthly, gross or physical type. There was not the least play or exercise of the organs of sense in the union. Therefore, it is a heinous crime to detect sin in this divine sport of love.

PRIVILEGE AND DUTY

It has, however, to be specially borne in mind that none else than the Lord Himself can conduct this sport. The privilege of worshipping God through the sentiment of the Gopīs is open to all Jīvas who have developed dispassion and pure Love. It is not confined to women alone, nor is it necessary for men who desire to cultivate this love, to dress themselves as women. What is necessary is to accept the Gopīs as the model of this love, and to stimulate within one's heart the kind of love possessed by them. It is the proper attitude of mind and not a particular form of dress that counts in this form of worship. He alone that possesses this divine, disinterested and undivided love, may worship God through the sentiment of the Gopīs. Of course, the object of worship would be none else than God Himself.

Those who worship God through the sentiment of the Gopīs, recognize all beings through their *Bhāva-dēha* as females (Prakṛti), and the only male, the transcendent, ever-youthful captivator of their hearts is the child of the 'Lord of Vraja' (Nanda) who is the sole husband—the Supreme Lord of all. They cannot conceive

of any other male than the Darling of Nanda. A supremely faithful wife, says Goswami Tulasidas, knows of no other male than her own wedded husband. In the region of this divine Love no other male than Śrī Kṛṣṇa, and no other female than the devotee, whose thoughts are immersed in the nectar of Love for Śrī Kṛṣṇa, is privileged, or has the capacity, to enter. The gate of this divine temple of Love inhabited by the blissful Energy of the Lord is totally closed against ordinary men and women of the world. One who seeks to enter this transcendent region has to show his permit to the divine lady who keeps watch at the gate. This permit, again, which is nothing else than an intellect immersed in the nectar of Śrī Kṛṣṇa's love, can be obtained by him alone who surrenders his body, mind and possessions to the beloved Lord, who renounces all his desires, who has subdued all his passions such as lust, anger, greed, and so on, and clothed with dispassion and adorned with divine virtues, offers himself as sacrifice at the altar of Love. A Hindi poet says:—

"First he offers his head, then he enters;

*Such a noble Lover alone can enter this region."**

Therefore, no human being can ever play the role of Śrī Kṛṣṇa in this *Līlā*, no matter if he is believed to be a great religious preceptor

प्रथम मीस अर्पण करे, पाठे करे प्रवेश ।
ऐसे प्रेमी मुउनको, हँ प्रवेश यहि देस ॥

(Āchārya), teacher or devotee, a liberated soul (*Jīvanmukta*), or one possessing the divine sentiments. If, therefore, any one assuming Śrī Kṛṣṇa's role calls upon others to worship him according to the spirit of the Gopīs, one should keep at a respectable distance from such a pretender. Specially one who suggests that women should worship him in the way of the Gopīs should be treated as a rake and a debauchee. A genuine aspirant, however, has to avoid the company even of men who associate with women, not to speak of women themselves.*

This type of Love is so rare that even gods are not eligible for it. The nectar of this sublime love is drunk only by those devotees who take delight in the sentiment that reigned supreme in Vraja, whose heart beats in unison with the feeling that predominated in Vraja, who possess the divine Love which was once manifested in Vraja. It is only by dedicating oneself at the feet of the blessed Gopīs and attuning oneself with the sentiment of the Gopīs, that one can attain this rare divine Love, which does not possess the least trace of lust or desire for enjoyment, and the object and embodiment of this love, the swarthy-complexioned Śrī Kṛṣṇa of rare beauty. Śrī Chaitanya-Charitāmṛta says:—

"One who seeks to possess this nectar-like sentiment of the Gopīs,

*Spurning the Vedic laws, he worships Kṛṣṇa,
He alone who worships Him through Love and attachment,
Gets in Vraja the company of the Darling of the blessed Lord of Vraja.**

A true lover does not repudiate the Vedic laws; on the contrary, when divine love manifests itself in him the Vedic laws themselves leave their hold on him, knowing that he has attained that love in which lies their supreme fulfilment. He who deliberately repudiates the Vedic laws is bound to suffer a spiritual fall.

The poet says:—

*"There is one law governing this Love, namely, that laws no longer bind the votary.
But he who repudiates the laws knowingly, does not possess this love."†*

This path is not for those who hanker after sensuous pleasures, nor is it meant for those who simply put on the garb of a devotee. This sacred path is trodden by those selfless souls who having conquered the attractions of the world and curbed all desires seek to worship God alone. Any attempt on the part of those who entertain in their hearts the craving for enjoy-

* सेइ गार्पाभावाधृते जार लोभ हय,
वेदधर्मे सर्वं त्यजि सेइ कृष्णरे भजय ।
रागानुगामागें भजे जेइ जन,
सेइ जन पाय ब्रजे ब्रजेन्द्रनन्दन ॥

* स्त्रीणां स्त्रीसङ्गानां सङ्गं त्यक्त्वा दूरत आत्मवान् ।
(Śrīmad Bhagavata)

† एक नेम यह प्रेमको, नेम सबे छुटि जाहिं ।
पं जो छाडै जानिके, तहाँ प्रेम कछु नाहिं ॥

ment to tread this path would be as dangerous as to leap into a blazing fire, or to put one's finger into the mouth of a deadly snake. The poet again says:—

"One who seeks to drink the nectar of Love and is yet attached to the enjoyments of the world will find that the poisonous effect of this attachment spreads throughout his system, burns his heart and shatters his whole frame."*

That is why Śrī Sukadeva warns all against this danger when he says:—

"Śrī Śiva drank off the deadly poison, everyone cannot do it; in the same manner God himself enacted this sport (of the Rāsa-dance), man can never imitate this act of His. A frail mortal should never therefore even think of imitating this sport. Any one attempting this through foolishness will surely perish. God is the soul of the Gopīs as well as of their husbands, nay of all embodied beings. He dwells in the heart of everyone as the witness; it was by way of sport that He appeared on this earth in human form, and in order to shower his grace on the mortals inhabiting this globe enacted these supernatural sports through that divine Body so that men may get devoted to Him by dwelling on those sports in their minds."†

* प्रेम-अमिय पीयो चहे, करे विषयसों नेह ।
विष व्याये, जरै हियै, करै जरजरित देह ॥

† नैतत् समाचरेज्जातु मनसापि हानीश्वरः ।
विनश्यत्याचरन्मौढयाद्यथा रुद्रोऽग्निञ्च विषम् ॥
गोपीनां तत्पतीनाञ्च सर्वेषां देहिनाम् ।
योऽन्तश्चरति सोऽप्यक्षः क्रीडनेनेह देहमाक् ॥

Therefore, instead of imitating these supernatural sports of the Lord one should place before him the ideal of the Gopīs, and, offering his all to God, should serve him through the intellect, the mind and the senses, and lovingly remember Him at all times: he should aspire to become a devotee of God, and not God Himself.

The soul (Jīva) is a fragment of God, therefore, it contains the element of bliss—it is a part of the bliss-aspect of God. Should one withdraw this particle of joy from the transient and ephemeral objects of enjoyment, which through error of judgment appear pleasant to us, though rooted in sorrow, and direct it towards the everlasting beauty and sweetness of God, he can attain that eternal and unlimited joy, the joy of divine Love, in place of the transitory, illusive and trivial sense-enjoyment. When this faculty of joy possessed by man gets purified and elevated, it assumes its real character and is freed from the taint of desire, and begins to long for a taste of the nectarean beauty and sweetness of Śrī Kṛṣṇa; so long as this faculty of joy remains merged in the enjoyments of the senses, it does not turn its face towards Śrī Kṛṣṇa. Therefore, shaking off all attachments for worldly enjoyments one should constantly hear and sing with greatest reverence the story of the sports of Śrī Rādhā and Śrī Kṛṣṇa, and accepting any one of the female companions of Śrī Kṛṣṇa as

अनुग्रहाय भूतानां मानुषं देहमाश्रितः ।

भजते तादृशीः क्रीडायाः स्मृत्वा तत्परो भवेत् ॥

his preceptor should meditate according to her directions on Śrī Kṛṣṇa's sports till one loses consciousness of his body and mind and gets absorbed in divine Love.

This scrappy exposition of the Love of the Gopīs based on facts collected at random from the scriptures has been rather a dry presentation of that Love which is full of the delicious juice of divine sentiments. It is something beyond the reach of ordinary individuals; it cannot be described through human speech, nor can it be portrayed by the pen. What we should do is to adore the sacred feet of the blessed Gopīs, who are love incarnate, and beg from them the gift of this Love and fulfil our human birth through chanting the Name and singing the glory of their dear Śyāmasundara (Śrī Kṛṣṇa). Says Śrī Lalita Kisori:—

"Damn all other work if your hands are not kept busy in decorating the divine Forms of Śyāmā and Śyāma (Rādhā-Kṛṣṇa). If you have never had the good fortune of washing the sacred feet of the blessed couple and drinking the water so used, damn all other cold drinks.

If you have never had the opportunity of rambling in the avenues and bowers of Brindaban, Accursed be the joy of having a pleasure-drive in other gardens. Accursed be 'his life itself, as throughout its long years these eyes

*have not been able to behold the blessed form of the Beloved of my heart."**

Śyāmasundara is present even to-day, His sports also are eternal. But how shall we get to see Him, how can we earn the proud privilege of washing His sacred feet? The method is to mutter His Name constantly and lovingly in a disinterested way, to sing His glories, to associate with His devotees, to act in conformity with His wishes, to obey His commands, to acquiesce in His dispensation, to conquer the attractions of the world, and to learn to immolate oneself at the altar of His beauty and sweetness, to meditate on His sports and to weep for His Darśan from the bottom of the heart. If you really want Him then renounce all worldly attachments and adopt the methods indicated above. Through constant practice the sentiment will grow from within, and you will realize Śrī Kṛṣṇa as the be-all and end-all of your life. Glory be to the Gopīs, and blessed be the dust of the lotus-feet of the Lord of the Gopīs!

* कथिकर सवारे नार्ह अंग-अंग स्यामा-स्याम,

ऐसी धिक्कार और नाना कर्म काबे पै ।

पायनको धोइ निज करन ना पान कियो

आली अंगार परें सातल जल पीबे पै ।

बिचरे ना वृन्दावन कुंज-लतान तरे,

गाज गिरे अन्य फुलवारी सुख लीबे पै ।

'ललितकिसोरी' बीबे बरस अनेक दृग

देखे ना प्रानप्यारे, छार ऐसे जीबे पै ॥



What is Yoga ?

BY SWAMI ABHEDANANDA, PH. D.

The word *Yoga* is derived from the Sanskrit root *Yuj*, which means to join. The English word "Yoke" also comes from the same root. Originally the literal significance of the two words was almost the same. This root-verb *Yuj* signifies to join oneself to something, or to harness oneself to some task. Thus in its primary meaning it conveys the same idea of preparing for hard work as the common English expressions "to go into harness" or "to buckle to". The effort required is mental or physical, according to the object in view. If the object be the acquirement of perfect health or longevity, then the effort both of mind and body to accomplish it through certain practices is called "Yoga" (*Haṭhayoga*).

So is it, again, if the object be the development of psychic powers. The same word is used likewise to indicate the mental training necessary for the attainment of self-control, of the union of the individual soul with God, of Divine communion or of spiritual perfection. Then it is called *Rājayoga*.

The term *Yoga* has been used in various senses covering a vast field of experiences which include different methods such as: *Haṭhayoga*, *Rājayoga*, *Karmayoga*, *Bhaktiyoga*, *Jñānayoga*, *Mantrayoga*, *Lāyayoga*, etc. Each of these branches describes various ideals that can be attained

through the practice of its special methods.

RĀJAYOGA

Among all the branches of the applied science of *Yoga*, *Rājayoga* deals entirely with the mind and psychic powers. It may be called the science of applied Psychology. Its aim is to remove all mental obstructions and to gain a perfectly controlled, healthy mind. The main purpose of its training is to develop and strengthen the will-power as well as the power of concentration, and to lead the seeker after Truth through the path of concentration and meditation to the ultimate goal of all religions.

This path is called *Rājayoga* or the Royal method because the power of concentration and will-power are not only greater than any physical force, but are essential to the acquisition of all other powers. The man who possesses a vigorous mind controlled by a well-developed will, with strong power of concentration, can easily become the master of physical nature, and in a short time attain to the realization of Truth; and it is the special province of *Rājayoga* to teach how this can be accomplished. Its study has been encouraged by all those who have come in contact with the Hindu Rajayogīs of ancient or modern times.

It was extolled by the ancient Greek philosophers, Pythagoras and

Plato, and the Neo-Platonists like Plotinus and Proclus, by the Egyptians, the Essenes among the Jews, the Gnostics, the Manicheans, and the Christian mystics of the middle ages in Europe and practised by the Roman Catholic monks and nuns of the higher order. Spinoza, Kant, Schopenhauer, Ralph Waldo Emerson spoke in praise of it, declaring its object to be the unravelling of the mystery of nature, of the human soul and the unfoldment of the latent powers existing in each individual. It has been proved by the living examples of Yogīs that through its practice that power can be acquired by which all other forces in the universe may be controlled; and *Rājayoga* claims that whoever has gained mastery over his mind, can govern all the phenomena of nature.

It teaches that mind is the sovereign power of the universe, and that when its forces are properly concentrated upon any particular object, the true nature of that object will be revealed. If we can focus the mental powers upon one point we can easily know all the particulars regarding the thing upon which they are directed. This object may be physical, mental or spiritual.

The concentrated mind of a *Rājayogī* may be compared to an electric search-light. By throwing the converged rays of his mind towards a distant object, whether gross or subtle, all the details of that object are illumined and made known to him. The vision of ordinary persons is not so penetrating because their mental forces are dissipated like the

scattered rays of an ordinary light. In the same way if the mind can be concentrated upon internal objects or upon Truths that exist in the spiritual realm the perfect knowledge of the universal spirit can be acquired.

Thus it becomes evident that the power of concentration is greater than sense powers or than that which can be gained by the help of scientific instruments. If we can develop it by controlling our mental faculties, by making the mind introspective, and by checking all distractions which draw the mind outside, and can direct out concentrated mental energy towards our higher Self, *Ātmā*, the true nature of the individual ego will be revealed, and we shall realize that our immutable Self is the Soul of all (*Paramātmā*), and that it is the same as the ultimate Reality of the Universe (*Brahma*). We shall then realize that the Divine Being whom in ignorance we worship as separate from ourselves is not far from us, is not dwelling outside, but is our own omnipotent *Ātmā* residing within us. We shall also recognize that the same *Ātmā* is one and all-pervading. The *Bhagavadgītā* says:—

सर्वभूतस्यमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

"A true Yogī sees the *Ātmā* in everything and all things dwelling in the *Ātmā*; and thus he realizes the Absolute Truth (एकं सत्) which underlies the names and forms of all phenomena, and therefore, he becomes *Samadarśī* (equal-seeing)." This knowledge will emancipate the soul from the bondage of ignorance.

The path of *Rājayoga* is divided into eight steps:—*Yama*, *Niyama*, *Āsana*, *Prāṇāyāma*, *Pratyāhāra*, *Dhāraṇā*, *Dhyāna*, *Samādhi*. The first four are the same as those of *Hathayoga*. The *Yama* and *Niyama* include all the essential laws that govern our moral nature. The strict observance of these laws is necessary to the practice of the other steps. All the fundamental principles of ethics expounded by Buddha, Christ and other Great Saviours of the world are contained in *Yama* and *Niyama*. In the requirements of the first step (*Yama*) we find non-killing, non-stealing, truthfulness, *Brahmacharya*, continence, kindness to all living creatures, simplicity, moderation in diet and cleanliness.

The second step (*Niyama*) includes austerities, forbearance, contentment, faith in the Supreme Being, charity, study and self-surrender to the Divine Will.

The third step is *Āsana*, i. e., different postures of the body and limbs. There are altogether eighty-four *Āsanas* described in the science of *Hathayoga*. Each of these, when practised with special breathing exercises (*Prāṇāyāma*) develops certain powers latent in the nerve centres and the different organs of the system. A strong and healthy body is essential to the attainment of the highest ideal of *Yoga*. Those who are suffering from diseases cannot make their mind steady nor can they fix their attention on higher Truths. Therefore, a beginner should practise some of the *Āsanas* in order to gain perfect health and a well-balanced mind.

3—K. K.

The fourth step is *Prāṇāyāma*, or breathing exercises. The practice of certain breathing exercises will remove many obstacles like dullness, laziness, physical weakness and will be helpful in gaining control over the senses, sense organs, and nerve centres, as also in quieting the restlessness of the mind.

Pratyāhāra is the fifth step. If we can withdraw the mind from external objects, fix it on some inner object and bring it under the control of the Will, we shall accomplish all that is required in this step. Patañjali says:—

स्वविषयामप्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।

(*Yogasutra* II. 54)

The process of collecting the powers of the mind and of restraining it from going out to external sense-objects is called *Pratyāhāra*. It is preparatory to concentration which follows next. After going through the five preliminary steps, if one practises concentration the results achieved will be extraordinary.

Concentration leads to meditation which is the seventh stage; and through it one enters into *Samādhi*, or state of superconsciousness, which is the eighth and last step. In this state of *Samādhi* the sixth sense of finer perception is developed, the spiritual eye is opened, and one comes face to face with the Divine Being, *Paramātmā*, who is the soul of our souls. Ceaseless effort, patience and perseverance in practice are necessary to attain to the state of *Samādhi*, or superconsciousness. There are many

obstructions to *Samādhi*, such as grief, disease, mental laziness, doubt, cessation of the struggle to attain *Samādhi*, heaviness of body and mind, thirst for worldly things, false knowledge, non-attaining concentration, falling away from the state once attained, irregular breathing, etc.

Having removed all obstacles in this path the earnest and sincere *Yogī* should march onward until the final goal is reached. He may be tempted by many psychic powers (*Vibhūti*) such as clairvoyance, clair-audience, thought-reading, eight kinds of *Siddhi*, etc. The *Yogī* whose aim is to attain *Kaivalya Mukti*, the final

emancipation from all bondage, should regard all *Vibhūti*s as obstacles and should never exercise them for selfish gain. The *Rājayogī* who has entered into the highest state of *Nirvikalpa Samādhi* will never again fall a victim to the attractions of the world. The whole universe will appear to him as the play-ground of the Almighty Being; and he will constantly feel that his body and mind are like instruments of the Omnipotent Will which is manifesting through all forms. Thus having attained illumination and spiritual perfection, a true *Rājayogī* becomes a *Jīvanmukta*, the conqueror of himself, and the master over nature even in this life.

Unto Bliss.

Abandoning thoughts of reforming and redeeming the world, reform and redeem yourself in the first instance. If you get reformed yourself, then know that an important member of society has been reformed. If this is not achieved, if higher thoughts and noble impulses are not garnered within your heart, if you are not able to make your actions free from the taint of opposing impulses like attraction and repulsion, and take upon yourself the task of reforming the world, then know it for certain that the world is not going to be reformed through your efforts. Never imagine that since you are a servant of the people devotedly engaged in their service, your personal character can be safely left out of consideration. If there is any blot or

blemish in your character, you can never really serve the people. Will you not employ in this service that very stuff which you actually possess? You will place those very things before the world, will offer it only those materials that lie stored within you. You will naturally teach the world what you practise yourself. Thus if you are impure yourself, the world will never profit by your service.

* * * *

So long as your mental vision is warped by likes and dislikes it will never be possible for you to see things in their true colours. And without true knowledge of things, it will not be possible for you to determine what is conducive to the welfare of a particular individual. For that course alone will commend itself

to you for which you have a liking or predilection. But quite likely, that course may not be the right course.

* * * *

If you are not reformed yourself and yet desire to reform the world, two things are bound to happen in that case. You will either begin to regard yourself as having reached an advanced stage in spirituality—as a superior soul possessing the necessary qualifications to reform the world, and give yourself up to pride, or you will begin to play the hypocrite and practise dissimulation. In both ways you will be degrading yourself spiritually. Reformation of the world will be altogether out of the question under such circumstances.

* * * *

Pride will make others appear to you as much lower than you in the scale of spiritual evolution. The result will be that you will like to lord it over them, you will seek to assume their leadership and enlist them as your followers by bringing them under your banner. They on their part will resent your presumptuous behaviour. This will create bad blood between them and yourself; parties will be formed which will be dominated by rancorous feelings. Your energy as well as their's will be spent in trying to humiliate each other. You will thus lose your peace of mind, and forgetting in this mental unrest all about the reformation of the world you will have done a great harm to it instead.

* * * *

Know it for certain that any action, any effort that is conducive to

the true welfare of the world will *ipso facto* conduce to your own welfare. But you can never do good to the world unless you have become good yourself. Therefore, reform yourself in the first instance. When you are thus reformed, you will no longer take upon yourself the responsibility of reforming the world. For then every action of yours will contribute to the reformation of the world. Your very existence in this world, your respiration, your eating, your drinking, your going to bed and waking from sleep and your daily transactions—all these will naturally contribute to the good of the world.

* * * *

So long as you entertain the idea that the world cannot be reformed without you, you will never be able to reform it. So long as you feel that you are superior, virtuous and exalted, while others are inferior, vicious and ignoble, you will never be able to do good to the world. So long as you wish that you may be able to do good to the world, the world should accept you as its leader, as the object of its worship and service, and honour and adore you, serve you and applaud you, you can never do real good to the world. For the craving in your heart for leadership, for receiving homage and service from others, will give rise to such a weakness in you as will prevent you from speaking out the truth before the world. To whatever extent it may be, you will have to say things which are agreeable to them. You will always be afraid lest people may get displeased with you and their displeasure may deprive you

of the services, homage, honour and respect they have been rendering to you.

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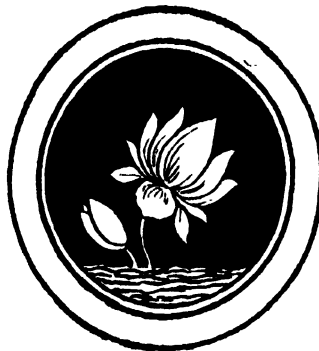
Remember: so long as you serve the public for the sake of honour and praise, or you feel flattered when you receive honour and applause in return for your services, there is lurking within your heart a thirst for honour and glory which will gradually divert you from service and make you inclined to play to the gallery. And when the idea of tickling popular fancy takes possession of your mind—when popularity becomes your object, you will have to abandon the idea of service altogether. You will then do only that which panders to the taste of the people. For that alone will bring you the desired honour and glory. You will then refrain from activities that will not directly contribute to your honour and glory, even if they are indispensable for public good, or for your own personal good. And you will engage in activities which

will bring you honour and glory even if in your opinion they are injurious to public good. Thus your whole life will be transformed into a life full of hypocrisy and dissimulation.

* * * *

All this does not mean that you should give up public service itself. Render such service by all means, and as much as you can; but *pari passu* try to make yourself a fit instrument for such service. If you proceed to dust a neighbour's floor with a broom that is full of dirt, you will make the floor dirtier instead of cleaning it. The purer in heart you become, the fitter you will be for public service. Therefore, take particular care to purify your inner impulses, to improve and elevate your character and conduct, to give up prejudice and attachment, to renounce the insidious thirst for honour and glory. Then whatever you do will go to reform and redeem the world, even if at the time all your actions are governed by the spirit of renunciation.

'Siva'



The Heart of the Upanishads.

—BY SWAMI SHUDDHANANDA BHARATI.

"The Self is always to be won; He is won by truth and self-discipline. He is won by a perfect and entire knowledge; He is won by divine living; for He is here bright and luminous in the inner body whom strivers and seekers by winning of human defect behold."

—*Mundaka*.

THE SPIRIT OF THE UPANIṢADS

The Upaniṣads are the crest jewels of the Vedas. They are the milk of blissful Knowledge drawn from the four Vedic cows. Upaniṣad means, inner knowledge, the gospel of the inmost of things. It has its home in the truth of the Spirit and its highest goal is the realization of the Self as THAT, as the *Brahma*, the All-in-All, and all that is. The *Brahma*-knower gets to the highest—'ब्रह्मविदामोति परम'. But a knowledge of *Brahma* is not the denial of life in the world, for the *Brahma* is the world too when it is the all; *Brahma* is Truth, Knowledge, Infinity—'सत्यं ज्ञानमनन्तं ब्रह्म'. He is the truth of the objective as much as He is the truth of the subjective. "Let there be no denial at all" 'अनिराकरणमस्तु' is a significant command of the *Brahma-Vidyā* which the Upaniṣad is. *Om* is *Brahma*; *Om* is all; says the Upaniṣad. This important synthesis of *Brahma* in the Self and THAT in the world, is the beauty of the virile interpretation of the Upaniṣads by Sri Aurobindo. Out of the 108 Upaniṣads ten have been chosen

by commentators—*Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Māṇḍūkya*, *Taittirīya*, *Aitareya*, *Chhāndogya*, *Bṛhadāraṇyaka*. Among these Śri Aurobindo has dealt with the *Īśa*, *Kena* and *Muṇḍaka* and the first stanza of the *Ānanda Vallī* of the *Taittirīya*. His commentary itself is another Upaniṣad.

THE KNOWLEDGE OF THE BRAHMA

"*Brahma* is our real Self, the profounder, vaster and more puissant consciousness beyond our mental being. It is the mind of our mind, sense of our senses, speech of our speech, life of our life. *Brahma* is not expressed by speech which is only a shadow of the Divine Word, the omniptotent mantra AUM. *Brahma* is a sort of positive Zero, an x unknowable, which corresponds to no possible equation of physical or psychological qualities. He is the Supreme Self. *Brahma* is behind the mind which is composed of thought, will and sensation. Nothing is external to it, nothing is other than itself, it is the all-comprehensive self-awareness. It is *Brahma* that stands behind the victory of Gods."

The Gods of the Upaniṣads—Indra, Vāyu, Agni representing the cosmic Divine on the Mental, Vital and the Material planes could not know *Brahma*. Such is Its might. He was too immense even for the

all-devouring *Agni* who with all his might could not burn even a straw put before him by the Spirit. *Vāyu*, the Life-principle, could not seize even the frailest trifle so long as it was protected against him by the shield of the Omnipotent. Indra, the mind, which could not envisage what is limited by time and space, pursues its way through the highest ether of pure mentality. There he meets *Umā Haimavati*, the supreme Nature from whom the whole cosmic action takes birth. She has the knowledge and consciousness of the ONE. She explains to Indra "It is *Brahma*. It is through the victory of *Brahma* that you have attained glory." It is by coming into contact with the supreme consciousness and reflecting its nature and by elimination of the vital, mental and physical egoism that *Brahma* can be known and possessed.

The Self is not known by exposition and brain power and much sacred learning, but he alone whom the Spirit chooseth getteth the Spirit, and to him this Self discovers its own body. This Self is not got by one without strength, not by a confused and stumbling mind, nor by austerity without the mark of truth. Only when one with knowledge strives after it by all these means, his self enters into the *Brahma* and makes the Eternal his dwelling place. 'विद्वान् यत्तेजो तस्यैव आत्माविशते ब्रह्मधाम्'. He that knows the supreme *Brahma* becomes *Brahma*. He crosses beyond grief and crosses beyond sin; he is released from the captivity of the heart-strings (ignorance) and becomes

immortal—'विमुक्तो अमृतो भवति'. That is true existence, the Life from which our life proceeds; that is immortality; while what we cling to is "hunger, that is death". "By realization of *Brahma* as our Self, we find the divine energy which lifts us beyond the limitation, weakness, darkness, sorrow, and death of our mortal existence. The Self must be attained here in this body. If here one comes to that knowledge, one truly is; if here one comes *not* to the knowledge, then great is perdition. *Brahma* is in its nature all-blissful.

LIFE AND THE SPIRIT

The *Īśa Upaniṣad* is a synthetic Upaniṣad. It is the earlier Upaniṣad and has given much difficulty to commentators. Some have called it semi-worldly. None has brought out the gems of profound synthetic knowledge that this Upaniṣad contains as the deep-visioned commentary of Sri Aurobindo.

The central idea of the *Īśopaniṣad* is a reconciliation of the Unity and cosmic multiplicity of the *Brahma*, the *Īśa*, God, whose habitation is the universe and who dwells in the sum as well as in the part, in the microcosm as well as in the macrocosm. Free enjoyment and possession of existence is the object of this habitation. Enjoy—but how? Not through vital desire, nor at the cost of others; but by the renunciation of all desires, by freedom from craving after form of things, by entire liberation from coveting another's possession, by being ego-free with the consciousness that everything is possessed by the one

Divine Existence. One must enjoy life here in cosmic consciousness devoid of lust, greed and envy. By renouncing one should enjoy—'त्यक्तेन सुखीय'᳚. Work in active existence must be done, done as a sacrifice. Doing works, verily, one should live a hundred years—'कुर्वन्नेहे कर्माणि जिजिविसेत्'. Work binds only when *I* binds the motive, only when desire and selfishness taint the purity of offering. Action binds not when the act is done as a sacrifice to the Cosmic Divine, merging in Him all the separative ego. Work is a condition of self-fulfilment. Denying the Self is slaying it. From human to the Divine is the law of being. Self-immolation coerces self-fulfilment. Self-slaughter leads one to the sunless worlds—'अयस्या नाम ते लोकाः' enveloped in blind gloom.

UNITY IN THE COSMIC MULTIPLICITY

The next truth that the *Īśa Upaniṣad* declares is to see the One in the many, and the many in the One. That One is stable, unmoving—'अनेत्रदेकम्'. "But His divine consciousness is swifter than the mind" (मनसो जनीयो). The world is a cyclic movement of the divine consciousness in space and time. Creation is a self-projection of *Brahma* into the conditions of space and time. The motion of the world works under the government of perpetual stability, and the ONE stable outstrips in the speed of its active consciousness (*Chit Śakti*) the others who run. *Brahma* is the eternal goal, beginning and the end; the gods who represent

the cosmic personalities of *Brahma* in labouring to reach him find him moving forward to a further and further realization. It progresses ever in front. Seeing of that One in the many and the many in that One is true seeing. Such a seer identifies himself with the Self in all existences. He who sees everywhere the Self in all existences and all existences in the Self shrinks not thereafter from aught. He in whom the Self-being that has become all existences, that are becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness? This is verily the core of the heart of Upaniṣadic Truth.

यस्मिन् सर्वाणि भूतान्यात्मैवाभूद्विज्ञानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

(Isa. 7)

The realization of this essential oneness in the self of all, the vision of all in the self is the condition of peace, bliss, love and harmony in and out. "It is the *Brahma*, the *Sachchidānanda*, *Īśa* in his diffusive mood, active consciousness that has gone abroad, that has become all things. He is the Self, resplendent, bodiless, scarless, without sinews, pure, unpierced by evil; He is immutable, indivisible, defectless, unaffected, unmodified eternally pure. He is the Seer, Thinker, the One who becomes everywhere the self-existent. He is His own subject and the object. He is the Lord of *Iḍyā* and *Avidyā*, unity and multiplicity, the twin powers of His Energy. In perfect accord between the *Iḍyā* and the *Avidyā*

is human perfection. Exclusive devotion to multiplicity (*Avidyā*) leads one into blind darkness of ignorance. Exclusive hold to unity (*Vidyā*) without recognizing the integrality of *Brahma* also leads to greater darkness. By *Vidyā* one attains the silent, passive, *Akṣara Brahma* individually. By *Avidyā* one may attain the *Kṣara Puruṣa*, world-knowledge. But the highest goal of man is the *Uttama Puruṣa*; *Puruṣottama*, upholding both *Kṣara* and *Akṣara* as modes of His being. Not individual but collective realization in Him is the fullness of man's fulfilment. The office of *Vidyā* is not to destroy *Avidyā* but to draw it continuously towards itself—Unity fulfilling the multiplicity.

IMMORTALITY

Next the Upaniṣad speaks of immortality. Life in ego is mortality; that in the Spirit is immortality. The knot of birth is ego-sense and its dissolution brings us to non-birth. Birth and non-birth are not essentially physical conditions but soul states. Attachment to birth in the body leads to an endless round of egoistic births in lower forms. Exclusive attachment to non-birth leads to a dissolution into indiscriminate Nature, or into the Nihil, or void, instead of passing from a limited into an illimitable existence. The one is necessary to the other. Life enjoys its immortality by a free becoming in the universe. Linking this higher Divine state and the state in the lower planes of mind-life and body is the IDEA, GNOSIS—VIJÑĀNA, the

Vedic Truth, the self-vision and all vision of *Sūrya*. The face of this Truth is covered from human consciousness with a golden lid, brilliant formation of concepts and percepts, which *Sūrya*, the Supramental light, replaces by Self-vision. So the Vedic Ṛṣi invokes *Sūrya*:—"O Fosterer, O sole Seer, O Ordainer, O illuminating Sun, O Power of the Father of creatures, marshal thy rays, draw together thy light. The lustre which is thy most blessed form of all that in thee I behold, the *Puruṣa* there and there, *He I am*." This vision is the perfect seeing, the integral knowledge, expressed in the supreme mantra *So'ham*. Knowledge and action, Light and Energy, consciousness and life are included in the formula of immortality. *Sūrya* represents light and *Agni* energy, force, power, will. *Agni*, the Divine Will, enjoying and devouring things of life, generates the Maruts, nervous forces of life. They prepare the action of Indra, the luminous mind, who slays *Vṛtra*, the Coverer, dispels darkness and causes *Sūrya* to rise upon our being with the rays of truth. *Sūrya*, the Creator, dispels the evil dream of egoism, sin, suffering and transforms life into immortality, the good, the beatitude. The life principle, the immortal Breath—'अनिलममृतम्' is the thread upon which the continuity of our bodily lives is arranged. It carries forward the mental being, the *Puruṣa* in the mind upon his journey. We live in what we are doing and are controlled by the fruits of past actions instead of living in the soul and viewing the stream of action

The Kalyana-Kalpataṁ



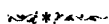
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from behind it. So the R̥ṣi invokes *Agni*, the will, the *Jātavedas*, to remember the things done—*ॐ कृतो सर कृतं सर*—so that increasing knowledge and right action can lead us to felicity and immortality. "O *Agni*, knowing all things that are manifest, lead us by the good path to felicity—*अग्ने नय सुपथागये अस्मान्*.' Remove from us the devious attraction of sin. To thee completest speech of submission we submit."

This is the essence of the Upaniṣads, to see the *Brahma* in the self, and that in the world, to see THAT as the One that has self-manifolded through its creative energy, in the *Ānanda* of its creative play, into all that is in the Universe of becomings. There is nothing but That, and all is That. To dissolve

separative ego-individuality in this cosmic consciousness and live life in the knowledge of the Spirit, the One that is, always remember that immortal One in everything, everywhere, in all acts is the way to the bliss of existence here. It is self-slaughter to immolate active existence which is a necessary condition of self-fulfilment. Life must be *lived*, but free from the sins of the vital passions and the ego mentality as a pure consecration to the Divine that lords all existences. Life in *Sachchidānanda*, in Light, in Energy, in Brahmic consciousness is the central truth of the Upaniṣad so forcefully expounded by Sri Aurobindo from whose able commentaries these words have been extracted.

Om Pūrṇamadah ! Pūrṇamidam !



Love Triumphant.

BY ARTHUR E. MASSEY.

Tauler by name—a saint revered,
Once met a beggar on the open road,
And cheerily greeting him did say:
"A good day God give thee, friend !"
"I thank God," the beggar said,
"A bad day I ne'er have had."
The aged divine amazed, surprised,
Did change the order of his words,
And spake again: "A happy life
God give you friend !" The beggar smiling,
Spake once more: "Ne'er unhappy
Have I been !"....."Ne'er unhappy !"
"What do you mean ?" good Tauler cried,
"Forsooth," rejoined the beggar, "When 'tis fine
I thank the Lord, and when it rains
I thank Him too. When naught I lack

I thank the Lord, when hungry too
My thanks in full to Him ascends.
Since no will I have but 'tis the Lord's,
Whate'er He wills doth come to please,
So wherefore can I unhappy be ?"
Tauler, non-plussed, did then attempt
A poser his friend's serenity to confound.
"If God," said he, "were thee to cast
In hell's abode for all thy sins, how then ?"
The beggar for a moment paused to think,
Then, gazing into Tauler's eyes did make reply:
"And if He did, two arms have I Him to embrace,
The arm of Faith, wherewith I lean upon
His holy Love, also the arm of my own love
Which binds me to His sacred Self.
And thus being one with Him,
He would with me descend into
The vale of remedial suffering,
Where, with Him I would far happier be
Than elsewhere estranged from Him."
"But," said Tauler, now roused to reverent awe
At so sublime and spirited a reply:—
"Who are you ? if I dare enquire."
"*I am a king !*" the beggar said,
With sparkling eyes and gentle mien,
"A king !" exclaimed the old divine,
"If so, where is thy kingdom, man !"
"*In my own heart,*" the beggar cried,
And in those words reveal'd for all
The mystic secret of a soul supreme,
O'er things external to the hidden life of God.

Saint Francis of Assisi.

BY GUALTHERUS H. MEES, M.A. (CANTAB), LL. D. (LEYDEN).

"The kingdom of heaven is within you, and whosoever knoweth himself shall find it, and having found it you shall know yourselves that ye are sons of the Father that is perfect, and likewise ye shall know yourselves to be citizens in heaven. Ye are the city of God." —Jesus.

In the year 1182 in an age of luxury and corruption one of the saintliest Christians who ever lived was born in the little umbrian hilltown of Assisi in Italy. His mother was a pious woman of noble birth, his father a wealthy merchant. When the time of birth had come his mother was unable to give birth to the child. When she was laying in great pain, a mysterious pilgrim came and told her that she could only be delivered in a stable. She requested to be removed to a stable and the boy, like his Master, Jesus, the carpenter of Nazareth, saw the light upon straw, and not in the rich house of his parents. His mother called him John, after the beloved disciple of Jesus, and his father Francis after the country of France whence he had just returned. The boy John Francis was to become known as Saint Francis of Assisi.

In his early years his life and character were deeply influenced by his saintly mother. A keenly intelligent lad, he was taken into business partnership by his father at the age of 14 years. Though he worked with interest and zeal, Francis was not bent on money making. His life was spent

in enjoyment as was the habit of the rich young men of the period. Money was spent lavishly on beautiful dresses and on feasting. But in one way he differed from his companions among whom he was immensely popular: he kept intact his purity.

When he was 19 years old Francis became a prisoner of war together with a number of other young men. For a whole year they remained in captivity and it was due to Francis' love and cheer that they could endure their sufferings. Soon after their release Francis fell ill and was brought face to face with death. This illness was the turning point in his life. Religion had slowly been taking possession of his heart. The time had come that it was to claim him fully.

One day after his recovery he met a soldier in rags. He was so touched with compassion that he gave his costly clothes to the poor man. The following day he set out to fight for his country. While on his way to the army, Jesus the Christ appeared to him on the road telling him to go back. He returned to Assisi, a changed man, rapt in God, realizing the reality of the spirit and the impermanence and vanity of worldly things. In Assisi he invited all his companions to a feast, as was his wont. But during the banquet his mind was absorbed in God and he could not converse with his companions. Suddenly he fell into an ecstasy and sat like a statue for a while, without speaking

or moving. When after a time he came to a more normal condition, his friends asked him jokingly whether he was in love and thinking of taking a wife. "Yes", he replied, "I am thinking of taking a wife, but a spouse so noble, so beautiful, so pure, that there are none like her to be found in the world!" He was speaking of "Lady Poverty". She was to be his lifelong companion. He realized that a religious life can only flourish together with complete renunciation. Jesus was a poor man, he also would be and follow his master's example in the smallest detail, living for the good of humanity. Later he once said about poverty: "Ye know, Brethren, that poverty is an especial way of salvation, being as it were the food of humility, and the root of perfection, and her fruits are manifold although hidden.

"For poverty is that treasure hid in a field of the Gospel, which to buy a man would sell all that he hath, and the things that cannot be sold are to be despised in comparison therewith....He that would attain this height must needs in all ways renounce, not alone the wisdom of the world, but even knowledge of letters, so that, dispossessed of such an inheritance, he may go in the strength of the Lord, and give himself up naked into the arms of the Crucified. For in vain doth he utterly renounce the world who keepeth in the secret places of his heart a shrine for his own senses."

After living for a time in a cave on the hillside and in the wilderness, Saint Francis went to a monastery where he undertook the most menial

work, serving the sick and wounded. Many were healed by his divine influence, when he kissed their most hideous ulcers and embraced those who suffered from terrible cancerous diseases.

Then he went about from place to place preaching the gospel, the message of joy of his Master, and doing good to men. His preaching of the kingdom of love soon attracted to him pure souls. Gradually twelve disciples gathered around him, like around his master, the Christ. The first to give up the world was a wealthy and learned nobleman, the second a learned canon, the third an illiterate from his own place, Assisi. And so he attracted all kinds of people. One of his disciples, who, like Judas, had to look after the physical needs of the little community, became covetous like Judas, left his master and finally hanged himself. A disciple from England took his place. With his horror of idleness Francis did not want to found a mediant order, he stressed the value of labour and accepted alms only if he could not earn in some way his food by work or by service of the poor and the sick. His philosophy was a very simply one. His was a religion of the heart, pure and simple, no theology pleased him, and he taught no new doctrines. His religion was one of complete and whole-hearted devotion to Jesus the Christ, as the incarnation of Divine Love and Wisdom. His religious practice consisted in emptying himself, and through the grace of God becoming filled with Divine Love.

He spent his life alternatively in loneliness, meditating in the wilderness or on lonely islands, and in preaching and serving the sick. Lepers were healed by his touch, and moral lepers made to kneel down and pray to God.

Thus the Franciscan movement originated, the like of which had not been seen since the days of Christ and has not been witnessed ever again though there were many other great saintly movements in Christianity.

In 1212 the Virgin Clare, born like Francis in Assisi from noble parents, renounced the world after she had heard Francis' preach. Saint Francis cut off her hair in the Cathedral of Assisi, and attired her in a coarse-ashen grey habit, whilst all her possessions were sold and the proceeds distributed to the poor. As Francis was the father of the poor Friars, Clare was to become the mother of the poor Ladies. Though the spiritual head of the new convent, she did the most menial work, such was her modesty and humility.

On one occasion Saint Francis invited Saint Clare and one of the other poor sisters to share their meal. This consisted only of some leaves of bread placed on the ground which he blessed. Saint Francis spoke of God and His Grace, and they all became so rapt in ecstasy that they forgot to eat.

Saint Francis' love for nature and for the animal world knew no bounds. It has been described how once he addressed a great number of birds

in a field, addressing them as "my dear birds, my little brothers and sisters", speaking to them about the love of God for them and their duty to send up an unceasing tribute of praise to Him. Well-known are also his canticles to the Sun and to the Creatures, in which he praised God for all creatures, and for Brother Sun, for Sister Moon, Brother Wind and Air, Sister Water, Brother Fire, Mother Earth and Sister Death.

Wild beasts became gentle and obedient in his presence, so entirely had God taken possession of his whole life and being. Unlike some other Christian ascetics and saints he was not a sombre and melancholy man, but always radiated happiness. His loving heart made him cheerful and joyful. His dark bearded face with charming smile and his shining eyes were a continuous inspiration unto all who had the good fortune to see him.

The favourite virtues of Saint Francis were poverty and humility. His mode of life was extremely simple and he possessed nothing. Wonderful was his humility. Though he was worshipped by the people, who often came to meet him by thousands when he approached a town, he always remained simple as a child. In a time of great religious and social corruption he became the revered leader of a tremendous religious movement which had far-going social effects.

He united learned princes and illiterate peasants into a brotherhood of love. Poverty, humility and self-

sacrifice were the watchwords of the Franciscan Order, the religious springs of which were love and renunciation to God. While the monks of other Orders retired from the world into monasteries to save their own souls, the Franciscan Friars went forth into the world to inspire and enrapt the souls and tend and heal the bodies of their fellowmen.

Saint Francis travelled widely, not only in Italy, but also in France and in Spain. He also visited the Holy Land, where his Master had lived. It was then in the hands of the Muslim conquerors. Landing near Damietta in Egypt he came into contact with an army of Crusaders, consisting of Christian knights and their men who had gone there to reclaim the Holy Land from the Mohammedans. Saint Francis of course did not believe in force and conquered men only by the power of his loving heart. Noticing the internal disharmony of the army, consisting of men of so many nations, he warned the leaders not to go to battle, but his words were not heeded, and the Crusaders were badly beaten, losing more than 6,000 men on the battlefield and as slaves.

After a while Saint Francis boldly approached the enemies' camp though he had been warned that it would mean certain death. When meeting some Saracen soldiers he asked them to lead him to the Sultan. They dragged him before Sultan Meleddin. The power of divine love in the saint, transcending the bounds of religious sectarianism and dissolving

the forces of religious fanaticism deeply touched the heart of the Sultan, who invited him to remain and treated him with the greatest respect. After some time, seeing that the Sultan dared not to embrace the religion of love of his Master and that he could do little among the Saracens, he took leave and returned to Italy, refusing all gifts pressed upon him by the Sultan.

In his forty-third year, two years before his *mahāsamādhi*, Saint Francis became completely one with his divine master, the Christ of the kingdom of love. One day, when he had retired to a lonely spot on Mount Alverno, where he could meditate undisturbed, a bright Being appeared to him. His soul became rapt in a divine emotion, characterized by the highest bliss and at the same time the deepest sorrow for humanity. His mind was fixed on Jesus, the saviour on the cross, and his heart was filled completely with his Master. When the vision, which passed into him, disappeared, his hands and feet had become imprinted with the nailmarks of the Christ on the cross, and his side with the wound of the spear. He had become fully identified with his divine master who had come down to human birth to hear witness of the Truth and bear the deepest sorrows of human life for the sake of suffering humanity.

Highly touching and inspiring are two ancient booklets containing the message and life of the saint. "The little flowers of Saint Francis" and his life story by Saint Bonadventura.

In dark periods of history, when materialism and corruption hold sway, great souls like Saint Francis are born to "re-establish Dharma", to stretch out loving and helping hands to those who are struggling in the darkness of ignorance and sin. As the Quran has it: "We send apostles we have mentioned to thee and apostles we have not mentioned to thee. There is no people but a warner has gone among them." The great saints and sages of ancient Greece and Egypt, of Christianity, of Hinduism and Buddhism, of Islam and of other religions, known and unknown to modern man, bear witness of one divine Love and one Truth. However much the adherents of the religions and sects may quarrel and be at variance about unessential points of doctrine, due to a hundred subtle kinds of personal vanity, the great leaders of man in their life and joyful message prove themselves to be members of one heavenly brotherhood and

embodiments of one divine impulse. The true message of the great ones is very simple, it is that of working revolution in the lives of men by divine love and wisdom, and does not consist in new theories and doctrines. These last have only power to bewitch the minds of men for a while, and cause endless trouble. The touch of an Avatāra or of a great saint, however, opens the door between spirit and matter, and invites man to a love-feast of Union.

"I, brother Francis, the least of your servants, desiring to kiss your feet, pray and beseech you by that Love which God is, to receive, keep and observe these words and all the words of our Lord Jesus Christ, with humility and Charity. And let all those who receive and understand them practise them as an example to others. And if they persevere in them to the end may they be blessed by the Father, the Son, and the Holy Spirit ! Amen."

Discourses on the sports of the Lord purge man of his sins and produce an ecstasy of delight. One who listens to them develops devotion to the feet of Hari, his heart is purified and he becomes a friend of Vaiṣṇavas.

—*Śrīmad Bhāgavata.*

Though Hari is God Himself and Lord of the whole creation, He subordinates His will to the will of His devotees. He whom the Yogīs, Ṛṣīs and ascetics try to attain by severe austerities, the self same omniscient God fulfils the desire of those who invoke Him with devotion and with a heart absolutely resigned to Him.

—*Śrīmad Bhāgavata.*

Kali Yuga.

BY BIRESHWAR BANERJEE, M. A.

In two preceding articles the doctrine of the *Karma Bhūmi** has been studied. In the light of this doctrine the whole land surface of India may be viewed as a huge *tirtha*. Just as the *tirtha* is a reservoir of the holiest influence which the psychic can sense from a distance, so the whole soil of India is a radiating centre of the highest creative influences which themselves lend to creation of the loftiest destinies. The action of the influences at work in the land continually breathes upon *bhakti* the breaths of a higher life, bringing to it new inspiration and incentive, and to its forces an unwonted fecundity and a resistless impulse.

It was said in the last article that the Time Influence operates in this land principally through the *Yuga* action. This *Yuga* action is of four types corresponding to the four Yugas: *Satya*, *Tretā*, *Dvāpara*, *Kali*. It is the *Yuga* action as it operates through *Kali* that forms the subject of special investigation in this article.

This *Yuga* action possesses a feature which deserves attention. Its effect upon life evolution in this land is fundamental. It possesses the fixity and immutability of a physical law. It is uniform, persistent, deep-seated, pervasive. It wields the re-

morselessness of destiny and bestrides Colossus-like the whole field of creative effort.

By divine decree, eternal and immutable, *Yuga* action is confined within the geographical boundaries of the *Karma Bhūmi*! "Wise men know there are four Yugas in Bhārata-varṣa." (*Viṣṇu Purāṇa*). This statement is repeated in substance in other *Purāṇas*.

All the authorities that speak of the doctrine of the Yugas enunciate a remarkable law that presides over and regulates their action. It has already been said that the Yugas are four in number—*Satya*, *Tretā*, *Dvāpara* and *Kali*. Their succession in this land of *Karma* is mathematically regular and recurrent, an outstanding peculiarity which governs their collective action is that in each successive *Yuga*, *dharma* (piety) and *siddhi* (success in undertaking in general) are subject to a decline in accordance with a fixed ratio, which is 25 per cent.

Thus in *Satya-Yuga*, the greatest and longest of all, the *dharma* bull possesses all its four feet intact. And all *siddhis* attain to their maximum limit of fullness. It is the *Yuga* wherein *sattva-guṇa* reigns supreme.

In *Tretā-Yuga* which succeeds *Satya* the law of 25 per cent decline for the first time comes into operation.

* *Vide* April and May, 1937 issues of the *Kalyana-Kalpitaru*.

The *Dharma* bull loses one of its four feet. And all along with the 25 per cent decline in *dharma* there ensues a corresponding decrease in the efficacy of all *siddhis*. In *Satya-Yuga* owing to action of *Sattva-guṇa* which holds in check all the forces of resistance and disintegration, all *siddhis* attain to fulness of effect. *Trētā-Yuga* is undiluted *rajo-guṇa* which rouses from their prolonged winter sleep the forces of opposition and resistance, owing to which circumstance *siddhi* is for the first time doomed to sterility and frustration.

The *Dvāpara-Yuga* is a mixture of *rajo* and *tamo* guṇas. In this critical *Yuga* the fatal *tamo-guṇa* which infects all nature with the virus of immobility and inertia for the first time comes into action. The *Dharma* loses two out of its four feet, and a corresponding decline accompanies all *siddhis* which drop down to two quarters of a unit.

Kali-Yuga is pure and unrelieved *tamo-guṇa*. The *Dharma* bull which possessed all its four feet in *Satya-Yuga* is made to lose, by stress of the *Yuga* action, one foot in *Trētā*, two in *Dvāpara* and not less than three in *Kali*, being reduced to one limping foot which constantly threatens to fail in action. As a general rule *Siddhi* dwindles down from a unit in *Satya-Yuga* to a quarter in *Kali*; before the *Yuga* is half out, the thin and lean quarter efficacy that is left to action goes further down to a bare eighth.

Such is a bare outline of the law operating in this land through the

action of the *Yugas*. The *Yugas* represent time whence *Yuga* action is time action. The Creative Influence as it works in this land is subject to modification by the law of *Yuga* action which is primary and fundamental, affecting all life. It acts upon all planes—physical, mental, moral, spiritual—and subjects all *dharma* and *karma* to a progressive one quarter decline in efficacy in each successive *Yuga*. It may be called the law of diminishing spirituality. Or we may call it the law of diminishing spiritual effects in contrast with the law of increasing spiritual effects enunciated in the last article on *Karma Bhūmi*.*

These two laws would seem to be mutually opposed to each other, each being in appearance the exact contrary of the other. Such being the case it may be asked, what is the relation of these two laws to each other. The answer is that each law in its own sphere is a primary and fundamental law, that neither interferes with, neither opposes the working of the other, that each works independently of, but in full and constant harmony with the other.

Take an example in illustration of the law of increasing spiritual effects and see how this law works independently of but in harmony with the law of diminishing spiritual effects. In terms of the law of increasing effects the effect of a *mantra* practised in a room of ordinary purity would be a unit, but the same effect would

* *Kalyana Kalpataru*, May, 1937.

increase in a ten-fold ratio if the same *mantra* were practised in a cowpen. Now take the other law of diminishing spiritual effects. In accordance with this law whatever may be the intrinsic values of the *mantra* they shall be 25 per cent less if the *mantra* were practised in *Kali-Yuga* instead of in *Dvāpara*.

Now take the illustration the other way. In accordance with the law of diminishing spiritual effects a *mantra* practised in *Kali Yuga* would be 25 per cent less effectual than in *Dvāpara-Yuga*, but the same *mantra* in either *Yuga* would be ten-fold more effective if practised in a cowpen than in a room of ordinary purity.

Thus the two laws, in appearance each the exact opposite of the other, operate independently of, but in absolute harmony and co-operation with each other.

Kali-Yuga is the last of the four Yugas. There is no doubt that it offers a magnificent but gruesome illustration of the law of diminishing spiritual effects calculated to harrow and fascinate the reader. It presents a naked picture of revolting iniquity and heartless criminality. It is a baffling enigma. Its spirit is steeped in contradiction. It delights in contrasts which are apparently irreconcilable and insoluble. It is evil and good, foe and friend, perdition and redemption. Of such a *Yuga* picture is about to be presented to the reader, wherefrom he will find that its good no less astonishes and enthuses, than its evil sickens and horrifies the soul.

The effect of the time influence acting through *Kali Yuga* upon the land is even more remarkable than the effect of the space influence acting through the soil. Its predominant characteristic is its productivity, which is amazing. This incredible power of fecundity *Kali* pours impartially alike into good as well as evil, so that if it invites curse as the embodied spirit of iniquity, it no less invites benediction for its complacency to good. The virtues the *Śāstra* ascribes to *Kali Yuga* strike the mind with wonder. It is a *Yuga*, which stands apart from its predecessors, of astonishing and unexampled creative powers.

It is true beyond doubt that the spirit of *Kali* is distinctly and essentially evil. The *Kalki Purāṇa*, Part I, Chap. 1, traces its genealogy, from which it will appear from what a vile and abandoned parentage it has sprung. At the dawn of creation from the back of *Brahmā*, the creator, issued forth His sin, dark and hideous, which endowed with life and form was named *Adharma* (impiety, unrighteousness). *Adharma* had a charming mate in *Mithyā* (untruth, lie) who had the eyes of a cat. This blessed couple had an issue in *Dambha* (deceit, arrogance or wickedness). The latter begot in his sister *Māyā* (deceit, trickery, jugglery) a son, *Lobha* (greed) and a daughter, *Nikṛti* (baseness, dishonesty) from whose union was born a son, *Krodha* (wrath) and a daughter, *Himsā* (injury, wrong), the parents of *Kali*, who holds just now an undisputed sway over the life of men and women in this land.

His portraiture by the Paurāṇic authorities is so graphic and withal so rich in suggestiveness that it is hoped its indecency will be excused in view of the light it is made to throw on the life and conduct of men in this land at the present day. (According to the Śāstric authorities the historic cycle of the four Yugas is operative within the geographical limits of Bhāratvarṣa only). *Kali* has a body which is shining black like collyrium (black eye-paint) mixed with oil. He has a crow like belly, a dreadful gaping mouth, and a protruding tongue. From his whole body there oozes forth a repulsive putrid effluvium. His left hand is always on his procreative organ, gambling and drinking dens are his favourite resorts, and his proteges are the dealers in gold.

The progeny that has sprung from *Kali* is fully as suggestive as his genealogy. He married his sister *Durukti* (shrew, shrewishness) who bore him a son, *Bhaya* (fear) and a daughter, *Mṛtyu* (death, mortality), from whose union was born *Niraya* (hell). The latter joined in holy wedlock with his sister, *Yātana* (suffering, torture) who has born him a family of children and grand-children that can be counted by the millions.

Such is the portraiture, and such is the genealogy of *Kali*, the sovereign ruler of the cycle consisting of four hundred and thirty-two thousand years now running its slow and tragic course in this land. Of this enormous duration the first five thousand years elapsed and the second

commenced its run in the nineties of the last century. The best condensed and impressive account of *Kali Yuga* is perhaps furnished by the *Bhāgavata* (Sk. 12, Chap. 3). Of this account a summary is given below in a somewhat free translation.

"In *Kali Yuga* all life is held in the iron grip of *tamo-guṇa*. The forces of *Adharma* assert an undisputed sovereignty, the *dharma* bull reduced to one solitary foot is so mauled and assailed as to be at the point of death as the Yuga verges towards its tragic climax. The retinue of *Kali* are composed of trickery, falsehood, cruelty, suffering, sorrow, confusion, fear, poor-spiritedness, and numerous other afflictions.

"The three principal afflictions of *Kali* are poverty, want and insecurity, and two outstanding characteristic *Dharma* that develop under its inspiration are hypocrisy and pretensions. As the *yuga* advances towards its climax the aggravation of poverty and insecurity threaten to bring about the dissolution of society. The faithlessness of the wife, and the open and unabashed immorality of the other members of the family, are destined to loosen the family bond and cause the break up of home.

"The people are to be a constant prey to robbers and wild animals, to famine, drought and oppression. There will be quite an epidemic of murder and suicide. Deprived of home, food, sleep, the people will look like savages."

Such is a condensed account of the dark side of *Kali Yuga*. It freezes the soul by its sickening catalogue of horrors. It is universally portrayed and known in Indian households as the age of evil, of evil unchained in all its ghastly and

revolting iniquity. It turns home into a bear garden and society into congeries of disorganized and disruptive units.

And yet *Kali* has a bright side—so astounding as hardly to be credible. A most remarkable and apparently insoluble feature of *Kali* is that on its hospitable bosom contraries co-exist and operate in perfect harmony. *Kali* is captain-general of the forces of *adharma*. And yet strange, enigmatical, baffling as it may appear, *Kali* is extraordinarily propitious and supremely hospitable to the forces of *dharma*. "Without effort," says the *Kūrma Purāṇa* Part I, Chap. 29, "a man acquires supremely great merit. Of *Kali* tainted with innumerable drawbacks this is the one great virtue." This is the one great virtue which not only distinguishes *Kali* from, but proves its undoubted superiority over, the other three Yugas. The *Brahma Purāṇa*, Chap. 230, unequivocally corroborates the *Kūrma*: "In this *Kali* a man obtains surpassing excellence in *dharma*. With a little effort men become proficient in *dharma*, whence I am pleased with *Kali*." In the *Viṣṇu Purāṇa*, Part VI, Chap. 2 there is an exact reproduction of this passage word for word.

The above citations deserve the most earnest attention of all who are interested in *dharma* and spirituality. They are taken from authorities who are worthy of homage and reverence, who are our eternal guides and mentors on the path that leads to deathless life. To the words of

each authority full credit may be given. This is what they say. "Supremely great merit (in *dharma*)" says the *Kūrma Purāṇa*. "Surpassing excellence (in *dharma*)" says the *Brahma Purāṇa* and *Viṣṇu Purāṇa*. It is not merely that a man in *Kali Yuga* can acquire supremely great merit and surpassing excellence in *dharma* but he can do it without effort, says the *Kūrma Purāṇa*, and with little-effort say both the *Brahma Purāṇa* and the *Viṣṇu Purāṇa*. Mark these words. They must not be airily dismissed as words of pious platitude or hyperbole. They are solemn, emphatic words which are the foundations of a doctrine.

From them we learn that not merely does *Kali Yuga* communicate a riotous vitality and vigour to the forces of *adharma* but that it imparts an equally unprecedented productivity to the forces of *dharma*.

Of this striking and unparalleled productivity which characterises *dharma* in *Kali Yuga* the authorities have been pleased to reveal to us both the comparative ratio as well as the degree of relative as well as absolute creative efficacy in passages replete with romantic interest. It is a revelation so remarkable in the light it throws on the extraordinary productive power possessed by *Kali* that it reads like a fable.

As regards the terms 'comparative ratio' it is intended to mean the comparative degree of productive efficacy *dharma* possesses in each of the four Yugas. This ratio is clearly indicated in a passage which

is common to both the *Brahma Purāṇa* as well as the *Viṣṇu Purāṇa*. In addition the following authorities, viz., the *Bhāgavata* Sk. 12 Chap. 3, the *Vāyu Purāṇa*, Chap. 58, the *Padma Purāṇa*, *Uttara Khaṇḍa*, Chap. 109, the *Bṛhannāradiya Purāṇa*, Chap. 38, including also other authorities, give each a version of the doctrine which agreeing in substance differs only in the outer form or phraseology.

The best exposition of this doctrine of comparative ratio is perhaps that given by the *Brahma Purāṇa* whose version is identical with that given by the *Viṣṇu Purāṇa*. The doctrine is enunciated in the following words: "In one day and night in *Kali Yuga* a man accomplishes in the domain of *Tapasyā* (austerities), of *Brahmacharya* (celibacy, continence), of *Japa* (repetition of *mantra*) a success which he takes one month to accomplish in *Dvāpara Yuga*, one *ayana* (six months) in *Tretā Yuga*, ten years in *Kṛtā* (*Satya Yuga*).” Perhaps the same figure expressed in the reverse order will give a more vivid idea of the amazing efficacy *dharma* possesses in *Kali Yuga*. "That which takes ten years to accomplish in *Satya Yuga*, six months in *Tretā*, one month in *Dvāpara*, is carried to completion in one day and night in *Kali*."

Fancy the astonishing creative power which time impregnated with the abnormal fecundity of *Kali* develops. As the Yugas follow in orderly succession, spiritual energy gains continuously in creative efficacy until in *Kali Yuga* it reaches a level of effectiveness which is miraculous.

The above arithmetical figures of the ratio may perhaps be better understood by an example. Take a *mantra*. In *Satya Yuga* the march of events is slow and sluggish, nature abhors an advance. A *mantra* in this *yuga* which predisposes the mind to meditative communion may take ten too long, weary, dawdling years.

In *Tretā Yuga* there follows what may be called in comparison a swift and dramatic transformation. *Tretā* is undiluted *rajoguṇa* which is activity. In *Tretā* nature takes a leap from *sattva* to *rajas*, from repose to activity. From the exquisitely sweet and prolonged sleep of repose nature wakes up to activity, to animation, to life. Spiritual energy as a consequence is invested with an enormous productive efficacy. Mastery is now obtained over the identical *Satya Yuga mantra* in the astonishingly shortened duration of six months? Fancy the comparative ratio: ten years is to half a year: one hundred and twenty months is to six months: 20 is to 1. Imagine the accession, unprecedented and incredible, that accrues to the productive efficacy of spiritual energy!

Now take *Dvāpara Yuga*. Herein there is a further decisive increase in the productive power of spiritual energy. The mastery of the *Satya Yuga mantra* shortens down from six months in *Tretā Yuga* to one month in *Dvāpara*.

Imagine the velocity of the rate of which the productivity of the

spiritual energy goes on increasing. One hundred and twenty months is to six months is to one month. Spiritual energy in *Dvāpara Yuga* is six times as much productive as in *Tretā*, and one hundred and twenty times as much so as in *Satya*.

Now if energy in *Dvāpara* strikes us dumb with wonder by its mobility, what can adequately express its creative efficacy in *Kali*. In this *Yuga* the human nervous system in Bhāratavarṣa may fairly be compared to a galvanic battery. As the storage of electricity in the battery is permanent so is the accumulation of energy in the nerve in the *Kali Yuga*. The action of this seething, hissing, bubbling energy is instantaneous, its momentum resistless. The rush of fiery energy which *Dvāpara Yuga* liberates is tame and stagnant compared to the motive power it acquires in *Kali*. With volcanic sweep it now crashes into *siddhi*. The velocity of *Dvāpara Yuga* is sheer procrastination to the headlong impetuosity of *Kali*. *Dvāpara Yuga* dawdles over a whole livelong month in prosecution of *siddhi* which with lightning swiftness *Kali* seizes in one day!

If this is not a marvel what else can be? Reducing the ratios to the common measure of a day it is seen what *Satya Yuga* accomplished in 3,600 days, *Tretā* in 180 days, *Dvāpara* in 30 days, that *Kali* does in 1 day. In other words, the creative power of energy in *Kali Yuga* is 30 times as great as in *Dvāpara*,

100 times as great as in *Tretā*, 3,600 times as great as in *Satya*.

The above standard of comparison—a purely arithmetical one—is intended to demonstrate what may be called the quantitative superiority of *Kali* over the Yugas. It means that 1 day's output of energy in *Kali Yuga* is equal to 30 days' in *Dvāpara*, 180 days' in *Tretā*, 3,600 days' in *Satya*.

Banned and tabooed *Kali* possesses over the other Yugas not merely a quantitative but also a qualitative superiority. This latter type of superiority is formulated by the Paurāṇic authorities in the following terms: "That which is obtained by *Dhyāna* (rapt meditation) in *Kṛta* (*Satya Yuga*), by *Yajñas* (sacrifices) in *Tretā*, by *Archana* (*Īśvara-Pujana*) in *Dvāpara*, is accomplished by *Kīrtana* of Keśava (*Śrī Kṛṣṇa*) in *Kali*." *Viṣṇu Purāṇa*, Part VI. Chap. 2.

From the above passage may be deducted the following principle: assuming all other conditions to be equal, in the production of a given spiritual effect (say, *mokṣa*) *Kīrtan* in *Kali Yuga* is of equal efficacy to *Dhyāna* in *Satya*.

In quality the energy released by *kīrtan* is vocal energy which is physical energy; while the energy released by *dhyāna* is highest mental energy which is spiritual energy. If physical vocal energy in *Kali Yuga* is productive of the same effect as spiritual Ātmic energy in *Satya*, it furnishes indubitable proof that *Kali Yuga* possesses an equally incontestable qualitative superiority over *Satya*.

(To be continued.)

Love—the only means of realizing God.

~~~~~BY JAYADAYAL GOVANDKA.

Man possesses an inherent aversion for pain and attraction for pleasure. No one in this world courts suffering, or is averse to happiness. He, however, mistakes things that are full of pain to be so many founts of joy and falls an easy prey to their temptation. A fowler strews corn to entrap birds. And the foolish birds not realizing that they are the means of ensnaring them are misled to regard them as a source of pleasure. A flame appears attractive and pleasant to the moth which rushes into it and is reduced to ashes. Even so the wide net spread by *Prakṛti* appears pleasant to us and we get entangled in it. Just as a wise bird finding other birds caught in a trap overcomes its temptation for corn and does not fall into the trap, even so men of wisdom do not fall a prey to the allurements of the senses. The ignorant, however, easily yield to their temptations and suffer consequently time and again. Ferocious beasts such as the lion and the tiger are not so harmful and oppressive as is the attachment for wife and children, wealth and honour, and above all, the body. It is through ignorance that all these appear so attractive whereas in consequence they are all attended with sorrow.

None of these things is lasting. That which is not lasting becomes in the end, at the time of its disappearance, a cause of suffering and sorrow. There is no pleasure even in

their enjoyment. A dainty dish appears tasteful only in the beginning; take more of it and you will feel satiated. Similarly, other objects of pleasure, such as the embrace of a woman, will cause disgust to you at a certain stage. There is no joy even in wealth. Suppose a certain individual becomes master of lakhs of rupees, he builds houses, purchases cars and makes the best of a life of ease and enjoyment. Then through an adverse turn of fortune he loses his wealth. All the objects of enjoyment forsake him one by one. Now the very memory of his lost fortune causes him intense pain. His heart begins to burn in jealousy when he sees other men of affluence moving about and enjoying their lives. Similarly, seminal weakness and other complaints occasioned by excessive enjoyment of women become a source of terrible suffering. He contemplates in his mind that he will never indulge in that habit again if he recovers from that disease; but as soon as he is well again, his love of enjoyment gets the better of his reason and he takes to the same course once again. The enjoyments of the other world, too, are likewise rooted in sorrow. The earning of wealth, its protection, application to some use, its exit through various channels, and above all its loss—all these are sources of suffering. One has also very often to have recourse to unfair dealings in earning wealth. His better sense deters him



from this course, but the impulse of greed goads him to take to that course only once and not to do it again. He finds himself placed on the horns of a dilemma. His heart becomes a battle-ground between two opposing impulses. The pure (*Sattvic*) and gross (*Tamasic*) impulses offer battle to each other, and he finds himself in a miserable condition. Ultimately, just as a cat overpowers the mouse, the forces of *Tamas* gain complete mastery over him. There are very few people who can resist them. One has to take great pains in preserving the wealth he has accumulated. He finds himself unable to make a gift of it to anybody, and while he is thus busy in protecting it, Death approaches him. He then begins to repent for his folly and says to himself, 'Oh, what have I done? In vain have I amassed all this wealth, now that I am forced to leave it all.' Thus, full of grief and remorse he departs from this world. The long and short of it is that the enjoyments of the world are like poison sweetened with honey. They are invested with a false glamour, and the pleasure that we find in them exists only in our imagination, and is not real. It is like a mirage, it has no trace of joy about it. Is it not then sheer folly to run after this pleasure? True happiness lies in the Divine only. He is the embodiment of supreme bliss—this is what the saints, the sages and the scriptures say. The joy of sovereignty over the three regions is insignificant compared to this bliss. The *Gītā* says:—

"That on gaining which one feels there is no greater gain, and established

in which state (state of God-Realization) the Yogī is not shaken even by the heaviest of sorrows."

( VI. 22 )

On the attainment of this state of bliss one will not lose his serenity even if his body is hacked to pieces. There will be no diminution in his joy even if he loses his worldly possessions. Realizing the *Paramātmā*, he becomes one with Him, the embodiment of bliss itself. He no longer feels any want. The *Gītā* says:—

यावानर्थं उदपाने सर्वतः संस्तुतोदके ।

( II. 46 )

Just as in a place flooded with water on all sides there is no necessity for a well, similarly on the attainment of the bliss of identity with *Brahma* one no longer requires anything else. This incomparable bliss is attainable only through Love. Shift this love from worldly objects, such as wife and children, wealth and honour and so on, which are attended with sorrow and are detrimental to our spiritual well-being, let us direct it towards that All-blissful Divine so as to be able to attain that unbroken and immutable supreme bliss. The above discussion will go to prove that the true welfare of humanity lies in cultivating dispassion towards the world, and Love for the *Paramātmā*.

#### WHAT IS TRUE LOVE?

This love is, in fact, indefinable; it cannot be properly described. We can make only some guesses about its nature. One who possesses this Love need not be asked to cultivate it. A greedy man does not require to be told that he should cultivate

love for money. The very name of the philosopher's stone is dear to him, even though none of his ancestors may have known what this stone is like. His face brightens up as soon as he hears about it. Even so, where there is Love of God, the mention of His very name sends a thrill into the heart of the lover. Talk of God is as dear to the heart of a lover of God as the talk of wealth is dear to the greedy, or the talk of lovely women is dear to a lover of women. Just as the very mention of the name of a dear friend arrests our attention and the talk about him sounds agreeable to our ears, even so the story of God's greatness and glory is pleasing to the ears of a lover of God. There is a world of difference between Love and worldly attachment (मेह). Love is free from all tinge of passion; while worldly attachment is tainted with desire. There is an element of selfishness in worldly attachment and such attachment is liable to disappear; but Love is selfless and constant. The fondness of the child for its mother is not love but infatuation, inasmuch as it seeks to remain in close proximity to the mother, but does not find itself disposed to obey the commands of the mother. No such thing will happen where there is Love. A lover is always anxious to make his beloved happy, and to do some good offices to him. Such lovers, however, are rarely to be found. Such a disposition is generally found only in the Lord and His devotees. In *Śrī Rāmacharitamānasa* the following words are found addressed to Śrī Rāma:—

K. K.—6

"O slayer of Demons, Thyself and Thy devotees alone are the true and selfless benefactors of the world."

Śankara says, "O Umā, none of these,—the preceptor, the parents and the relatives—can equal Rāma as a benefactor.

"Gods, human beings and demigods—all these have this character in common, viz., that their love has a selfish motive behind it."

Describing the characteristics of true friendship Śrī Rāma says to Sugrīva:—

"He who does not share the woes of his friend, his very sight is productive of evil.

"A true friend will regard his own sorrow, heavy as the mountain, as no more heavy than a particle of dust; whereas his friend's sorrow though light as straw will weigh on him heavy as the Meru (mountain).

"One with whom the above attitude is not natural, why should that depraved soul extend his hand to establish friendship?

"A true friend will deter his friend from following evil ways and guide him along the right path. He will bring out before the public only the strong points of his friend's character, and suppress his weak points.

"He will feel no hitch in giving to and taking from his friend and will always try to serve his best interests to the best of his strength and ability.

"In his friend's adversity he will show him more attention than ever

before. Such are the qualifications of a virtuous friend, says the *Śruti*.

"O friend, depending on my strength, give up all sorrow. I shall do your work in every way possible."

The Lord literally carried out all that He had said. Bearing Himself the pang of separation from Śrī Sītā, He relieved at first the terrible suffering of Sugrīva.

Pure, unalloyed Love is found only among saintly men. Lust and infatuation reign supreme in the world. It appears to a person that his wife and brother are very fond of him; but their love, too, is of the nature of infatuation. Had this not been the case, they would have behaved according as it pleased him; they would have moulded their faith and conduct according to his pleasure.

If, for instance, he wore Khaddar, and had a liking for Khaddar, his son, brother, and wife, too, would have taken to Khaddar. But this is rarely found. The reason is that the element of love in their attachment is very meagre; lust and infatuation are predominant in it. That is why their conduct is guided by their own sweet will. A wife of this type loves her husband for her own happiness, and not for the happiness of the husband. This is not Love. Even such attachment when conceived towards God is good, but Love is a different thing altogether. When this attachment is accompanied by pure motive, there is nothing like it. Such a pure love can be easily attained by spiritual aspirants, a lesser amount of labour is involved in its cultivation than in

pursuing the love of gold. For in the latter case, it is we who love gold, and get no response from the other side, *i. e.*, gold, which is a material substance. God, however, is not insentient. He is a supreme Lover Himself. His love for us is more intense than what we may ourselves bear towards Him. That is why this love bears fruit more quickly. In the same manner, great souls (Mahātmas) too love us only for our good. If we offer but once our Love towards them, they will return it four times. They do not have any selfish motive in returning that love.

Even motherly love is tainted by infatuation, and some amount of selfish desire. She expects her son to perform her obsequies and offer annual oblations to her after her death and to serve her in her old age. In some cases the love of a mother is marked by pure infatuation and has no tinge of self-interest in it. Take for instance the case of an old woman, who is excessively fond of her grandson. She expects nothing from the child in return, because she knows she will die before the child attains maturity. Similarly suppose a mother has got a son of disreputable conduct, evil-minded and born only to heap troubles on his parents and other members of the family. He commits a theft and is sent to jail. The mother weeps for him. She does not expect to derive any happiness from him; still she tries her utmost to bring him out of jail because she is fondly attached to him. Love is something altogether different from this. The greatest good of an individual lies in developing disinterested and exclusive Love for the

*Paramātmā*. Love, which though disinterested yet meagre, cannot bring God-realization soon. Through pure and exclusive Love alone one can purchase this priceless commodity. The love that is directed towards objects of enjoyment such as wife and children, or towards enjoyments in the celestial region, is no love of God, it is love for these objects of enjoyments. Although it is good to have love for salvation, the highest type of love is that which is cultivated for its own sake (without any sense of return); that is called Pure Love. The love between a spiritual teacher and those who assemble to hear his discourses, too, cannot be called altogether free from self-interest; for had it been so, why should the teacher desire that more people should attend his discourses and that all should be present at the right time. This shows that there is some interest involved. That interest is, no doubt, of an exalted type. Even those who attend his discourses have various interests to serve. Some have wealth for their object, others come with the hope that it will intensify their meditation and *Bhajan*; there are still others who seek honour, while others come under the belief that their attending the discourses will do them some good in whatever sense it may be. These are the various interests that guide those who attend his discourses. If the teacher says something against the will of the hearers, they refuse to hear it, or ignore it altogether. If the teacher for some reason or other begins to put forward his own interest, his hearers may tolerate him for some time, but at last they will feel disgusted. Even in the efforts for the propagation

of devotion, if people detect some selfish motive of the preacher, they immediately forsake him. There is hardly anyone who may pass the test of a saint taken without previous notice. Those who are put to the test will take him to be either a lunatic or a selfish man, and may ultimately forsake him. Here is an illustration:—

There were two spiritual strivers in a village, who used to beg for their daily food in the village and bringing the same under a tree outside the village they used to partake of it once during the day, and for the rest of the day and night they used to keep themselves absorbed in their spiritual exercises. Their pure life and their devotion to *Bhajan* arrested the attention of the villagers who began pay frequent visits to them. Their fame spread throughout the village. The report even reached the ears of the ruler of that territory who made up his mind to pay his respects to them. People came and informed them that the king would come for their *darśan* that day. They took it to be a great calamity. They thought an aspirant would fall from his ideal in no time if he received honour and applause frequently, and began to relish them. Bearing this truth in mind, the two aspirants when they saw the king's party coming at a distance started a false quarrel among themselves over the division of their day's food. The king's party arrived when they were in the thick of the quarrel. Finding them quarreling like that over loaves, the king thought the saints were

hardly worth anything. He, therefore, returned disappointed to his palace. When love and respect are scared away even at the sight of a false show of self-interest, it is well-nigh impossible for true love to exist where genuine self-interest prevails. Therefore, our love towards God should be purely disinterested. There is nothing in this world which is equal in worth to genuine, exclusive and pure love; God is realized only through that Love; that is the price one has to pay for God-realization. Once this Love is awakened, everything except the Lord becomes insipid. We worship God, and yet He does not accept our worship. How is this to be accounted for? The reason is, Love is wanting in us. He is bound to accept our worship provided there is love in it. The Lord proclaimed it in the *Gītā* with His own sacred lips:—

“He who offereth to Me with devotion a leaf, a flower, a fruit or even water that I accept from the striving soul, offered as it is with devotion.”

(IX. 26)

God does not hunger for our offering of fruit, flower or leaf. He hungers only for our Love. He is always on the look out for a true lover in this world. A true lover is he who while allowing himself to be flayed alive for the sake of God will feel a stream of joy flowing through every pore of his body. If God accepts the things he calls his own, his pleasure knows no bounds. He feels, and rightly so, that through that acceptance he has been cured of his egoistic sense; for so long as one

feels a certain thing to be his own, it will not be accepted even by a noble soul, to say nothing of God. And the moment our offering is accepted by God, it may be taken for granted that our sense of egoism has disappeared. As a matter of fact everything on earth belongs to God, it is through error that we imagine it belongs to us. It is the idea of possession that has to be radically removed. The day God accepts us with all our possessions, we may take it for granted that from that day He has become our own!

When pure Love for God is developed, one no longer entertains fear of, or love for anything else in the world, nor does he care any more for dishonour or infamy. Just as a strong flood uproots and carries away all trees on the banks of the Ganges, even so all ideas of honour and dishonour are washed away by the strong current of Love. Just as the mental current of a *Yogi* established in meditation flows only towards God, even so the current of Love begins to flow towards God. The joy felt in this state is truly indescribable. One is purged of all evils such as the sense of shame, fear and honour born of the ego, the different pairs of opposites cease to have any effect on him and the lover becomes as dead to the world as a corpse. The Lord is always subservient to the will of such a lover. The Lord offers His all to a devotee who offers all that he possesses to Him. When Love grows in intensity it expresses itself through horripilation. Just as the ocean heaves and swells when it

observes the full moon in the sky, even so the heart of a lover begins to dance out of joy when he beholds with his own eyes the soul-captivating beauty of the lotus-like face of the All-beautiful Lord. The ocean of Love within his heart swells and overflows, the heart can no longer contain it; his voice gets choked, words come falteringly from his lips, Love begins to flow like a stream through his eyes and nose and in the end reaching the subtle nerves under the eye-brows and the skull makes the Lover totally unconscious. His condition is then reduced to that of a lifeless statue.

When the devotee begins to pine for the Lord, the Lord, too, begins to pine for the devotee. If Sītā wept and lamented for Rāma when she was taken away by Rāvaṇa and kept confined in the Aśoka garden, Rāma also wept and lamented for Sītā when He searched her from forest to forest!

If we pine for the Lord as intensely as Rukmiṇī and Draupadī did, the Lord is sure to pine for us, and will certainly reveal Himself before us. God is not pleased by the mere mechanical observance of the rules of worship; He is a seeker of Love! Love is not governed by rules. Where the conduct is regulated by rules, Love is not of a high order. In Love stringency of rules and regulations is naturally absent. No conscious effort has to be made to break them. They fall off by themselves. It is in this state that true Love makes itself manifest. There is no outward show in this Love. The devotee becoming an embodiment of Love gets absorbed

and merged in the Lord. This is Love in its purest state, which is the true form of God. The Gopis of blessed memory possessed this highest state of Love. The mere sight of their Love dissolved and melted even inanimate objects, to say nothing of human beings! The very atmosphere of the place where this Love manifests itself helps to diffuse the intoxication of Love. The whole environment of the place where the Lover moves gets infected by Love. The place touched by the Lover, and even the dust touched by his feet gets transformed into Love. Only true lovers of God know the secret of this truth, and such Love can develop only in relation to God and not in relation to any other object. The story of Love which carried Śrī Uddhava off his feet will similarly transport us into the region of Love, if we can but hear it. But where shall we get the privilege of hearing it? Such a thing cannot happen where there is a mere show of Love. It can happen only where there is genuine Love, and not a mere semblance of it.

When a person whose heart is pierced by the amorous glances of a beautiful woman sees the whole world as pervaded only by her existence and moves in the world as a lunatic enjoying untold bliss in thoughts of her, although the object of his love is a mortal being, we cannot imagine the condition of that blessed being who has been pierced by the dart-like glances of the Divine Śyāmasundara, who is God-incarnate and the embodiment of Supreme Bliss. No one can imagine what will be the nature of ecstatic joy that he will feel intoxicated with, and what will he

perceive in this world. Nor is there any thing within our experience in this world which can be compared to this state. If the enjoyments of the world are likened to a particle of dust and the bliss of God-perception is compared to the earth itself, if the former are likened to the image of the sun reflected in a mirror and the latter to the sun itself, even then the comparison would appear incongruous. Just as a figure made of ice cannot sound the depth of the ocean and describe it, similarly we cannot even guess the nature of this joy. In fact, like the figure of ice which gets dissolved in the ocean, the Lover of God is transformed into God Himself. He cannot be expected to give us even a rough idea of what God is like; for he no longer remains apart from God, while others cannot describe His true nature. The Lover no doubt appears to us as moving in the same body even after he has realized God, but as a matter of fact his body is then transformed into Love itself. He showers Love wherever he goes. Even an ordinary glance from him will drench people with the nectar of Love. When even such persons are rarely to be found, how much more difficult should it be to obtain a sight of God? But if there is Love, it becomes easy enough. God is All-merciful. Were He to judge us only by our actions, our redemption would have been a difficult job; but He judges us not by our actions. He gives Himself up to us in return for Love. He who comes to know this secret surrenders himself to God and thereby succeeds in realizing Him.

When Bharata was going to Chitrakuta intoxicated with Love for

Śrī Rama, all inanimate objects that fell on the way turned animate, and all animate objects became lifeless as it were at the very sight of his Love. What was the condition of Bharata himself, whose very sight infused life into lifeless objects and made sentient creatures lifeless, as it were, could be known to Bharata alone. This type of unselfish Love is what is called pure, transcendent and stainless Love. It is free from all blemish and is exclusive in its nature. It is brightly effulgent, though not exactly like the sun; the effulgence it contains is the supreme stainless effulgence of Knowledge; it is sweeter and more immortalizing than ambrosia itself. We should all endeavour to realize this essence of true bliss. What we should do, therefore, is to cultivate dispassion towards all objects that provide only momentary enjoyment, but which are in essence the very roots of sorrow, and fixing our mind on the *Paramātmā*, who is Love-incarnate, love him from the core of our heart. The very day our Love takes the form of a ceaseless stream, we shall realize God. If, therefore, the reader believes in the truth of what has been stated above, if he has the fullest confidence that through the scrupulous pursuit of the discipline for God-realization he must succeed in realizing God, then with a sincere heart he should withdraw his mind from the objects of enjoyment of the world, which are transitory and painful in essence, and which appear pleasant only through ignorance, and devote it to God, who is absolute existence, pure consciousness, and infinite bliss, with exclusive and whole-hearted love, which is the principal means of realizing Him.



# The Divine Name Number.

The *Kalyana-Kalpataru* will complete the fourth year of its career in December next. Through the grace of God and the patronage of its numerous friends and well-wishers it is steadily growing in popularity as a non-sectarian magazine exclusively devoted to the propagation of spiritual ideas. The teachings of Sanātana Dharma which it places before its readers every month through a faithful interpretation of the scriptures, are being increasingly appreciated by thinkers in India and abroad. These teachings require to be particularly emphasized in the present state of crisis through which the world is passing. There is no denying the fact that man's conquest of Nature has led to an excessive increase of material power. This power to the extent that it is divorced from spirituality has become a menace to the true well-being of humanity. A way of escape from the impending catastrophe may be discovered only through the lights derived from the eternal truths of religion. The message of the *Gītā* was delivered to the world when it was faced with a similar crisis. It is, therefore, not unreasonable to hope that Hinduism may have some solution to suggest for remedying the evils of present-day society—individual, national, and international. And our Śāstras are unanimous in declaring that the Divine Name is the only remedy at the present age which can solve all our difficulties.

Our readers are aware that the magazine begins a new year with an inaugural special number. The fourth Special Number which was issued in January last was designated as the "Śrī Kṛṣṇa Number". It is proposed to bring out the fifth special number in January, 1938 under the title of the "Divine Name Number". A list of subjects proposed to be discussed in that number is being printed below. The practice of the Divine Name either through *Japa* or *Kirtana* is a well-known spiritual practice which all the religious systems of India advocate as necessary for the spiritual growth of aspirants. The Guru imparts the Name to the disciple, and it is through the Name that the disciple comes face to face with God Himself. Indeed, our Śāstras hold the Name to be identical with God Himself. Mass chanting of the Name or *Kirtana* is recommended by the Purāṇas as the best and most efficacious spiritual exercise in the Kali age. If we examine, again, the religions of non-Indian origin like Christianity, Judaism, Islam and Zoroastrianism, we shall notice that the Name of God has been liberally used in all their prayers, hymns, psalms and sacred songs. Thus the Divine Name exercises an all-pervasive influence, and it will not, perhaps, be incorrect to say that there is no system of religion in the world in which the spiritual efficacy of the Name has not been more or less recognized and appreciated. It is our humble prayer that our readers will kindly render us help in the production of the proposed number by sending us short articles on any subject mentioned in the list of subjects given below. We trust it is not too much for us to expect this help from our numerous patrons and readers. The articles, as stated above, should be short and closely argumentative and should not ordinarily cover more than two sheets of type-written paper in foolscap size. Handwritten manuscripts should be neat and clean and be written on one side of the paper. The articles should also satisfy the ordinary tests of language.

According to the new postal rules the proposed special number will have to be brought out in the first week of January. As the editing, printing and despatch of a voluminous issue like the special issue of the *Kalyana-Kalpataru* requires a good deal of time, it is requested that contributions intended for this number may be posted so as to reach us by the end of September at the latest. All communications and contributions in connection with the Special Number should be sent to my temporary address, P. O. RATANGARH, BIKANER, ( RAJPUTANA ).

HANUMANPRASAD PODDAR

Controlling Editor.



# List of Subjects for the Divine Name Number.

1. God and His Name.
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3. The glory of the Divine Name.
4. The Divine Name as the original Creative Force.
5. The 'Name' as the Container of the Universe.
6. Various Forms of Sādhana through the 'Name'.
7. The place of the 'Name' in the Vedas.
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10. The 'Name' in Bhakti-Sādhana.
11. The 'Name' and its efficacy for the Karma-Yogi.
12. The place of the 'Name' in the Yoga-Sādhana.
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18. The Glory of Śrī Kṛṣṇa's 'Name'.
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21. 'Name' the best purifier of the heart.
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32. The story of Ajāmila's redemption through the 'Name'.
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34. The story of Dhruva's God-Realization.
35. The story of Gajendra-Mokṣana.
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37. How the Gopīs practised the 'Name'?
38. Spiritual potency of the Divine Name.
39. The Divine Name as Spiritualized Sound.
40. The 'Name', the sovereign remedy for all ills.
41. The 'Name' can surmount all difficulties.
42. The Highest Form of Worship through the 'Name'.
43. The 'Name' as the Wish-yielding tree.
44. The Scientific Explanation of the Efficacy of the Divine Name.
45. The Divine Name and Rationalism.
46. Sins that hinder progress in Practice of the Name (नामापराध), and how to avoid them.
47. 'Name', the best atonement for sin.
48. How does a single 'Name' bring salvation?
49. Why some present-day practitioners of the 'Name' do not feel their spiritual growth?
50. No restriction of time and place for practice of the 'Name'.
51. Relation between the 'Name' and the Divine Qualities.
52. Experiences of practitioners of the Divine Name.
53. Short Lives of Saints who preached the Glory of the 'Name'.
54. The Impetus given to Group-Kirtana by Śrī Chaitanya Mahāprabhu and the Gaudīya school of Vaiṣṇavism.
55. The Divine Name and the Vārkaṇī school of Vaiṣṇavism.
56. Conception of Mediæval Saints (both of the Saṅgha and Nir-ṅgha school) on the Divine Name.
57. Place of *Japa* (muttering of the Name) in Buddhism and Jainism.
58. Place of *Japa* (muttering of the Name) in Christianity.
59. Place of *Japa* (muttering of the Name) in Islam.
60. Place of *Japa* (muttering of the Name) in Sikhism.
61. Place of *Japa* (muttering of the Name) in Zoroastrianism.





ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाव पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

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[ No. 10

विद्युद्दामसमप्रभां मृगपतिस्कन्धस्थितां भीषणां  
कन्याभिः करवालखेटविलसद्भस्ताभिरासेविताम् ।  
हस्तैश्चक्रगदासिखेटविशिखांश्चापं गुणं तर्जनीं  
विभ्राणामनलात्मिकां शशिधरां दुर्गात्रिनेत्रां भजे ॥

We worship Bhagavati Durgā possessing three eyes, who holds the moon and resembles the fire in Form, whose lustre is as dazzling as streaks of lightning, who rides a lion and is served by a body of female companions holding swords and spears in their hands, who is terrible and is Herself armed with the discus, mace, sword, trident, bow, arrows, string and lash.

# Odes to the Mother Divine.

BY KSHITINDRA NATH TAGORE.

## IN THE STILLY NIGHT

Still is the night and quiet is the earth. Sleep has sealed the eyes of nature. A nocturnal bird or two are flitting through the moonlit sky and are blowing into my heart the sweet breeze of a feeling of unconcern. Now and then a flitter-mouse or two dart past my ears, and startle me from my pleasant reveries of unconcern and abandon. At some distance, from the topmost branch of a banyan tree, an owl is hooting in grating screeches and makes the deep silence of the night deeper still. Thou knowest Mother! I cannot stop here for long. The anguish of my heart goads me to overcome all obstacles in order to reach Thy feet. I want to have a heart-to-heart talk with Thee, even if it be for a moment, and thus to obtain rest. Since my birth, Thou hast ever been calling me in the tendermost voice of affection. To-day in the dead of this night, call me once again in that tone and let me lose myself even for an instant by taking a plunge in the sweetness of that music. Let me fall asleep for once with my head resting on Thy lap and forget all the pangs and worries of the world. Place Thy hands on my breast and feel how my heart pants to call Thee aloud as Mother—O Mother. I want nothing else but Thee. Lift me up on Thy bosom O mother!—lift me up but for once. I feel no solace in anything

else. Without Thee the world is a vast desert to me. The wranglings and bickerings in the name of love, I can endure no longer. Do not let me die with bated breath amidst these scenes of strife and unrest. O Mother! great, unspeakably great, is the pain.

## THE DUST OF THY FEET

Mother! let me sit at Thy feet and open out my heart to Thee. Let me feel the joy that there is in calling Thee simply as mother. How have I offended Thee, that Thou shouldst let hundreds of dangers and distresses afflict me? Forgive all my trespasses. I have come with a contrite heart to Thy feet. Oh forgive me! Wouldst Thou punish me? Punish me if Thou wishest to. As Thou knowest, punishment at the hands of the mother is sweet to the son. However much Thou dost punish me, I shall hold fast to Thy feet. I shall welcome with as much joy the pleasures Thou wouldst give, as the distresses. Even these distresses I shall lift up on my head as valued gifts from Thee. Whatever state Thou dost place me in, it shall not deter me from holding fast to Thy feet. Shower thy balmy blessings on me so that I may get up from my bed in the morning with the dust of Thy feet on my head; and when at the end of my day's work, I lay my head in the lap of sleep, let me not forget even then to besmear my forehead with the dust of Thy feet.

## BENIGNITY

Mother! so overcast was my heart with clouds of evil thoughts that I could not bear even Thy very name uttered before me. Even the sweet name of mother seemed to cause me burning pain as if it were virulent poison. Lest my eyes might catch Thine, to avoid Thee I used to roam about even along thorny paths. I recall the day when I was even ready, when thus roaming in the forest, to throw myself into the jaws of the ferocious animals there. There ensued a struggle within me, I wanted to see Thee and hold Thee fast in my heart; but leave alone Thy coming within my clasp, Thou wouldst not even appear before me; and because of this, a spirit of revolt was up in my heart against Thee. It became then a matter of ridicule to me to hear that Thou art my loving mother and I am Thy child. I used to consider myself as self-born and quite fit to conquer the whole world. Disease and death would not dare to approach me. But how long would my days flow on in this way? I forgot the fact that there was an ever-inseparable union between Thee and me. Surely, Thou hast after all brought me to Thy feet; but then, what hast Thou gained by keeping me away from Thee for so long? Sitting at Thy feet, what calm, what peace do I not feel now! The sun and the moon seem to pour sweet honey into my heart. The stars and planets are carrying a sweet benign message from Thee. The soft breeze is bringing repose to my heart. Even in

the wranglings and bickerings of the world with me, I feel Thy ever-benign presence shining in splendour. The mountains and the seas, the forests and the gardens, they all proclaim Thee now to me. To-day I hear Thy name alone echoed and re-echoed from every grain of dust. Whichever side I turn my eyes to-day, I feel Thy ever-radiant presence. O Mother! How I realize now that Thou hast kept me ever long safe in Thy safe embrace. Let me drink the milk of Thy love to my heart's fill and let me dwell deathless in Thee. Grant me the privilege of worshipping Thee unto eternity. Do not any more put aside this poor and distressed child of Thine.

ALONG THE PATH IN THE  
FOREST

I went my way in the forest by a solitary path, with the high hope of meeting Thee some day or other. I feel myself bewildered in the din and hubbub of the city where I cannot find my own self. In the forest here, I smell the sweet scent that used to make me go mad when sitting at Thy feet. The sweet joyful music that rises within me in whispers when walking along this path, I have not heard for many a long day. Neither have I long seen such sports as I see played to-day here by every particle of dust of this place. O Mother mine! Do not let me any more go astray and roam about in thorny wilds. Who is there to whom I should make known as to how my heart beats in ecstatic joy at having found Thee amidst this joy and charm-

ing sweet smell. All these simply madden me. Amidst all my work I count the moments when Thou wouldst lift me up on Thy bosom. I plunged deep into the pleasures and pastimes of the world and Thou wert lost to me. To-day I realize them in their true colours. They are to me now as bitter as poison itself. I find nothing in them to give me pleasure. My sole aim is to continue my journey till I reach Thee and sit at Thy feet. As Mother, Thou shouldst not thrust Thy son away from Thee.

#### THE DEATH-STING

Mother ! this Thy child, stung by death, lies by the wayside. I am only waiting for Thee to lift me up on Thy bosom. Men are passing to and fro, but not one of them cares to turn his eyes towards me even for once. Tears are trickling down my cheeks in unceasing flow. Mother ! I see Thee also passing hither and thither, but how is it that even Thou dost not deem it worth Thy while to cast once Thy look at this repentant child ? Well, I should like to see, how long it would take Thee to re-establish Thy inseparable union with me, Thy child. Mother ! I have become impatient to bury my head in Thy bosom and feel the sweet smell of Thy love. I yearn even for a small drop of Thy affection. Know it for certain that I shall not run to anyone else to unburthen my agonizing heart. It is to Thee alone that I shall cry out the anguish of my heart. Clasp me once with both Thine arms in Thy wide embrace

and let my hot soul be cooled with the water of Thy tender affection. Reveal to me once again Thy smiling face, and let me see the shining smiles of Thy face. Speak to me once again and fondle me ever so little. Without Thee, the world is as dry to me as a desert. When I lie on Thy bosom, the hills and dales, the mountains and the seas, the heavens and the earth, all seem to be enlivened with love. In that love, I feel Thy touch and realize Thy loving arms encircling me.

#### THE NAME OF MOTHER

Mother ! O what a sweet name ! The name seems to have been moulded out of all that are sweet and beautiful. What deep peace there is in the name of mother ! It is by virtue of that name that the wind blows in soft breezy waves, the sky gets its deep blue hue, and the grass dandles in beautiful rhythmic grace swaying its head up and down. It is at the sound of Thy name that the golden clouds of the autumnal morning smile in their inimitably bewitching style, and in the night the moon rising from her immersion in the sea of Thy love pours down her streams of nectar. With the approach of Thy footsteps, my heart leaps up to-day with immeasurable joy and sings in unison with nature peans of thanksgiving in Thy praise. Through life that knows no beginning nor end, Thy name comes floating to my heart. To-day my joy knows no bounds. When sleep overtakes the day's wakefulness, even then Thy name alone is found to ring in my heart.

Again when the slumbering night gives place to the wakeful morning, even in that new life of the morning Thy name alone echoes and re-echoes in my heart. When Thou dost caress me within Thine arms, in the bliss and joy of that caress, Thy name wells out all the time. When Thou dost put me down from Thy lap in seeming anger for my trespasses, I hear Thy name resounding even in my heart-rending cry that wells out then. When the golden sun rising from the Eastern mountain makes the blue sky all smiles, Thy name shines in that. When the smiling face of the sky lies hidden in the moisture-laden inky dark clouds, Thy name shines forth even in that. When my heart is swept away by a flood of sorrows and afflictions, I begin to sink under their weight in the unfathomable sea of the world; but before I could touch the bottom of the sea and fall into the grip of grim death, how miraculously wouldst Thou thrust Thy life-belt on me, so that I might again come to the surface full of smiles. It is then that I see even in death itself life-giving waters gushing forth for evermore.

#### THE HUNTER AND THE VICTOR

Mother ! Save me, O save me. Look there, a few huntsmen have put on masks of kinship on their faces and are trying to seem very friendly with me. But I am mortally afraid of them. I see clearly through their artifice of luring me into the trap laid by them and killing me when I reach there. They have dug many a deep pit on my way to Thee

and they are eager to see me fall at least in one of those pits and thus be killed. They have of course not the power to bring about my destruction. They know not that Thou art my guide and dost show me the way with lighted torch in Thy hand. Leave alone to-day—who can say for how many long ages Thou hast been protecting me ? I am well aware that Thou wilt save me from all dangers and difficulties, and in the end bedeck my head with the crown of a victor. I shall no longer turn my eyes towards any one else, but fix my gaze on Thy benign eyes. I shall not entertain in my mind any the least fear or anxiety. I am sure to achieve prosperity and victory by holding fast in my heart the sacred precepts Thou hast poured into my ears. I shall every day wash Thy feet with tears of gratitude. I shall celebrate the festival of Thy advent with my sweetest songs of sorrows.

#### IN EXPECTATION

The sound of Thy footsteps has reached my ears. With that sweet sound, even the very particles of dust of the road are overflowing with love. The southern breeze has come in advance of Thee and spoken to me about Thy advent in very soft and low whispers. Mother ! should I come to know of Thy advent from these when they choose to tell me of it ? No, that is not what I can bear. Come Thou to me direct and lift me up on Thy lap. Whatever Thou shouldst like to tell me about Thee, do tell me Thyself. I know not how Thou hast tinged the roses



with the rosy hue. How they sway their heads this way and that and remind all again and again of Thee! Why shouldst not Thou likewise redden my heart with Thy love? Once I am allowed to hold Thy feet on my breast, my whole life is sure to be so tinged with the rosy hue of Thy love. In this silent and slumbering night, how that small, indeed the tiniest of songsters, on yonder tree sings meseems Thy name in its whistle! Teach me, O Mother! even me to sing in the same way. I should like to sing Thy name day and night and at all times, both in the din of the day and in the deep silence of the night. The moon with her inimitable loving gaze bespeaks Thy benign will. When wouldst Thou imprint such gaze even on my eyes, which I could fix on Thine eye and drink deep of the nectar showered by Thee? Seeing Thee smile how beautifully do these white flowers smile too! O when would my heart be relieved from deep pangs and sorrows, so that I should be able to smile with joy like those flowers! Thou alone knowest when the flood-tide of joy would be likely to overflow at the mention of Thy name the very banks of my life. I can shed tears no more. Wouldst Thou keep me in this way away from Thee for ever? When wouldst Thou lift me up once more on Thy bosom and drive away all my cares and distresses? I am in expectation of the day when I shall press Thy feet on my breast and thus be the proud possessor of inimitable peace and bliss.

### THEE AND ME

Mother! surely Thou knowest how deep is my love for Thee. No doubt I went astray in anger from Thee, but think not on that score that I have ceased to love Thee. How could I live had I not loved Thee? These are the words of my heart and not of my lips. In this world or in the other, there is none else to call my own except Thee—Thee and me—me and Thee. At times it struck me, perhaps it was good for me to run away from Thee for a time. It was this that made me realize the depth of Thy love. It was also this that made me see how deep was my love for Thee. How clearly do I see now that Thou art within my all, as well as I am within Thine all. Mother! Neither Thou canst push me aside now even if Thou art so disposed, nor can I stay away from Thee, even if I wish to. The light from Thy smiling face now falls on me in unceasing flow; I am no more going to run after treacherous dark shadows. When I shall be incessantly oscillating between light and shadows, between hopes and despair and thus lose my rest and repose, lift me up on Thy bosom then and caress me, O Mother! as Thou wert wont to do in my earliest childhood. Remember, I am still an infant before Thee. Give me a kiss full of Thy tenderness and take away all my unrest. Thou alone art my goal. I have not the least leisure to wander about like a stray child having no aim. Pity me and come close to me, and let me extend towards Thee my two

little arms. Let me have contentment and repose by fondling Thee with my two arms and calling Thee Mother, O Mother!

#### ASLEEP AND AWAKE

Mother! Days after days and months after months didst Thou protect me in the womb and made me grow like a sweet-scented flower. When the time came for me to sleep, how nicely didst Thou take me on Thy lap and bring sleep to my eyes by the music of Thy lullaby sung in soft whispers. I could not even know when sleep stole over my eyes. I put my entire reliance on Thee and could thus sleep with care-free heart. And Thou used to gaze at me with Thy steadfast eyes and open out Thy cascade of love on me. How nice, how pleasing it was! When again the time came for me to wake up, Thou used to sing inspiring songs, though in the same soft loving whispers, and wake me up. The moment I woke up, I found Thy gaze so tender and so sweet, fixed upon me. Thou knowest no peace, sleeping or waking; Thy only thought is how to keep me safe and give me peace and happiness. When I come to think of these, I am beside myself with gratitude. When however Thou didst make a man of me, pride came, I know not whence, and divorced me from Thee. Mother! Look at me again with Thy ever same loving gaze and let me be lost in that love. I have trampled on my pride and arrogance and have completely broken them down. Forgive me for all my sins and trespasses.

When Thou wert wont to give me a swing on Thy lap, even the green grass of the fields used to look at me and express their high pleasure swaying their heads high and low; the streamlets and rivers used to sing their songs to me in ever new tunes; the wind used to give me play by running about with me; the moon allowed herself many a time to be caught hold of by me when she sought to put a mark of victory on my forehead. Tears are now trickling down both my cheeks. I am waiting for the day when Thou shalt give me a swing on Thy lap as before, and when again I shall find the sky, the wind and the water, all sweet and life-giving as before.

#### IN ALL MY ACTS THOU ABIDEST

Mother! Whom shall I tell what Thou art to me? Have I myself realized truly as to what I should tell about Thee? This much I have come to know that Thou art my Mother. I know not what mothers of other people are to them, and what value they put on their mothers. But O Mother mine! Thou art all to me; in Thee is my all and in my all art Thou. Thou art in all the walks of my life; in my repose and in my work art Thou. Thou art the centre of my life and in Thee lies the foundation of all my acts and works. I have preserved my life because I have found Thee after all, or else, no one can tell with what adverse wind I would have lost myself. Mother! Thou used to sing me a song when clasping me in Thine arms. The very thought of

that awakens in me an earnest desire to be once more clasped in Thine arms as of old and hearken Thee singing to me the same old song, to melt myself into tears and drench Thy bosom for ever. When the dreadful darkness of dangers surrounds me on every side, Thy shining face defusing bright light appears before my eyes, and I know not how in the twinkling of an eye the darkness fades away altogether. With Thee before me there cannot be the least room in my mind for the thought of dangers and distresses, but on the other hand I would dare to roam about all over the world with high hopes and aspirations cherished within my heart. O Mother! at this eventide of my life, lay me once more on Thy lap and show me Thy selfsame face Thou didst show me in my very infancy, when Thou wert wont to lay me on Thy lap.

#### IN FETTERS

Mother! Why hast Thou enchained me with these hard fetters? I have an earnest desire to rove about day and night with Thee; but I know not for what offence Thou hast punished me by leaving me thus enchained in this dark prison. Wouldst Thou wish me to learn anything while imprisoned in this dark cell? No, I do not seem to have any such yearning, for my heart is longing day and night to run about with Thee in free light and open air. I should like to come running to Thee when I might get any gem of knowledge

while thus playing about. It is Thy gift of knowledge that I would place before Thee, and when laid at Thy feet, Thou wilt smile with joy at seeing it unfolding within me. Thou wilt stimulate me with Thy words of encouragement, and thus encouraged I shall wend my way on the high road to acquire knowledge. As Thou knowest, this is what I long for. But what do I find in its stead? Thou art trying to teach me lessons by keeping me confined in this dark prison. Surely, this could not be Thy work, but of some one else. In any case, living in this darkness has completely shattered my heart and mind. I want to break down this prison, so help me, O Mother! If Thou dost not stand by my side and show me Thy smiling face, why dost Thou then tell me at every step that Thou art my mother and I am Thy child? Mother O! Let go then Thy hold on me and let me float away on the sea of this world, where I shall find the infinite above, the infinite below, the infinite on my right and the infinite on my left. I should like to drift away with a void heart. I know not, even if I should cry out for Thee. If, however, on the last day of my life Thou dost come to me and lay my head on Thy lap,—if Thou dost so,—it is only then that I should again hold Thee fast with both my arms, and with all the love I possess in my heart I shall cry aloud to Thee Mother—O my Mother!

# Problems of the Bhagavadgita—V.

—BY K. S. RAMASWAMI SASTRI, B. A., B. L.

(Continued from the previous number.)

## GĪTĀ: ITS ETHICAL IDEAL

The ethical ideal of the *Gītā* is of supreme beauty and value. It emphasizes the need for selfless action. But it does not merely require a thin, jejune, lifeless altruism. Such an ethical ideal will very soon fall as surely as it rises like a rocket. The Lord requires action as a love-offering to God, in a spirit of loyal obedience to God's commandments, without attachment to the fruits of actions, without *Saṅga* or attachment to *Karma* as a doer of action, realizing that the real doer is *Prakṛti*, and offering the results of *Karma* to God as *Śrī Kṛṣṇārpaṇa*.

There is considerable wrangle as to whether the Lord requires action or cessation from action. The old battle between activity and asceticism, between *Pravṛtti* and *Nivṛtti*, will be fought by controversialists over and over again till the end of time. The Lord has revealed His view (महम् उत्तमम्) on this point again and again, and whoever in his passion for activity or asceticism twists the Lord's words and meaning does Him a disservice. I have referred so often to this matter that it is enough for me to refer to it here in only a cursory way.

The *Gītā* insists throughout on Arjuna's taking up arms and fighting

in the righteous war (II. 18, 31, 32, 37, 38; III. 30; VIII. 7; XI. 34). Yet it says at the same time that He who rejoices in the Self has not got to perform any action (III. 17). The *Jñānī* lives in the body neither doing actions nor causing actions to be done (V. 13). The *Yōgī* must seek a quiet spot and practise *Yoga* withdrawing himself from all external activity (VI. 10). A man ought to be *Nirvaira* (free from hate) before he can attain God (XI. 55). He must have love and compassion for *all* (XII. 13). He must see the Lord everywhere. How can he hurt himself by himself when he sees his self everywhere (XIII. 28).

Now, what is the meaning of it all? The Lord clearly says that *Sāṃkhya* and *Yoga* are really one (V. 4 and 5). Without *Karmayoḡa*, *Karma Sannyāsa* cannot be successfully attained. (III. 4; V. 6; XVIII. 1 to 6). We must perform *Karma* but we must do so in the spirit of *Karmayōḡa*. In such performance there are elements of *Rājayōḡa* and *Bhaktiyōḡa* and *Jñānayōḡa*, because it implies steadfastness of mind, love of God because we have to offer the *Karmaphala* (the fruit of action) as love-offering to God, and *Jñāna* as we realize that the real doer is not the soul but *Prakṛti*. In chapter VI verses 2 to 4 the Lord shows how

*Samkalpa Sannyāsa* ( the renunciation of desire ) is common to *Sannyāsa* and *Yoga*, how *Sarva Samkalpa Sannyāsa* ( the renunciation of all desires ) is peculiar to the *Yogārūḍha* ( the man of attained Yoga ) how *Karmayoga* leads of itself to *Karmasannyāsa* without straining for it, and how *Śama* ( or meditative self-withdrawal from action ) will characterize the *Yogārūḍha*. In chapter XVIII verse 50, the Lord says that *Karmayoga* leads through *Karmasannyāsa* ( the renunciation of action ) to *Naiṣkarmya Siddhi* ( the perfection of actionlessness ).

Hence premature *Karmasannyāsa* is not the way shown by the Lord. Nor is the doctrine about *Karmayoga* itself leading to God the doctrine taught by Śrī Kṛṣṇa. The Lord's ethical ideal is summed up in chapter XI verse 55: "Whoever does My action, whoever regards Me as the highest, who is devoted to Me, whoever is free from *Saṅga* or desire, whoever lives a life of non-hate and non-injury to all beings, attaineth Me."

The Lord is not content with giving a mere statement of the ethical ideal. He gives us minute regulations as to food, the disciplines of the body, speech and mind, the spirit and details of a sacrificial attitude towards life, the relations between us and other beings on earth and in heaven, etc., and tells us the true nature of the lower and higher pleasures in life ( chapters XVII and XVIII ). Thus the Lord gives us in the *Gītā* a gracious summation of the highest ethic ! ideals. I would,

however, make a special mention here about the Lord's teaching about food though it is impossible to go into details about all the matters stated above. In III. 13 He says that those who cook food and do not offer it to God with love and reverence, but eat it with ravenous gusto, do not eat food but eat sin. In XV. 14 He says that He is the principle of metabolism and animal heat in the body and enables us to assimilate the food. Putting these verses together, can we not realize that only if we offer food unto God with love and reverence He will enable us to live in health and happiness. Is not our physical breakdown so often seen in lamentable forms to-day due to our defiance of the law declared by the Lord as to food ?

What is the test of the ethical life ? Is it the greatest happiness of the greatest number ? The greatest number of what ? Men alone, or all living beings ? What is happiness ? Is the ethical man to seek the greatest *pleasure* or the greatest *happiness* of the greatest number ? Has he not often to displease the multitude in their best interests ? Does he really test each action by the test abovesaid ? When we ask our minds to frame a code of ethical conduct by applying such a test, there will be as many codes as there are minds. Nay, the same mind may frame and repeal many codes. The Jews thought that they crucified Jesus for the purpose of securing the greatest happiness of the greatest number. After all the real majority, or rather the entirety

of beings, is in God. "One with God is a majority." We do not know what is "the greatest number" and "what is its greatest happiness." But we know God and can and should obey Him. Utilitarianism shifts the centre of ethical life from God to man, from internal motive to external consequence, from inner exaltation to external calculation.

In the same way evolution externalizes the ethical life by shifting the centre from God to protoplasm. The ethical feeling is not a mere by-product of evolutionary change. It is an explosion of the *Sattvaguna* through the dull rounds of evolutionary change which are due to *Rajas* and *Tamas*. Huxley has shown how the ethical process is in conflict with the cosmic process and checks it at every step.

Equally worthless is intuitionism because it shifts the centre from God to the mind itself—the mind which has to be disciplined and fitted for beholding God. This theory is just like asking the student to teach himself. "Conscience" varies from man to man and even in each man from stage to stage of his life.

The real source of the ethical life is obedience to God's will. He did not project creation without giving us the chart of life. He incarnates again and again to lift the wheels of life from ruts and pits and set them upon the highway leading unto Himself. Chapter III verses 10 to 16 of the *Gītā* show how the creator taught the Godward way to his

creatures. Chapter III verses 22 to 24 show how the Lord is ever engaged in revealing the way by advice and action. Chapter IV verses 1 to 3 show how He reveals the gospel again and again. Chapter XVI verses 23 and 24 show how scripture contains His revealed commandments and how the real ethical test is the test of conformity to the will of God.

Thus *Karma* as described in the *Gītā* is not mere action. Mere action is no doubt natural to man; and in the waking moments a man must be doing some *Karma* or other (III. 5; XVIII. 11). The word *Dehabhrt* (one who bears the body) in XVIII. 11 is very significant. No man who bears this body and is conscious of it can discard action altogether. Till the soul remembers and realizes itself and its oneness in God, till a man dies to the flesh to live to the spirit, till he loses himself to find himself, till, in short, he realizes himself as soul, the obligation of *Karma* is upon him. The Lord says in chapter II verse 59 that the relish (*Rasa*) for sense pleasures will vanish only after the bliss of the Supreme (*Param*) is tasted. But it is not mere *Karma* or action that the Lord teaches in the *Gītā*. He teaches the *Karma* which is proclaimed in scripture for the purification and uplift of the mind (see III. 15; IV. 32; XIII. 24). Such *Karmas* are *Nitya* or daily *Karmas*, *Naimittika* or occasional *Karmas*, and *Kāmya* *Karmas* or *Karmas* done with a particular desire and for achieving a parti-

cular object. *Nitya* and *Naimittika* Karmas are obligatory, while *Kāmya* Karmas are optional. But the Lord shows to us how *Nitya* and *Naimittika* Karmas may be done with desire for this or that object and how *Kāmya* Karmas may be done surrendering their fruits to God. He shows to us the secret by which all Karmas may be done without attachment and desire. That is the alchemy by which the lead of mere *Karma* is transmuted into the gold of *Karmayoga*. He who works from attachment and desirefulness is a *Kṛpaṇa* or weak and poor and bankrupt man ( II. 49 ). But who is the man of skill and strength and power and auspiciousness ( *Kauśala* )? It is He who has *Buddhi* or *Karmayoga* ( II. 50 ).

The secret of *Karma* is therefore *Dharma* done in a spirit of *Niṣkāma*. The Lord does not call upon any one to give up *Karma* all at once. Nay He says that He is Himself the *Kāma* that is in consonance with *Dharma* ( VII. 11 ). He calls upon all to live a life of *Dharma Karma* in obedience to Śāstra ( XVI. 23-24 ). He asks us to distinguish between *Karma*, *Akarma* and *Vikarma*; as the path of *Karma* is difficult to perceive and trace ( IV. 17 ). He advises us to do Dharmic *Karma* in the spirit of *Karmayoga* and thus lay the foundation of our perfection. The general characteristics of the ethical life are clearly indicated to us in two places in the *Gītā*. At the very commencement of the *Gītā* ( II. 2 ), the Lord asks Arjuna: "Whence has this impure taint come upon you at such an un-

timely and unseasonable hour? It is not that which Āryas seek and do; it will bar the way to heaven; and it will ruin your good name. Do not yield to such impotence; it does not become you. Abandon this low faintness of heart and arise." The secret of the ethical life is here negatively described by the expressive and significant and pregnant words *Kāśmalam*, *Anāryajaṣṭam*, *Asvargyam*, *Akīrtikaram*, *Klaibyam*, *Kṣudram* and *Hṛdayadaurbalyam*. Describing the characteristics of the ethical life in positive terms, we can easily see that according to Śrī Kṛṣṇa its traits and *differentia* are purity, adoption by noble souls from ancient times power to open for us the doors of heaven, power to bring us fame in the sense of the loving respectful remembrance of men, manliness, exaltation, and strength and sweetness of spirit. Three words—sweet and simple and perfect—describe these positive elements. They are Om, Tat and Sat which are elaborated in chapter XVII verses 23 to 28. They imply godliness, unselfishness and auspiciousness respectively and sum up all the vital and essential characteristics of the ethical life.

Such are the general elements of the ethical life. The Lord describes them in detail as *Yajña*, *Dāna* and *Tapas* ( sacrifice, gifts and austerities ); see XVII. 25; XVIII. 5. In XVI. 23, 24 the Lord directs us to the *Śāstra* to learn the details of the divine ordinance about the ethical life, so that we may achieve the highest good of our soul and fit ourselves for beholding God.

Thus the ethical life is a life of selective action. The Lord points out how no embodied being can live without action (III. 5). Action being thus inevitable, the ethical element in human life comes in only when there are a control of the senses and a choice among the sense-objects. In II. 60 and 61, He says that the senses will steal away the mind and that hence we must control the senses. In III. 6 He points out that he who controls the senses but revolves the sense-pleasures in his mind is a hypocrite. In III. 7 He says that we must control the senses through the mind. In III. 42 He shows how *Buddhi* is higher than *Manas* and how God is higher than *Buddhi*. Thus by the help of each higher Power the lower Power must be controlled and purified. It is thus clear that the mind will, by acquiring a taste for God, lessen its taste for sense-pleasures and will be able to control the senses. The mind is no doubt more powerful than the senses (X. 22). But it has been so long accustomed to follow the call of the senses that it will naturally take the line of least resistance and follow their call. Ethical life is a life of checks and restraints imposed by the mind on the senses. But the mind will scarcely do so unless it has learnt to obey the *Buddhi* and to seek and get the grace of God and has had a taste of the pleasures of the spirit which are deeper and purer and nobler than the pleasures of the body or the senses. That is why in II. 6, the Lord emphasizes sense-control and Godward devotion

(*Matparah*) as going together. When such a mind goes along with such senses into the realm of sense-objects under the sovereignty of the spirit, we attain perfect peace and bliss and clarity of vision (II. 64). It is only such a mind that will be able to increasingly withdraw itself from absorption in external objects and in sense-pleasures. But the *Rasa* i. e., the taste for the externalization of the mind will be there until God is realized (II. 59). In the language of Advaitic metaphysics *Vāsanā Kṣaya* (annihilation of desire) will take place only then. Only then will the seed of desire disappear. Only then will there be perfect actionlessness, which is not a state of sleep or swoon or death (in which also there is actionlessness) but is the state of *Sachchidānanda*.

It is in this connection that the *Gītā* ethical ideal of *Swakarma* and *Swadharma* becomes important. Duty has an individual, a social and a divine aspect. From the ethical point of view, it is selective action, doing what God has enjoined and refraining from what God has prohibited in scripture; see III. 35; XVI. 23, 24; XVIII. 45, 46, 47, 48. The very idea of choosing and rejecting actions is of the essence of the ethical life. The animal mind never reacts. It merely follows the call of the senses and seeks physical satisfaction and race reproduction. But the human mind feels an urgent inner call to frame a scale of values in life and have a scheme of choices and omissions in life. In II. 62 and 63 the Lord has indicated the downward



course of the unethical life of desire. In V. 7 He has shown the upward course of the ethical life. The man of ethical life has *Yoga*; his mind becomes pure, he conquers his mind; he conquers the senses; and then his soul becomes the soul of all. I shall refer later on to the social aspect of Duty. The divine aspect of duty is indicated in XVIII. 45-46 where the Lord says that duty done in the proper spirit is itself an act of worship of God and leads to the attainment of the grace of God.

It is absurd to say that the *Gītā* did not lay sufficient stress on love and service and philanthropy. It is equally absurd to say that it exalted ceremonials over social service,—as absurd as to say that it preached war as the means of salvation. It is as much against the modern contempt of ceremonial as against mere absorption in ceremonial, forgetful of the welfare of the world. The Lord says in XVIII. 5 that *Yajña* (sacrifice), *Dāna* (gifts) and *Tapas* (austerities) are means of mental purification and must be done. Till the stage of absolute absorption in God in a passion of adoring ecstasy or in introspective realization of God is attained, such *Karma* in all its variety must be performed. According to the *Gītā*, even a perfect *Bhakta* or *Jñānī* in his *vyutthāna* or relation to the plane of the senses and the mind must do such *Karma* for the sake of *Lokasangraha* as pointed out by me again and again in the course of these essays. The perfect actionlessness of bliss in perfect

meditation or adoration or introspection is not quietism as some ill-informed critics contemptuously call it but is that glory of God-attainment in which there is no activity of the body or the senses or the mind but there is the self-luminousness of the *Ātmā*. It is the final fruit of love, service and renunciation.

Does the *Gītā* incline to the doctrine of fate or the doctrine of free will? In III. 5, 33 the Lord says that all beings follow *Prakṛti* and that ethical restraints will have no operation. Immediately afterwards He says that we must be free from *Rāga* (passion) and *Dveṣa* (hate) and that we must vanquish *Kāma* (desire) (III. 34 to 43). He tells Arjuna to fight and then says to him that He had already slain the foes (XI. 33, 34). In XVIII. 59 He says that *Prakṛti* will impel Arjuna to fight and that his endeavour to resist will be in vain. In XVIII. 61 He says that God is in the hearts of all and whirls everything round and round like puppets in a puppet-show. Yet in XVIII verse 65 He asks Arjuna to ponder over His teachings and do as he likes. It is clear that the first or initial *Vāsanā* cannot be killed at first; that yet by self-restraint we can prevent the growth of desire which alone will rob us of reason and drive us into sin; that we must seek God's help to vanquish desire; that God is guiding us along the direction of *Vāsanā* (tendencies) and is at the same time kindling our powers of resistance when we try to do so and seek His help; that we have freedom of

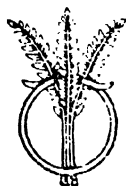
will to generate counter-currents of energy to combat the downward currents of Vāsanaś; and that man is not the slave of *Prakṛti* but can overcome Vāsanas by *Pauruṣa* (effort) through the grace of God. Chapter II sūtra 33 of the *Yogasūtras* teaches how Vāsanas can be counteracted by *Pratīpakṣabhāvanā* (counter-currents generated in the mind). Bhīṣma points out in the Anuśāsana Parva of the *Mahābhārata* how *puruṣakāra* (human effort) and *Daiva* (grace of God) co-operate as ground and seed co-operate to bring about the harvest.

Equally important is it to note that Śrī Kṛṣṇa does not say that love of God means neglect of man, or contempt for man. In chapter VI verses 29 to 32, we are told that the *Yogī* sees the soul everywhere, realizes the Lord everywhere and is full of love of God and that the *Yogī* will regard the happiness and pain of all as his own happiness and pain. Thus except when he is in the bliss of God-communion, the injunction of sympathetic love of all beings is laid upon him. In fact *Samam Sarveṣu Bhūteṣu* (equally loving unto all) is the trait of both God and the god-like man who are devotees of God (see IX. 29; XIII. 27; XVIII. 54).

Equally important is it to note that the *Gītā* ideal of love of man is not a negative ideal of absence of hate but a positive ideal of active fellowship and love. Though in XI. 55 the word *Nirvaira* is used, it is explained in XII. 13 by three words *adveṣṭā*, *maitra*, and *karuṇa* (non-hate, affection and compassion). *Dayā* (compassion) and *mārdavam* (gentleness) as well as *ahiṃsā* (non-injury) and *akrodha* (non-anger) are described as elements of *Daivī sampat* in verses 1 to 3 of chapter XVI.

In chapter VI verse 32, the Lord has stated that the highest *Yogī* is full of infinite love and compassion to all. This verse calls to my mind the beautiful dictum of Bacon: "The nobler a soul is the more objects of compassion it hath."

Thus the ethical ideal of the *Gītā* is the highest and the noblest that has been revealed to man. The very commencement of the *Gītā* is a clarion call to rise from *Kāśmalam* (impurity), and *Klaiḥyam* (impotence) and *Irdayadaurbalyam* (faintness of spirit). Throughout the *Gītā* the call is in the direction of the ethical life, but the ethical life is always shown in its right relation to those higher levels of life where the ethical life attains its crown and consummation in God-love and God-realization.



## Unto Bliss.

Take care that you do not begin to glorify your own personality in the name of preaching the glory of religion, morality, Devotion to God, spiritual wisdom and other-worldliness. This may happen very easily, indeed. In the beginning, when the motive is pure, the doctrine you preach or the truths you seek to inculcate are no doubt in the forefront of your activity, but as you proceed and the sphere of your activity extends, the creed you profess and the principles you stand for are gradually thrown into the background, and your self or individuality is brought into bold relief. In place of God, religion, spirituality, and non-worldliness, the personality of the preacher begins to be exalted and he too takes delight in this self-glorification. This is how new sects and denominations come into existence.

Surely the personality of the individual through whom people derive or expect to derive some benefit receives adoration and his fame is scattered abroad. Nevertheless the individual should always guard himself against publicity and honour. Unless this is done, the result will be that his own personality will prove a hindrance to the propagation of the very ideas for which he stood and for disseminating which he entered the arena of activity. To enhance his own personal glory, he will seek popularity and will thus

deviate and fall from his original aim and objective.

Even where the motive appears pure the preacher through ignorance begins to feel the necessity of attaining popularity. He argues within himself that the propagation of ideas like Devotion to God will be possible only when through personal attraction for him people will begin to lend ears to his words, and in order to draw them towards him he must introduce some attractive features in his living, his profession and practice, his speech, behaviour, language, intonation of his voice and in his gesture and posture. There is no doubt that the external conduct and internal attitude of all devotees of God should be marked by some special features which differentiate them from the ordinary run of people, which serve as object-lessons to the latter to shape their character and thereby help in the propagation of true Devotion. A devotee whose conduct is open to objection cannot propagate the ideal of true devotion inasmuch as he sets a bad example before the people. In fact, he is no devotee at all. A true devotee can never be guilty of any objectionable conduct. But even this speciality in the shape of unimpeachable conduct should be natural and not assumed for the sake of demonstration. Where there is a sense of display there it should be taken for granted that the

desire for personal aggrandisement, which has its source in ignorance, lurks in the mind of the individual, and it is this desire which is mainly responsible for making us feel that the popularity of the preacher is necessary for the propagation of spiritual ideas and love of God.

A person who seeks popularity is not necessarily a man of pure and irreproachable conduct. He has to be more careful about his external behaviour and conduct. That is why he will sing in a sweet voice, will deliver nice and attractive speeches, will dance, will speak in various intonations in order to play upon the emotions of the people, will make gesticulations and change his facial expressions, will sit in a meditative posture, and will do many other things besides. All the time he will be anxious to see whether people felt drawn towards him through his music, speech, spiritual dissertations and his meditative posture. The

æsthetic value of music, dance and acting cannot be denied, nay, to a certain extent they have their use even in propaganda; but so far as they are resorted to merely for the sake of gaining popularity, it should be taken for granted that the desire for self-advertisement lies concealed behind them, whatever be the motive for such self-advertisement. If you are a spiritual aspirant, and are anxious for your spiritual growth, you should never allow such a desire to lurk in any corner of your heart. Propagate the ideas of Devotion and morality only in a spirit of service to God.

The fact of the matter is that ideas of Devotion, Knowledge and Dispassion cannot be propagated through external preaching or propaganda. Their message has to be delivered only by truly qualified souls to those who are otherwise qualified to receive it, and it is in that case alone that the message is seen to fructify.

“Siva”

The Lord, who by His authority compels all the cosmic forces to carry out His behests, who though One is capable of producing and destroying all the worlds, those who know Him become immortal.

—*Upaniṣad.*

One who remembers God at the time of death undoubtedly realizes Him; but remembrance of God at the time of death is possible only in the case of him who has practised such remembrance throughout his life.

—*Bhagavadgītā.*

# Kali Yuga—II.

·BY BIRESHWAR BANERJEE, M. A.

( Continued from the previous number. )

In this *Karma Bhūmi* from the beginning of every *Kalpa* two streams of influences, mysterious, wonderful, using the recurrent cycle of the four Yugas as their permanent beds, are at work. One of these acting with machine like regularity and the fixity and immutability of destiny causes a progressive decline in *dharma* and *siddhi*; the other balancing this loss by a compensating gain causes a progressive increase in the productivity of spiritual energy. It is this latter influence which is proposed now to study. *Dhyāna* is a subjective faculty. As a means of accomplishing *siddhi* it is almighty. In *Satya Yuga* it was in general use.

*Tretā Yuga* succeeded with its twenty-five percent decrease in *dharma* and *siddhi*. *Dhyāna* was no longer in general use, its place being taken up by *yajña*. This was doubtless a loss, but a balancing gain was found in the increased productivity of energy, so that *yajña* in the end gave the same *siddhi* as *dhyāna* in *Satya*.

There was another twenty-five percent decline in *dharma* and *siddhi* in *Dwāpara Yuga*. To make matters worse, it for the first time brought *tamogūṇa* into action, sowing in men's minds the germs of doubt, uncertainty, hesitation, irresolution and similar other afflictions. But

a compensation was provided for these ills by a corresponding increase in the productive power of energy so that *archana* in *Dwāpara Yuga* produced the same *siddhi* as *yajña* in *Tretā* and *dhyāna* in *Satya*.

*Dwāpara Yuga* has been succeeded by the present *Kali Yuga* which revels in stark materiality. It has unchained the sleuth-hounds of evil in their naked ferocity. It holds a carnival in iniquity. Its deity is physical well-being and gratification of carnality. In this rush of materiality *dharma* and *karma* and piety and spirituality go into eclipse. In the general wreck that follows all is lost—*dhyāna* is lost, *yajña* is lost, *archana* is lost. All the higher bodies, *Ātmic*, *kāraṇa*, *sūkṣma* are struck as with an irremediable palsy; *sthūla-deha*, the grossest and foulest and most stinking, in which matter is enthroned in all its regality, is the body which rules with an unchallenged supremacy.

As a set-off to this wreck, gigantic, overwhelming, irreparable, *Kali* provides a more than balancing gain in the extraordinary and unprecedented fecundity it imparts to nature's *śaktis*. This is the supreme redeeming characteristic of *Kali*. Under its benignant auspices all nature's *śaktis*, good as well as evil, are bursting with creativeness. The *Śāstra* says *kīrtana* in *Kali Yuga* equals in effect *archana*

in *Dvāpara*, *yajña* in *Tretā*, *dhyāna* in *Satya*.

Compare the four causes of *siddhi* in the four Yugas—*dhyāna*, *yajña*, *archana*, *kīrtana*. These are progressively of a lower value. The first three are beyond doubt spiritual śaktis; *kīrtana*, the fourth, being a physical śakti, is obviously of a much inferior value to the other three. And yet the extraordinary productiveness dispensed by *Kali* makes *kīrtana* equal in efficacy of effect to *dhyāna*!

To what cause can we trace this marvellous productivity which *kīrtana* in *Kali Yuga* possesses. It is downright plebeian in origin, being sound vibrations, of which the centre of origin is the throat. That a man-made śakti such as *kīrtana*, should rival in efficacy *Deva-śaktis* such as *dhyāna* is one of the wonders of the spiritual world.

Possibly an explanation of this striking phenomenon may be found in the enormous development of sound in *Kali Yuga*. Sound, according to the teachings of the occult science exists in four states or forms—*parā*, *paśyantī*, *madhyamā*, *vaikharī*. There is a natural correspondence between the four states of sound and the four Yugas. Thus *Satya* is adapted to the evolution of sound in its *parā* state, and so on.

What *Kali* is among the Yugas, that *vaikharī* is among the forms of sound—each in its own sphere is the embodiment and cause of maximum differentiation. Each is the maximum unfoldment of inner potencies. The

spirit of *vaikharī* sound quickened and acted upon by the spirit of *Kali* charged with a double creative efficacy, quantitative and qualitative, energizes sound units into a new life. A sound is a force in nature. The letters of the Sanskrit alphabet are each a unit of sound and unit of force. The joint action of *vaikharī* and *Kali* separates off the letters of the alphabet, forms them into independent sound units and releases their imprisoned potentialities. Each letter is a root force which can now be quickly energized into life, and made to yield wonders.

And so the genius of *vaikharī vāk* acts to liberate sound which the spirit of *Kali Yuga* quickens into fresh life. Its dual fecundity it pours into the womb of sound and transforms and rejuvenates it into a living power. In the present *Yuga* such names as Śiva or Kṛṣṇa or Rāma or Nārāyaṇa or Durgā, etc., possess a headlong power propulsion that is phenomenal. For the same reason a *mantra* now possesses an unheard of efficacy.

It is true that the śakti which the name Hari or Mahādeva or Rāma liberates is primarily physical. But the spirit of *Kali* helps not merely to quicken but to transform. The vocal śakti of the holy name which at inception is physical is in the process of utterance transmuted into spiritual. For, spiritual energy or rather the virtue which gives energy its spiritual character, which converts it from physical into spiritual energy, lies imbedded and stratified in a holy name. There is a power in a holy

name that is above human ebb and flow, wax and wane; that does not miss nor weary; that is benediction and illumination; that elevates and transmutes to its own essence; that turns evil into good, matter into spirit, inertia into motion, *tamas* into *sattva*, bondage into liberation. Physical energy by association with it becomes transferred into spiritual. It is a change not merely in degree but in kind, not merely in quantity but in quality. It is a transformation.

Thus the superiority *Kali Yuga* possesses over the other Yugas is both quantitative as well as qualitative. The above is transparently a comparative superiority. But *Kali Yuga* possesses also what may be called an absolute superiority, as to which there is clear evidence on record. The absolute productivity of *Kali Yuga* is not less marvellous than its relative. A remarkable passage in the *Bhāgavata* Sk. 12, Chap. 3 throws light on this aspect of the creative power possessed by *Kali Yuga*. "In Kali, centre of vices, O king, there is one great virtue, viz., from glorification of Kṛṣṇa, released from all attachments, (man) reaches the Supreme." This passage bears testimony to (1) the powers which lie imbedded in a holy name, and (2) to the extraordinary vivific power brought by *Kali Yuga* to bear on the name and liberate these dormant powers. As regards the powers ascribed to the name all the authorities, high and low, are agreed that the name bestows *mokṣa*. In bestowing *mokṣa* which is release from life,

the name bestows release from *sanga* (attachment) which is the nourishing force of the mind. *Sanga* originates in *vāsanā*; without release from *vāsanā*, *mokṣa* is but glorified bondage. *Vāsanā* is the mysterious flowering of the mind. Release from *vāsanā* is release from mind, which is the supreme goal of human existence. The name in *Kali Yuga* bestows release from *vāsanā*.

And it is the supreme distinction of *Kali Yuga* that it helps to release the mighty potentialities that lie asleep in the name. The name is compacted of perpetual benediction and light which wake up into life the moment it being uttered sends its vibratory waves tingling through the nervous system which is chastened into a dreamy quiescence and *ānanda*. The double productivity of *Kali* develops an extreme sensitiveness of response in the human nerves which become like living electric wires. In *Kali* the spirit in man drinks in the full glory of the name. And the name alone in *Kali* possesses the power to subjugate *vāsanā*, to conquer the mind, to dissolve the bonds of existence, and confer *mokṣa*.

Another interesting instance of the absolute productivity of *Kali* is furnished by the *Viṣṇu Purāṇa*, Part VI, Chap. 2: "Man by the ocean of his virtues is cleansed of all sin." Mark well the word 'all' in the extract. From the Promethean spark of fecundity which *Kali* communicates all round virtue derives the power to give release from sin—from *all* sin.

In this age when sin is a virulent infection what can be more consolatory than this message.

It would thus appear that alike in comparative as well as absolute productivity *Kali* stands unmatched among the Yugas. This dual productivity *Kali* pours on a scale of unparalleled profusion alike into good as well as evil. The notion current among Hindus, based chiefly on a partial and accurate tradition that *Kali* is unmixed evil should be discarded and the truth about it appreciated. *Kali* is not less prolific in good than it is in evil. No doubt, to the child of *pravṛtti* it brings an ever fresh and insatiable gusto for the exploitation of life. To the vicious and wicked and depraved it provides a carnival in iniquity. *Kali* is the age of mass iniquity, of mass evil. The only relieving feature standing out against this background of horror is that this mass tendency to evil is a symptom of a quickened pace in human evolution.

But look at the reverse side of the shield. To the soul that has mellowed into, or struggles to secure a foothold in, *nivṛtti*, *Kali* is equally bounteous. To these fortunate beings who are able to resist the infection of evil and hold fast to good, *Kali* brings the balm of hope and comfort. For good under the impartial rule of *Kali* is abnormally amazingly prolific of good. In *Kali* without effort it is possible to acquire high religious merit. In *Kali* twenty-four hours *nāma-kīrtana* is equal to ten years *tapasyā* in *Satya Yuga*. In

*Kali nāma-kīrtana* alone, incredible as it may sound, gives *mukti*. What a light does it throw on the value, above all on the fruitfulness, of spiritual endeavour at the present day in this land.

To the above wonders which *Kali* with a prodigal's hand broadcasts over the land there must be added another. To the Śūdra caste *Kali* brings a compensation and solace which is as unexpected as it is surprising. The higher castes of Hindu society are invited to attain to the following citations:—

"In the older times, O King, in *Kṛta* (Satya) *Yuga* Brahmans alone practised *tapasyā* whence no non-Brahman ever did *tapasyā*. In *Tretā Yuga* all who were Brahmans as well as Kṣatriyas practised *tapas*, the rest did service. Then at the end of the *Yuga* called *Dvāpara* (the power of) *tapas* entered the Vaiśya (body). In the above three yugas the twice-born castes performed religious actions. In *Kali Yuga* the practice of *tapasyā* is destined to take place in men born in a Śūdra womb."

The *Padma-Purāṇa*, Uttarakhaṇḍa Chap. 230, repeating the above passage with minor changes in words here and there, concludes with the following observation: "In men born of Śūdra wombs the practice of *tapasyā* will take place in *Kali Yuga*."

Glory be to *Kali*! The presiding genius of *Kali Yuga* plunges the whole land in such a vast and stupendous whirlpool of fecundity as to cause a startling transformation.



From its mysterious crucible the Śūdra body emerges, transmuted and redeemed—endowed with the capacity for *tapasyā*. Blessed be the name of *Kali*, the redeemer. Under its benign auspices the Śūdra acquires the right of entry into the spiritual democracy of the three higher *varṇas*, wherefrom he had been excluded as from a jealous preserve. In *Kali* the spiritual democracy becomes a true democracy wherefrom none is excluded by reason of his *varṇa*.

What a balm of hope, of expanded

horizon of bounding joy *Kali* brings to the spirit of the Śūdra!

And in another sphere what a stimulus of hope and steady endeavour *Kali* brings to the adherent of the path of *Bhakti*. For, *Bhakti* is the only path of emancipation that survives and retains in undiminished splendour its powers *through all the four yugas*. Nay, not merely is *Bhakti* a living path of release at the present day, but a far more powerful and thriving path than it has ever been in the past.

( *To be continued.* )

## Mysticism and Modern Rationalism.

BY RAM MURTI LOOMBA, M. A., LL. B.

The fundamental logical basis of all religion consists in mysticism, the creed that man can realize or know God, as it were, face to face, in an intimate immediate experience. Religion is not a *theory* about the universe or about God. Nor is it a *dogmatic canon* of beliefs, ceremonials, observances or practices, which is based merely on the authoritarian commands of an ecclesiastical organization or a social institution. It consists, on the other hand, in an adherence and loyalty on the part of an individual to an ultimate eternal truth, realized by him in an actual unquestionable *intuitive experience*, or recognized by him on the witness of such a realization by great spiritually-developed persons in the past or present.

Now it is a principal part of the programme of rationalism to deny the actuality of such an unquestionable intuitive experience, in which a Divine Knowledge may be attained. And the denial is most often urged on the basis of individual self-examination of one's own consciousness, supported by similar self-examination by many other people. It is thus asserted by certain thinkers that they have searched every nook and corner of their own consciousness and have therein found no trace of any experience that might be called 'mystic'. The substance of their argument is what a writer from the West has in a recently published\* work told us: "I have looked into my consciousness very carefully and can find nothing

\* C. E. M. Joad: Counter-attack from the East.

of the kind" of *religious experience*. And he represents here the Western position in general in this lack of personal experience of religious truths. Now this particular writer is not led by his own or the general lack of religious experience, to expressly deny the reality of the religious experience of the mystics altogether. "I am no more disposed," he says, "to doubt the truth of what they say than I expect others to doubt the excellence of Bach, or am myself disposed to deny that there are sounds caused by vibrations above a certain frequency merely because my auditory apparatus does not permit me to hear them." But he does point out as a "psychological fact" that most people in the West to-day do not have any such consciousness. He appears to accuse the Indian religious philosopher of simply not crediting the existence of this psychological fact and thus in effect to criticize him for maintaining the reality of religious consciousness as an inalienable and universal possession of human spirit.

This same reasoning has also come into vogue with a number of young and educated men in our own country, who profess to subscribe to the rationalist fold. Carefully looked at, however, it will be seen that such arguments and such heart-searchings upon which it proceeds do not, however sincere they may be, succeed in disproving the mystic claim of religion as to the reality and universality of a faculty of divine knowledge beside the faculties of reason, percep-

tion, or whatever else. The mystical element in religion claims that every single individual being, has the capacity within him or her, of an immediate and intimate intuition of God, the eternal, absolute, divine truth, that in every man without an exception, there is the possibility, nay, the potentiality, of, and the pointing towards a mystic experience of supreme epistemic value. But the valuation, it must not be forgotten, of a particular individual's—for every individual must be a particular individual—epistemic capacities here and now hinges on the effort he makes and has so far made in awakening, developing and bringing them out. Man is said to be by his nature rational. Yet put any individual in a society and an environment where he is not permitted to be aware of or to bring into exercise any of his rational powers; and they shall in course of time dull away perhaps beyond any hope of recovery in the whole of this life-time. Man was once defined as a mathematical animal. The definition has gone out of use but that man can mathematize is even to-day a statement of universal truth inspite of our almost daily observations about a particular individual's antipathy and irreconcilability towards the abstract calculations of the science. What evidence of self-searching by any of these un-mathematicals would be sufficient to justify a denial of, or a refusal to accept, the reality of the human power to mathematize as a universal fact? Their witness is irrelevant and value-

less in pronouncing upon the capabilities of human knowledge.

It is the most developed that, in our choice of our allegiance, should be the clue and the crucial instance, not the half-developed, the immature or the perverted. What right, then, have we to deny the very reality of religious experience if some individuals—or most? of us—do not happen to have cared, or have been brought up in such atmosphere or manner as not to have cared, for the awakening and development of this latent power and capability? We have not this right, though the number of such individuals cover the majority or even the most part of the inhabitants of this earth. So long indeed as one individual person—in the present, past or future—can testify to its reality from personal experience, religious mysticism stands unchallengeable as a universal principle of knowledge of God by man. If this knowledge of

God is fact for a few men, if it is a fact for one man, it is a fact for Man in the universal, and those who fail to attain or recognize it do so on their own responsibility.

साथो यह तन ठाठ तँबूरेका ।

ऐँचत तार मरोरत खूँटी निकसत राग हजरे का ॥\*

—Kabir.

The Western mystic-saint Plotinus used to say:—

*"The vision is for him who will see it."*

In the words of the English poet-laureate John Masefield:—

*"God dropped a spark down into  
every one,  
And if we find it and fan it to  
a blaze,  
It'll spring up and glow like—  
like the sun,  
And light the wandering out of  
stony ways."*

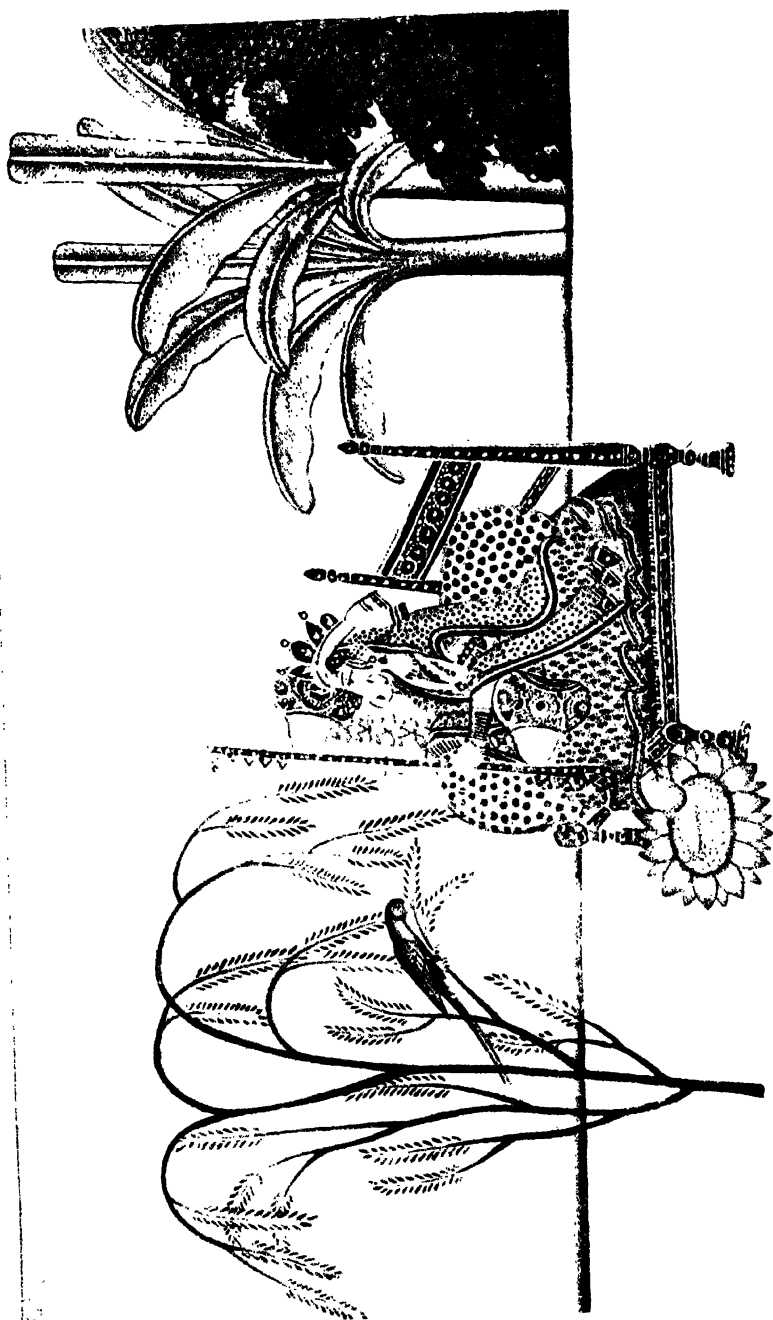
The spiritual attainments reached by meditation in *Satya Yuga*, by performance of *Yajña* in *Tretā Yuga*, by personal service in *Dwāpara Yuga*, can be reached in this *Kali Yuga* only by the loud chanting of Śrī Hari's Name. Devotees who attend to their household duties while carrying on *Kīrtan* of the Lord's Name day and night are, indeed, blessed.

—Śrīmad Bhāgavata.

\* "O striver, know this body to be like the wooden frame of the musical instrument Tamboora;

Whose strings being strung and plugs being twisted, issues forth the Music of God."





# Wavelets of Bliss.

BY HANUMANPRASAD PODDAR.

'True satisfaction cannot be derived through son, wife or wealth. If it could be derived, the *Jiva* would have surely attained it by now, through birth in one or other of the numberless species of living beings. The source of true satisfaction is the *Paramātmā*, on attaining whom the *Jiva* is satisfied for all time to come.'

'Suffering is conducive to the unfoldment of true humanity in man. The life of a person who is true to himself blossoms forth in distress. Gold shines best only when it is put in the furnace.'

'Always remain cheerful; never wear a sad countenance; be positive in your mind that so far as you are concerned, there is no such thing as grief or sorrow in this world. In the state of absolute bliss—joy and merriment alone reign supreme: there is no room for anxiety and care.'

'Remain absorbed in bliss observing all about you the enchanting Form of the *Paramātmā*. He who sees Him everywhere is himself nothing but an embodiment of joy.'

'Peace lies within you. As soon as you are freed from the evil influence of the devil of Desire, you will see Peace face to face. Drive away Desire through the sovereign spell of Dispassion; then, behold all about you the gentle Form of Peace.'

'Happiness lies in wealth; but the nature of happiness varies according to the nature of the wealth we possess. Those who are rich in Divine qualities enjoy the bliss of Divinity; whereas those who possess Satanic qualities enjoy Satanic bliss; and the crawling worms of hell enjoy hellish bliss.'

'Under no circumstance allow the mind to be tormented by sorrow. Remember always that the dispensation of God is subject to no error, nor is any of the decrees of Heaven free from mercy.'

'Placing your trust in God fasten the chord of your life permanently to His sacred feet. Then you will find that Fearlessness has become a part and parcel of your character.'

'Do not brood over what has passed; think only of what you have to do now and contemplate how to spend the rest of your life so as to make it serviceable to God alone.'

'Blessed is he who spends every moment of his life in pursuits that are agreeable to the dearest object of his heart, the *Paramātmā*, no matter whether the pleasure of the Lord lies in union or in separation, in his enjoying heavenly bliss or rotting in hell, in his receiving honour or insult, nay, in his salvation or in condemning him to a life of eternal bondage.'

'Always examine your heart lest it may be possessed by enemies like lust, anger, malice, jealousy, hatred, bloodthirstiness, pride and arrogance; no sooner you notice any of these evils there, drive it away by use of violence. But scrutinize carefully with a keen and vigilant eye; stealing into the heart these evils hide themselves, and reveal their hideous forms only when a favourable opportunity presents itself.'

'Never judge any one to be a sinner only from his external conduct. It may be that he is being falsely accused of a guilt, and that the circumstances are such that he cannot prove his innocence. Or, it is possible that he committed the guilt under pressure of circumstances against his inclination, while he is purer in heart than yourself.'

'Suppose a house belongs to me, my sense of possession permeates every particle of brick and mortar used in its construction; but eventually I sell it away, the draft or note representing its value comes to my possession, and after this the house catches fire. I congratulate myself on my having got the money before the accident! As soon as my sense of possession is lifted from the house, I am no longer troubled by its destruction. Now that sense of possession centres round the draft, this sense which was once extended over a spacious building is now confined to a scrap of paper. I do not allow anyone even to look at this piece of paper! I cash the draft and receive its equivalent in money. Now that

I am in possession of hard cash I do not feel the least worry if the piece of paper is torn or burnt. Now all the attachment is transferred to the jingling gold and silver, and I now begin to devote all my attention and care to these coins. Later on, I deposit the money with some banker. Now, if the money is stolen, I do not care. Duly the amount should stand to my credit in the books of the firm and its solvency must be assured. If there is any worry, it is about the solvency of the firm. In this manner the anxiety of an individual centres round the object of attachment. And in this attachment lies the root of sorrow. In reality, nothing in this world belongs to me. If anything belonged to me it would have accompanied me even to the other world. Even this body does not accompany me there. We burden ourselves with sorrow through a false sense of possession. Deliver all your possessions to Him to whom they really belong. Withdrawing your attachment from all other objects of the world, make the *Paramātmā* the sole object of your attachment. Then, all your sorrow will disappear lock stock and barrel!

'In this world all are like travellers in a caravansary, where they stop for a little while and depart; houses and furniture do not belong to them, then why should there be any quarrel over these things?'

'Nothing in this world is inert and insentient: it is the objective nature of our own intellect that makes them appear as insentient. In truth, however, in whatever direction you

turn your eyes you will find the world full of that eternal consciousness which is the embodiment of supreme bliss. You and I are not different from it. Then, why are you suffering? Always, under all circumstances, remain absorbed in joy, which is your own nature.'

'Transport yourself to the region where the Guṇas exercise no sovereignty. Then, you will become fearless and carefree. It is these Guṇas that are the repository of sorrow.'

'Do not worry about the expiation of other's sins, atone your own sins in the first instance.'

'Observing the weakness of a person, neither hate him, nor seek to do him harm. Far from being able to cure him of his weakness, you will otherwise give shelter to hatred, anger, malice and the spirit of doing injury within your heart. Whereas the person whom you hate possessed only one form of weakness, you will fall a victim to four kinds of weaknesses. It is quite possible that the weaknesses present in him and you may differ only in name.'

'Instead of exposing the sins of others, cover them up like a friend. The needle makes a hole, but the thread covers up the hole with its body. Similarly, instead of making holes offer your body for covering up the holes of others. Be like a thread, and not like the needle.'

'Protection from sin and success in action is attained through work done under God's shelter.'

'The mind is our enemy, attempt should be made to conquer it.'

'A just and righteous foe should be regarded as better than an unjust and unrighteous friend.'

'It is altogether unjustifiable to deprive others of their freedom in preserving one's own independence.'

'If you would have others sit quietly before you and listen to you, you must likewise be prepared to give a patient hearing to others.'

'If you want to see others tolerant and indulgent towards you, you must practise tolerance yourself in the first instance.'

'If you consider you have a right to act against the wish of another, you must concede the same right to him.'

'You must not question the bonafides of another should he ever say something uncongenial to you.'

'To have a watchful eye on one's own sins and expose them to the world is a sovereign remedy for ridding oneself of sins.'

'Know them to be very low who use the Divine Name as an incentive to the commission of sins, who commit ever new sins in the hope that he will be able to expiate them with the help of the Divine Name. The sins of such persons cannot be condoned by the God of Death himself.'

'Nor is it an act of wisdom to use the Divine Name as a means of securing freedom from sins or of procuring worldly enjoyments. Sins



can be worked out even by atonement or by suffering. And one should hardly attach any importance to the transient enjoyments of the world. You gain nothing by their acquisition nor do you lose anything by their non-acquisition.'

'The Divine Name is dearer than the dearest object. It should, therefore, be resorted to only for its own sake.'

'Do not be deluded by the idea that you commit sins under pressure of your past deeds (*Prārabdha*): no, they have their origin in your attachment for the world, and no one else than you will reap their consequences.'

'Fear of misfortune, of loss of worldly possessions, or of death haunts you only so long as you have not been able to develop faith in God. Grief and infatuation also persist only till then. Those who have unflinching faith in God, who dispels all fear, transcend infatuation and fear for all time to come.'

'They alone who seek honour are afraid of dishonour. The moment one renounces the desire for honour the mind feels disburdened and free from all fear and anxiety.'

'Cessation of the vital functions is not death: true death consists in entertaining sinful desires.'

'He alone can die in peace who takes death as a matter of course.'

'Do not abuse another, do not indulge in idle talks, do not backbite another, do not tell lies, observe taciturnity in speech, and carefully measure every word before you utter it.'

'Tolerate the limitations and weaknesses of another; there are many limitations in you which are tolerated by others.'

'Taking another to be a sinner do not pride yourself on your being a virtuous person. Who knows when things may take such a turn in life that you may be compelled to commit sins like him?'

'If you cannot examine your heart at every step, you must do so at least twice a day, viz., in the morning and again in the evening. You will then know to what extent during the day you sin against God and His creatures.'

'From the external affluence of the wealthy, the man in the street imagines that they are very happy, and that he would be similarly happy only if he could be as opulent as they; but he is mistaken. Those who have ever had an opportunity of examining the heart of the rich know that they are not less unhappy than the poor. Only the cause and form of their suffering are different.'

'Never crave for material wealth, crave only for the supreme wealth, the *Paramātmā*, who will never leave you once you have attained Him. Happiness does not lie in riches, for such riches are evanescent; they exist to-day and may vanish tomorrow. True happiness lies in the *Paramātmā*, who is eternally existing.'

'You must remember God with your whole soul every morning and evening, this will afford you peace for all the twenty-four hours, and

protect the mind against evil impressions.'

'Never feel elated when you succeed in acquiring wealth or attracting friends around you. Be grateful to God who has vouchsafed all this to you.'

'He alone is a devotee whose heart having been freed from all sins and afflictions has become an eternal abode of his object of worship, the *Paramātmā*.'

'When the very heart of a devotee is free from all tinge of sin, how can there be any possibility of sin in the activities of his body. He who regards himself to be a devotee even though indulging in sin all the twenty-four hours does so with a view to deceiving the world, or he is himself deluded by his intellect which is incapable of sound judgment.'

'One should cultivate the virtues of a devotee or a saint rather than be called a devotee or a saint. One who merely seeks the reputation is duped by sin. Such a person falls an easy prey to hypocrisy in the first instance.'

'Devotion is cultivated for the happiness of one's own soul and not for demonstration before the world; where there is a sense of display, there is artificiality.'

'Sinful persons alone either to extenuate their sin, or as an apology for indulging in sinful activities, make fanciful interpretations of the scriptures and exploit them. No stigma attaches to Bhagavān Śrī Kṛṣṇa, it is

the sinful desire of those who are addicted to sin that impute sin to Him.'

'One who quotes the example of Śrī Kṛṣṇa in support of his sinful activities is himself a sinner: the unsullied character of Śrī Kṛṣṇa will remain eternally stainless.'

'The grace of God descends in the form of wrath on those who are given to artificiality, and in the form of mercy on those who are free from artificiality. Grace in the form of anger purifies the soul by burning it, while grace in its tender form descends only on the soul thus purified.'

'One who aspires to be a devotee of God should purify his heart in the first instance, and should daily offer this prayer to Him in seclusion: 'Lord, be pleased so to ordain that seeing You constantly present within my heart, no sinful propensity may ever arise or stay there; let Yourself be permanently enthroned there, so that beholding You every moment, I may get thoroughly immersed in supreme ecstasy.'

'Then, Lord ! give me strength to renounce all enjoyments for Thy sake regarding them to be as unwelcome as the worst type of disease, and seek all my joy in Thee. Let the position of Indra and Brahmā appear insignificant—extremely insignificant—in the presence of that joy.'

And like Āchārya Śāṅkara, let me sing:—

'O Lord, although there is no absolute difference (between Thee

and me ), it is I who belong to Thee, not Thou that belondest to me; just as the waves belong to the ocean, the ocean does not belong to the waves.'

'The purity of the heart, more than external purity, helps man to strengthen his character. Purging one's mind of evil propensities like lust, anger, bloodthirstiness, malice, hypocrisy, etc., one should always keep his heart clean and pure.'

'Instead of seeking to be called innocent, one should try to be innocent in the heart. One who is pure at heart will suffer no harm if the whole world pronounces him to be guilty, but it is unsafe to be called innocent when the mind is guilty.'

'An innocent and wholesome practice should never be given up through fear, shyness or shortsightedness. The innocence of the practice, its usefulness and your faith, steadfastness and honesty of purpose will sooner or later win for it the appreciation of the public.'

'The best means of winning over an adversary is to love him with a sincere heart. Even if he hates and injures you, return his hatred and injury with love. If you take up a vindictive attitude instead, you are bound to fall.'

'Remember that the bliss of God-Realization is altogether different from worldly enjoyment, therefore, never allow worldly enjoyment to stand in the way of spiritual bliss.'

'Strict devotion to one's duty is the only key to success; the grace of

God descends on him alone who never shirks his duty, the idle and the delinquent are not worthy of His grace.'

'As soon as you hear something against you from the lips of a person, do not take him to be your opponent straight off, look out for the reason for his opposition, and make a sincere effort to remove that cause. It may be, the cause lies within you which you have failed to detect so long, or without any evil intention, he has merely been carried away by circumstances. Under such circumstances you should respond with peace and love.'

'It is the duty of a spiritual aspirant to examine his heart constantly so that hatred, malice, the spirit of injuring another, enmity, pride, egotism, selfish desire and other evil propensities may not reside there permanently. It is good to be called a sinner but it is extremely harmful to be called virtuous though remaining a sinner.'

#### PUT AWAY FROM MEMORY

'If you render some service to another, do not feel proud that you have done him a good turn. Know it for certain that the gratification derived by him through your act of service is unmistakably the result of some meritorious deed performed by him in the past and that you have only served as an instrument in bringing him that gratification. Thank God that He made you an instrument in dealing out happiness to one of His creatures, and be grateful to

the person who accepted your service. If he feels grateful to you in his turn or acknowledges your services feel uncomfortable in your mind and offer your prayer to God, saying, 'Lord, why should I get this unmerited credit for what You have done?' Give him a polite reply in the following terms: 'Brother, you should feel grateful to God, who has made this arrangement for you, and go on performing meritorious deeds as best as you can so that you may enjoy such gratification over and over again. I have served only as an humble instrument, pray do not tickle my pride by words of unmerited praise.'

'Do not assume patronizing airs before him nor tell him vauntingly in his face that you are his benefactor; if you do so, he will groan under that heavy burden. He will feel miserable in his mind and will hesitate to accept any more service from you. You will also resent his cold attitude and you will regard him as ungrateful. The result will be that seeds of enmity will be sown in your mind as well as his. Therefore, altogether banish from your mind the idea that you have rendered any service to anybody.'

#### BEAR IN MIND

'If any of God's creatures ever sustains the least injury or suffers pain at your hands, repent for your action from the bottom of your heart. Do not argue in the following strain—'He was destined to suffer, I served only as an instrument; had I not allowed myself to serve as an instru-

ment, how could he be awarded the fruit of his evil *Karma*? It is his fate which is responsible for his suffering, I am not in the least to blame for it.' You have nothing to do with what is in store for him; the commandment of God as well as of the scriptures so far as you are concerned is clear that you should injure none. If you injure any body, you perpetrate a sin, and for this you will have to suffer. To award him the fruit of his evil *Karma*, God would have chosen his own instrument, why should you have taken this sin upon your head by allowing yourself to serve as an instrument in this case?'

'Remember how much you resent slightest pain inflicted on you by another. The victim who suffers pain at your hands experiences the same feeling. Therefore, do not entertain even the thought of injuring another. Always pray to God thus—'Lord, guide me in such a way that I may never allow myself to serve as an instrument in inflicting injury or pain on any of Your children in this creation of Yours.' Always wish well of others, and cultivate the spirit of serving them to the best of your ability. When you see a leper, an invalid, or one who is in distress or poverty, never ignore him thinking that 'he is suffering for his past misdeeds; whatever he sowed, he is reaping.' Do not hate him; nor add to his suffering by your cold behaviour. Whatever be the magnitude of sins committed by him in the past, your function is not to detect his

sins. Your duty is to do him good and serve him to the best of your power and ability. Such is the commandment of God for you. If you cannot do any positive good to anybody at least take care that you do not inflict injury on anyone. If you inflict pain on anyone through hatred you commit a sin for which you will have to suffer.'

'If anyone suffers through your conduct, crave his forgiveness. Shaking off all pride approach him respectfully and crave for his mercy. Do not hesitate to acknowledge your guilt even before a multitude. Do not try to defend yourself even under changed circumstances; win his sym-

pathy and love by gratifying him and rendering him good offices. Never entertain the idea—'Who can do me any injury? I am strong and invulnerable in every way. I am superior in wealth, learning and position. He is weak and powerless before me and can do me no harm.' Divine justice makes no distinction between great and small; your wealth, position and learning will not be able to influence His judgment. The groan of the afflicted and the poor will easily succeed in smashing your pride. Even the slightest incidents of injury done by you to others should prick your heart like a dart. Then alone will your heart attain peace and be absolved from sin.'

## Bhakta Raghu—the Fisherman.

Raghu was a fisherman by caste. He used to live in a village called Piplichati some twenty miles off Puri, the city of Lord Jagannath. His family consisted only of his old mother and his young wife. Raghu used to get up early in the morning, take his fishing net with him, catch fish and sell them in the market. He would make necessary purchases with the money received from selling fish and return home with the day's provision. But his previous *Karma* stood him in good stead, and therefore though belonging to the caste of fisherman, his mind felt the unmistakable attraction for the Lord. He used mentally to surrender himself completely to Him who is the protector of the helpless.

When the fish were caught in his net and darted helplessly, he used to observe them with rapt attention. Gradually compassion took possession

of his heart; he felt a sense of repulsion for his occupation, but finding no other alternative to eke out an existence he tried to ignore these feelings. He used to revolve in his mind the arguments ordinarily advanced by the advocates of a non-vegetarian diet: "Every one does this; God has made the fish to be served on the dish, otherwise why should men eat them? The fish have no sense of touch, and so they are not pained when chopped." But these arguments would not convince him. Gradually, Raghu developed an aversion for worldly things. One day he got initiated by a Vaiṣṇava preceptor. He wore round his neck a rosary of basil beads. Every day it was his routine to perform ablution early in the morning and chant the name of the Lord, listen to the recitation of the *Bhāgavata* and avail himself of every opportunity of *Satsaṅga*. Thus regulating his life, his heart began to

be purified, he began to realize that God resides in every creature. Now the occupation of catching and killing fish began to appear repugnant to him. Previously he had done much injury to lives, and even now because of his calling as a fisherman and for the sake of earning a living, he had now and then to take lives. But a fire of repentance seemed to consume him. "What a damned sinner am I that it is my vocation to kill lives?" In solicitude he shed profuse tears and prayed to God, "Lord what is the enormity of my sin that Thou didst send me to take birth in a fisherman's family. To injure lives is my calling; alas, my fate hereafter is sealed. The poor fish when they are caught and chopped, what terrible and excruciating pain they must feel! Relentless as I am, I am indifferent towards their suffering. O merciful Lord, I do not know to what damned hell I must go to expiate my sins. Can there be no room for Thee in this heart of mine contaminated by malice? Canst Thou show mercy on this fallen soul, Thou who are the purifier of fallen souls. Pray take pity on me. Rid me of my sins—a wretch as I am—and own me as Thy servant."

With a repentant heart Raghu began constantly to send up this piteous prayer unto the Lord. A sincere prayer infuses strength into the heart. The divine sentiment grew up within him and pervaded his being through and through. Now fishing appeared to him an occupation unworthy of being pursued. He therefore gave up his calling as a fisherman. Full of compassion and pity for fellow creatures like the fish, Raghu treated with indifference the question of starvation that stared him and his family in the face.

For some days Raghu's household was managed with the provision that was in store. But how much could this small store contain? In a few

days there was shortness of food in the family. They began to fast. There was an appalling sensation in the family. Raghu was persecuted by the fire of hunger on the one hand and the reproaches of his mother and wife on the other. At last he was unnerved by the sight of distress of his mother and his young wife. What should he do? Completely vanquished, he took the net in his hands with a determined heart and proceeded towards the lake. He suffered very terribly in his mind as he proceeded and sent up the following entreaty to God, "Lord, is there no alternative occupation for this miserable fisherman whereby he can earn a living? O friend of the poor, what am I to do? I have no worry for myself, but I cannot bear the distress of my old mother and my simple helpless wife. And how can I forsake them so long as I am in my senses? It is You who have asked us through the Śāstras to maintain our wife and family. But this maintenance is impossible in my case without destruction of lives. What should I do under the circumstances?"

Thus offering his heart's prayer Raghu reached the bank of a lake and woe-begone at the distress of his mother and wife cast the net with the name of the Lord in his lips. A little later, a big red fish began to dart to and fro in his net. At this Raghu's distress knew no bounds. Crestfallen, with his head resting on his palms, he mused, "Alas, this sinner is undone. For the sake of this wicked stomach I am causing suffering to these creatures." He then suddenly remembered that God is all-pervasive. He became God-intoxicated, as it were. He began to visualize the Lord even in the fish. He said, "Here He is, taking His incarnation as a fish for the destruction of Śaṃkhāsura. Well, how can one put Him to death?" But that very moment he conjured before his mind's eye the picture of his hungry mother and wife

which overwhelmed him completely. He strengthened his heart and extricated the fish from the net, and placing it on dry ground said, "My Lord, present before me in the form of a fish, do you please listen to the tale of my distress. I am a fisherman by caste, to kill fish is my occupation. I cannot abjure my vocation. I am compelled by dire necessity to kill you—be you the Lord Hari Himself incarnated as fish, or any one else. You cannot save yourself from me to-day. It is you who have shaped my nature, and it is you who have so ordained that I have to earn my living by killing lives like you."

So saying Raghu was about to pierce it through when a miraculous incident took place. Raghu heard a voice breaking forth from within the fish, "Save me Nārāyaṇa, save my life." Raghu was taken aback. His mind was changed. His heart was replete with ineffable joy. He took up the fish in his hands and made for the dense forest. There was a mountain near by from which several fountains flowed, the waters of which formed many pools here and there. Raghu consigned the fish in a big pool there. The delight that Raghu felt in freeing the fish was thousandfold greater than the delight the fish itself felt when it came in contact with water. Raghu was maddened by love of the Lord. He forgot totally that he had left at home two anxious souls awaiting his return—his mother and wife. He squatted on the ground, and muttered with clasped hands, "Who was it that uttered the name of Nārāyaṇa from within the fish? Why does He not grace me with His Darshan? Only His sound-form does not satisfy me. Let me beseech Him to pay me a visit in His own Divine Form. O Lord, Your nectar-like mingling voice has convinced me that You are extremely beautiful. Do You therefore kindly show me Your

transcendent Form. Just show me only once. This is my oath that without Your Darshan I shall not budge an inch from this place." So saying Raghu began to chant the Name of Nārāyaṇa. Three days elapsed, but Raghu was so deeply absorbed in chanting the Name of the Lord that he had no knowledge of the time he had thus spent. Unconscious as he was of hunger and thirst, Raghu became lost in the meditation of Nārāyaṇa. There is nothing that remains concealed from the omniscient Lord. He hungers for love. Wherever He finds sincere love there He makes His appearance. So Nārāyaṇa the object of Raghu's meditation, came before Raghu in the guise of an old Brahman and addressing him said, "O ascetic, who are you? Why are you practising penance in this dense forest? What is your name? What caste do you belong to, and wherefrom do you come? For how many days, and for what object, have you been practising austerities here?"

When the voice of the Lord floated into his ears Raghu opened his eyes. Finding an old Brahman standing before him he made an obeisance to him, and said, "O Lord, now present before me in the person of a Brahman. I bow down to your feet. What have you to do with the details, who I am or what for I am here? Kindly go your own way. These questions disturb my meditation. Please, therefore, leave me alone." Upon this, the Lord in the guise of a Brahman said, "Look here brother, one word before I leave you. Just think once can any voice speak from within the fish? The fish have no human language. You seem to be labouring under a delusion. When the Thing of which you desire a Darshan has no existence, who will give you the Darshan? Why do you sit here in vain?" Raghu was not a little surprised to hear the Brahman speak in this vein. He thought, "How could

he know of the incident connected with the fish ? And now that he knows it why does he speak like this ? May be, he is testing my mind." Thinking thus for a while Raghu replied, "Revered sir, do I not know that it is the same Lord who permeates every being on earth ? And why permeate only ; it is He who manifests Himself in diverse forms. I know what an accursed sinner I am. My hands are polluted and my heart is tinged with the blood of innumerable living beings. But does not God show mercy on sinners like me ? You say, the fish have no human language. True ; but to whom do you ascribe the voice that spoke from within the fish ? Whom but my Lord ? What language can there be that He knows not ? Are you testing my faith ? Lord, do you please show me some way through the pursuit of which I can have a direct vision of the all-pervasive, gracious Nārāyaṇa. I do not know if you are not that Nārāyaṇa Himself descended to outwit and delude me. O my Lord, do You please manifest Yourself. How long will You keep this accursed soul in suspense ?"

The Lord was extremely satisfied when he saw this unswerving devotion of His Bhakta. His eyes were suffused with tears of love and in order to bless Raghu the fisherman, He said in a deep voice, "Raghu, My child, blessed is your single-minded devotion. I rush here to this solitary forest, leaving Vaikuṇṭha for your sake alone. It is Me that spoke the name of Nārāyaṇa from within the fish. Tell Me, are you now convinced ?"

Raghu replied, "Lord, whatever You have so kindly said is no doubt true. But I am an arrant fool. By dint of Your devotion I have not yet gained the divine eyes wherewith I can recognize You in every form. So, do You please manifest Yourself in

Your Divine Form possessing four hands grasping in each hand a conch, a disc, a club and a lotus. O ocean of compassion, I am blind; my heart is contaminated by sin. Endow me with eyes of devotion and withdrawing the veil from my eyes show me Your Divine Form. You have freed myself from the bondage of hearth and home, kith and kin, food and sleep by manifesting Yourself in the form of a fish. Now do You want to free myself from the bondage of the body by appearing in the guise of Brahman ? If that is Your intention, let it be so. It is my determination that so long as You do not manifest the Form in which You reside in Vaikuṇṭha, till then I will not take a drop of water or a morsel of food. O compassionate Lord, now that through Your natural goodness of heart You have owned me irrespective of my low caste, low pedigree, unclean habits and lack of manners, why do You hesitate to show me Your Divine Form which enchants the entire world." So saying Raghu fell prostrate at the feet of the Lord.

The sweet and loving words of the devotee compelled the Lord to manifest Himself in His Divine Form possessing four arms. He then told Raghu to ask for some boon. Raghu felt himself blessed when he obtained this direct vision of the Lord. With an infatuated heart he began to drink the nectar of His beauty with eyes that new no satiety. What boon could he seek ? With eyes suffused with tears and in a faltering voice he said, "O, how great is my fortune. Who is there so fortunate in this world as I am. The Lord of Vaikuṇṭha whose Darshan is sought even by the gods is standing in this forest full of prickly shrubs for the sake of this miserable fisherman whose occupation of life is to kill. Can there be a better demonstration of God's mercy ! O Lord, blessed be Thy compassion and Thy love for Thy votaries. What more is



there for me either to desire or to attain ? I only seek Your blessing that my heart may always be absorbed in Your meditation and may see all around visions of Your Divine Form."

The Lord asked him to seek other boons. Now what could poor Raghu do but comply with the Lord's desire ? He thought, "Can there be a greater boon than devotion to God and divine vision ? The Lord has been kind enough to endow me with both these gifts. What more shall I seek then ? Yes, it is necessary for me to ask one favour of the Lord,—that my habit of killing lives may be changed. Though just at present there is not the least inclination in my mind to do injury to any life, who knows if I may not be influenced again to do these evils due to the tradition of my caste and the force of previous habit. So, the nature itself must be changed." Thinking thus Raghu said, "My Lord, there is nothing left for me to seek. But inasmuch as You insist that I should seek for more, I place this humble request for a small boon. Being a fisherman by caste, it is my hereditary calling to catch and kill fish. We have no knowledge of any other occupation. Those poor erring souls who offer sacrifices of dumb animals in Your worship or in the worship of the Divine Mother who is none other than an aspect of Your own self in the form of Mother, commit these for fulfilment of worldly desires. They, however, forget that just as a person cannot be made happy by his limbs being lopped, similarly God cannot be propitiated by sacrifice of animals. Their intention, however, is to propitiate You, whereas in our case it is our profession to kill. O Lord, I humbly pray that this nature ingrained in me may change and I may not be required to destroy any life even for my maintenance. Let the last moments of my life be spent in repeating Your sacred name, and let my life depart when the eyes are merged in a vision of Your Divine Form.

If a boon You must grant me, this is the boon I solicit." The Lord placed His palm on the head of Raghu and graciously said, "So be it." Chanting loudly the name of Hari, Raghu swooned away and the Lord disappeared from the scene.

The devotee no doubt felt for once much distressed at the disappearance of the Lord. But now he began to see the Lord everywhere. As the iron is transformed into gold when placed in contact with the philosopher's stone, similarly by the alchemic touch of the Lord Raghu became an embodiment of happiness and bliss. He returned home with the name of Hari on his lips and thoroughly imbued with the spirit of Hari. His home-coming being announced the villagers flocked to his house and began to take him severely to task. They said, "You are both a fool and a mercilessly cruel soul. Where did you go to embrace death leaving these helpless women at home. Now you return shouting 'Hari, Hari'; we shall see how Hari fills your stomach. These two poor women would have died of hunger had not the Zemindar taken care of them. You have no sense of pity in your heart. Look at these poor creatures, how miserably they spent these days shedding tears for your sake." Raghu offered his heart-felt thanks to the Lord. He thought, "If I were at home the zemindar would take no notice of me. But that in my absence he made provision of food for these two women was due to my Lord." Raghu remained silent to all reproves. Having vented their spleen as they liked the people dispersed. Raghu then approached his mother and made obeisance to her. The mother and wife were beside themselves with joy on recovering their lost son and husband. Raghu was immersed in remembrance of the Lord and asked them also to engage their minds in His remembrance. Raghu was now a thoroughly changed man. His words carried conviction to his mother and

wife, who began regularly to mutter the name of God.

Raghu used to get up very early every morning, and after wash and bath engaged himself in *Bhajan* of the Lord. Then he would go round the village singing loudly the name of God. He did not beg for his food, but the people felt so much drawn towards him that they would call him to their doors and load him with the necessities of life. This happened due to the loving solicitude of the omniscient Lord. Without begging Raghu was daily supplied with food-stuff sufficient to maintain three persons. Raghu would hand them over to his mother. The mother was not a little surprised to find the son procure so much food-articles from that little village without begging from any body. She felt happy over it. His mother and wife would then cook the food. Offering the same to God, the three would take the *Prasād* and spend the rest of the day in singing the glory of the Lord with gladdened hearts.

The devout Raghu now developed all the qualities characterizing a saint. He would not uselessly speak to anybody nor would he take any interest in village tattle; he would do nothing which might cause one's anxiety. Day in and day out he would sing the name of Śrī Hari and fix his mind on Him; while singing the name of the Lord, he would sometimes lose himself in love-trances. Some naughty boys of the village used to tease Raghu and run after him, but Raghu would tell them nothing. Emboldened by this, some of the miscreants called him names and some even went to the length of pelting him with stones. Unperturbed like a mountain, Raghu would take no steps against them. Deeply immersed in the ocean of love, he remained unconscious of the vexatious pranks being played upon him.

Raghu had by this time reached a stage when abuse and physical assault produced no impression on his mind even when he was in a conscious state. Anger, mental distress and sorrow took leave of his mind as it were once for all. How can anger and mental anxiety grow in one when owing to the condition of love-trance his external sense-organs cease to function properly ?

But Raghu's indifference served as an encouragement to the naughty and perverse boys of the village. It became a source of enjoyment with the mischievous urchins to harass and beat Raghu without any rhyme and reason. Wherever Raghu would go, the company of these wicked boys would follow to torment him. The better type of boys would at most laugh at him or make others laugh, at his cost, but the miscreants would not rest content without throwing dust upon him or pelting him with stones. Gentle villagers would prohibit the boys from teasing Raghu. The better type of boys would thereupon tear themselves away from the company, but the miscreants would refuse to be restrained by these admonitions. One day Raghu was returning home with provision obtained in the village when a naughty boy rushed upon him from behind and struck him on the back with a prickly stick. Raghu said nothing. The boy then began to swing the stick and deal repeated blows with it on Raghu. Raghu's body was completely bruised. Blood gushed from the wounds. Yet Raghu did not utter a single word. He passed the test. Now the Divine Power, the Goddess whose function is to look to the maintenance and protection of God's devotees, started her work. Raghu had but advanced a few steps when the boy dropped to the ground with a thud and his life was extinct with the fall. People crowded to the place in numbers. Some of them ran hurriedly to the boy's house and

informed his parents of the mishap. The relatives of the boy rushed to the place. They made attempts to revive the boy. When at last cotton was placed before his nostrils, it was found that there was no vibration of breath in the body. The parents began to lament. Mourning for his death rent the air. But what would that avail ? The parents of the boy had knowledge of the evil manners and cruel conduct of their son. They were convinced that this was the result of assaulting the devout Raghu. The people of the village were also unanimous in attributing his death to the same reason. At last it was decided to go to the house of Raghu and solicit him to bring the boy back to life. "Devotees are by nature very tender-hearted," argued the people, "their hearts melt at the sight of others' distress. Raghu is a lofty-minded devotee. There is not the least doubt that if he forgives the boy, the latter will be restored to life." After these deliberations, the parents of the boy with a vast concourse of men brought the corpse to Raghu's hut wailing and lamenting for the death of the boy. The old parents of the boy fell prostrate at Raghu's feet and said in an humble voice, "O devout Raghu, we are awfully distressed to-day. We know that our child was a naughty boy and the suffering he had inflicted on you is unworthy of pardon. But as his parents we feel quite helpless to-day. He was the only prop and support of these old souls. When we recount his wickedness, we feel ashamed to show our faces to you. Yet we weep before you inasmuch as we have unflinching faith in your kindness. Do you please look at our distress and bring him back to life. We cannot live should he not be brought back to life. You are a devotee; friend and foe you have none, then why have you been so unkind towards this boy ?"

Raghu was taken aback to find the old husband and wife prostrating themselves at his feet and at their heart-rending lamentations. He had no knowledge that the boy who had beaten him was dead. Now when he came to know the facts as they were, he said, "Alas, what are you doing ? I am a low-born fisherman, don't you please touch my feet." So saying he lifted them up and placing them on their seats addressed them thus with great humility of spirit, "What are you saying ? It was never my intention that your child should die. In case I am the cause of his death, then I am really a great sinner. How can I get rid of this sin ? It is a fact that he beat me with a stick, but what was his fault in this ? No one in God's kingdom is punished unless he was guilty of some unfavourable previous action. The physical torture that was inflicted on me was surely due to some previous *Karma* on my part. This poor boy through his ignorance became only an instrument. O God, what a sinner and oppressor I am that because of this wretch of me these old couple are subjected to such great distress. If I had not the least spirit of malice in me against the boy when I was assaulted by him, then O Lord, be You so kind as to bring him back to life."

While saying these words, streams of tears overflowed his eyes. Merged in the love of God he said, "Brothers, come, let us sing the name of Śrī Hari in chorus and request the boy to get up." Thereupon all began to sing loudly the name of Śrī Hari, and move round the dead body. Raghu maddened through God-love began to dance, and the rest of the people repeatedly shouted to the boy to get up. Through the firm faith of the devotee, the glory of the Lord's name, and the grace of God who is so loving towards His votaries, under the very eyes of the multitude the boy woke up as from a deep sleep

stretching his features. The joy of the parents when they saw their child revive so miraculously knew no bounds. All the people then got intoxicated in the love of the Lord and began to shout the names of Śrī Hari with gladdened hearts. The wicked boy also restarted his life as a changed man and wholeheartedly joined in the divine madness of singing the name of the Lord. Joy and bliss overflowed in the place. Drinking deep of the ambrosia of divine Love, all the people got intoxicated. A little while later, Raghu, who caused this fountain of Love to flow, requested the people to go back to their respective homes. All were struck with wonder at this new spiritual experience and returned to their houses. Raghu, on his part lost himself in chanting and muttering the Name of the Lord.

By dint of his *Bhajan*, Raghu developed such power within him that whatever escaped his lips was infallibly brought to pass. By and by his fame spread throughout the country. Everyone used to regard him as a great devotee whose words were infallible. With the spread of his fame the number of visitors to his house who came for his *Darśan* with all sorts of desires went on increasing. At this, Raghu got puzzled and perplexed. In reality, name and fame are great hindrances to a life devoted exclusively to *Bhajan*. Those who want to propitiate and realize God, for them these are the worst type of stumbling-blocks. The renunciation of name and celebrity has been considered to be a desirable ideal even for those who have realized God. Devotees who fall a prey to the craving for fame and distinction gradually lose all their capacity for *Bhajan* and meditation. Fallen from the path of God-Realization they drift far apart. Raghu was a fortunate soul that he could renounce the desire for celebrity regarding it to be as loathsome as the 'ordure of swine' (शुक्रविषा).

He left his hut and retired to a solitary place. Now he began to spend all the twenty-four hours in singing and chanting the Name of the Lord. Thoroughly immersed in the love of the beloved of his heart, Raghu was now free from all anxieties and cares.

One day Raghu felt as if Bhagavān Śrī Jagannath, the Lord of Nilāchala, begged him for some food. Overjoyed at this, Raghu took some articles of food to a solitary place and invoked the Lord. The Lord is always subservient to His devotees. Wherever there is genuine Love, He forgets His majesty and greatness and manifests Himself. As soon as Raghu invoked Him with a pure heart, the Lord manifested Himself with a beaming smile and began to partake of the food offered by Raghu.

Just at that time the King of Puri sent different varieties of cooked dainties as offerings to the Lord. The main temple of Śrī Jagannathji lies at some distance from the room where offerings of food are made to the Lord. There is a mirror in this room in which the Lord's Form is reflected and all offerings are dedicated to this reflected Form. When all the offerings were brought and arranged and the *Paṇḍū* (Brahman worshipper) was about to dedicate them, he noticed to his great consternation that there was no reflection of the Lord in the mirror. The mirror was just in its place, nor was there any obstruction between it and the Lord's Form. Utterly amazed, the *Paṇḍū* approached the king and said, "O King, there must be something wrong in this offering. Otherwise why does not the Lord accept this at all? The figure of the Lord is not reflected in the mirror to-day. What is to be done now?"

The king, who was a man of faith and reverence, was very much dejected when he heard this from the *Paṇḍū* and

going to the spot where lies the Garuḍa-pillar, he lay down on the ground. Distressed and broken-hearted, he began mentally to pray to the Lord, "O Lord, what is the crime I committed that You refuse to accept my offering? Has my crime contaminated the whole of this offering? If that is so, please tell me how I should atone for it. O Friend of the poor, do please rid me of the effect of this crime and accept my humble offering."

While praying thus, the King was possessed by drowsiness. In that state he dreamt that the Lord manifested Himself and addressed him thus:—"O king, why are you so distressed at heart? How can you expect to see my reflection in the mirror now when I am taking my food in the hut of Raghu, the fisherman, close by the village of Piplichati, far from Puri? Though a fisherman by caste, Raghu has sincere love for Me. He loves Me more than any other object in the world. For My sake he has renounced all the worldly attractions of his mind. So long as he does not allow Me to come, I cannot come here to accept your offering. You know that I hunger not for cooked dishes, but for real and exclusive Love. I have clearly stated in the *Gītā* that when a devotee offers Me with unflinching Love leaves, flowers, fruits, water, or any other thing, I directly manifest Myself and gladly accept that offering of love. The sentiment of the devotee is the strong chord which draws Me near. If you desire to bring Me back even now, then go to Piplichati and invite My devotee Raghu, his wife and mother to come to Nilāchala and bring them here."

The Lord disappeared, and the king woke up from his dream. Immediately he started on horseback for Piplichatti and through enquiries from people discovered the hut where Raghu

was leading his life in solitude. Standing outside the cottage, the king shouted for Raghu. But who was there to listen to him? Raghu was now intoxicated in the joy of directly serving the Lord. Forgetting all consciousness of mind and body, he was then drinking the nectar of bliss of the Lord. How can any shout from without enter his ears?

When thoroughly tired by shouting without any response, the king helpless under the circumstances, entered the hut. He found Raghu seated, with his hairs standing on end, a morsel of food in his hand as if he was feeding some invisible person with it. The king saw only Raghu's hand which offered the food but not the face of the recipient of that food, which remained as if veiled by a screen. So long as that veil is not withdrawn, none can have a vision of that face. And yet, it is not within any body's power to withdraw the veil. This withdrawal depends entirely on the Lord. He alone can have a real vision of that transcendent face whom the Lord offers the privilege and from whose eyes He withdraws the veil. It is not a thing to be attained by human effort. The high-souled devotee who brushing aside the weal and woe of the world surrenders himself absolutely to the Lord, taking pity on him the Lord occasionally graces him with a vision of His Divine Form.

After a little while the Lord disappeared from the scene. Now Raghu's condition was wholly unimaginable. He began to writhe in distress like a fish out of water. "My Lord, where hast Thou gone?"—shouting like this, Raghu burst out in a cry of agony. Tears trickled down his eyes profusely. The king stood amazed to see this sight. In his mind he said, "This is exactly as it should be. Otherwise why should the Lord come

to the house of a fisher man ignoring the lavish service He receives at Nilāchala." The king took a step forward and lifting up Raghu on his lap slowly whispered into his ears, "Blessed are you, Raghu, you have won the divine favour. Where have you learnt this art of subjecting the Lord to your will? Now, I shall not lose hold of you. Come away with your fortunate wife and mother to stay at Nilāchala. If through your affection, the Lord of Nilāchala would vouchsafe His grace on me, I, too shall have the object of my life realized."

Now Raghu came to his senses. Finding himself on the lap of the king, he became full of consternation. Forthwith he got up and was about to make obeisance to the king. But the king interrupted him, and himself falling prostrate at his feet recounted to him the whole incident connected with his offerings at Puri. Then, intimating to

him the desire of the Lord, he begged of Raghu to start for Nilāchala. Understanding it to be his Lord's command, Raghu could not refuse the king's request. By the order of the king, suitable arrangements were made for his conveyance to Puri. The faithful and devout king came to Nilāchala with this devout family. Just then the reflection of the Lord fell clearly on the mirror. Overwhelmed with joy the *Pandū* offered the food to the Lord. The temple resounded with cries of victory to the Lord who is so full of love and affection for His votaries.

The king built a house for Raghu to the south of the Lord's temple and furnished it with all necessities. Raghu began to stay there happily with his mother and wife singing hymns to the Lord. And finally at the direction of the Lord he left this world together with his mother and wife and went over to the supreme region.\*



## Offering of Self to God.

BY JAYADAYAL GOYANDKA.

The subject of self-offering to God should be critically analysed and examined. The word 'self' here means all the three bodies† of men together with the soul, and offering means surrender. The things over which we exercise our right of proprietorship, to offer them all unreservedly to God is self-offering. This is one of the principal items of surrender to God. It may also be described as an essential item of Devotion. There are four states or phases of surrender. The first stage is marked by clinging to God's Name or His transcendent Form. The second stage is characterized by subordinating one's will to God, that is, acting in conformity with His will or doing as He may

direct him to do. The third phase of surrender consists in cheerfully accepting all the divine decrees; and the fourth stage is that of absolute surrender in which one commits himself to the loving care of God, and surrenders his whole being, his very 'I', to God. When I myself stand offered to God all that I possess naturally becomes His property.

Of the nine stages of Devotion, self-offering represents the final stage. If it is asked where lies the difference between the attitude of a servant towards his master and that of self-offering, it may be answered that apparently there lies no difference, inasmuch as the devotee who adopts the attitude of a servant of God

\* Translated by Svt. Dharendra Chandra Roy, B. A.

† The three bodies of men are the physical, subtle and causal bodies.

will offer himself to God in the final stage, and the devotee who has offered his self to God is also a servant of God. But nevertheless the difference between the two positions may be brought out by the following illustration. There are two clerks working in a business firm; they hold all the assets and liabilities as well as the property of the firm to belong to the master of the firm. But whereas one of them takes in return for his services what is barely necessary for his maintenance, viz., food and clothing, the other in addition to this draws a monthly salary as well. While the latter expects something in return for his services the attitude of the former is absolutely disinterested. The disinterested worker naturally stands at a higher level. Both of them stand in the relation of a servant to the firm; but whereas the former has dedicated his self to the master the latter has not.

In ancient and medieval times there was another class of servants in existence. They were known as slaves or helots. They were born as slaves and died as such. They never received any emoluments for their services and could be given away as dowries. The system is still in vogue in some ancient kingdoms. The surrender of a devotee is even more complete than that of these slaves. In a war between two kings one is vanquished and surrenders himself to the other; addressing the victor he says, "I am completely at your mercy, you have every right over my person and my kingdom and may do as you like with them. You may either

kill me, release me from bondage or even return my kingdom to me." This is also a form of surrender, but the surrender here is actuated by fear, and not by love or reverence. If the victor king persecutes the vanquished, the latter may feel aggrieved by such treatment, for he has surrendered himself out of a sense of helplessness. Contrary to this, the person who surrenders himself to another out of reverence, devotion and love will experience a joy even if he is persecuted by the object of his love and devotion. Even slaves feel aggrieved when harassed and persecuted by their master; for the feeling of reverence and love is absent in their surrender. One who offers and surrenders himself through love, reverence and devotion will not feel aggrieved however much he may be ill-treated. The demon King Bali's surrender was actuated by love and reverence and not by fear and helplessness. He was warned by his preceptor Śukrāchārya that the child before him was no ordinary Brahman child and that he would strip him of all his possessions, nevertheless, with open eyes and in a spirit of loving devotion Bali offered his all to the Lord. He said to his preceptor, "When it is the Lord Himself who is going to take my all, there can be nothing more delightful to me." The mind, intellect and body, etc., of the devotee who offers to God in a like manner are no longer his; they now belong to God. He can no longer claim them as his own. Among material objects the puppet may be cited as an illustra-

tion of such absolute surrender. The puppet places itself entirely at the disposal of the wire-puller who does whatever he likes with it. He may attire it, make it fight or do anything else with it. It does not do anything on its own initiative. The puppet, however, is an insentient object; it has no consciousness. The person who consciously offers himself to God just as the puppet places itself at the disposal of the wire-puller automatically develops within himself other phases of surrender as well. I can not call to mind a better illustration of surrender than the puppet. The juggler's monkey may also be mentioned in this connection, but it supplies an illustration of obeying the commands of the master. This no doubt is an aspect of surrender, but the main thing is to offer ourselves completely to God. Just as the ownership of a cow which is given over to a priest is transferred to the priest, one who offers himself to God can no longer exercise any right or authority over himself. A close consideration will show that all things belong to God from the very beginning, and we have wrongly assumed our right of possession over them which should be relinquished. One who realizes this truth remains unperturbed and unshaken under all circumstances. Not only this, he gets absorbed in ecstatic joy; he derives happiness from the happiness of his Master and since his Master is never unhappy, he too is always happy. Whatever he now does he does at the bidding of his Master and in conformity with His wishes; for his

mind, intellect and body have been offered to the Lord. Everything now belongs to God, and he no longer exercises his authority over them. Having offered his self to God with devotion he resigns himself completely to the will of the Lord, so that he never forgets the *Paramātmā*, and is always immersed in His thoughts.

A devotee who has thrown himself at the mercy of the Lord is sure to attain Him, no matter if he meditates on Him as something apart from him or merges his identity in Him, whether he maintains his separate identity or identifies himself with God. But he has no independent will of his own in the matter. He surrenders all his proprietary right to his Master and will do whatever He bids him do. A devotee who has surrendered himself to God should never possess a desire of his own. If any desire ever appears in him, it should be regarded as a defect in his surrender. Yet that is not a vital defect. Did not Bali ask for permission to stay in the lower regions? He did not offer any suggestions of his own accord, but there was no harm in his expressing the desire of his heart when asked by the Lord. He is no doubt a greater devotee who does not accept anything from the Lord, even when He offers it; his, indeed, is a greater surrender than that of Bali. A devotee who has truly surrendered himself to God will address the following words or something approaching them to the Lord when offered the boon: "O Lord, whom do You offer this boon? Am I not Your own? Do You want



to get rid of me by offering this boon? If such is Your desire let it be so, since everything depends on Your will. A father may expel his son from home without giving him a pie, may dismiss him with a paltry hundred or two hundred rupees or make him the master of the whole property. The father asks the son to live apart only when he perceives that the son has a desire to establish himself separately. Otherwise why should he do so? Therefore, O Lord, when You ask me to seek a boon it is certain that the idea of living apart from You must be lurking somewhere in my mind, else why should You ask me to do so? Surely I must be guilty of misdemeanour and crave Your forgiveness. All that exists in this world belongs to You. If I therefore accept a boon from You, where shall I find a place to keep it apart from You?" This form of surrender can be made even by those who worship God as friend or as their master. Self-surrender is, therefore, an independent aspect of *Bhakti* (Devotion). Those who treat the Lord as their friend or master may adopt this form of Devotion, if they choose; and there is no objection if they do not adopt it. It may be argued that friendship will be complete only when there is full surrender to the friend. This is no doubt true; but one can remain a friend even without surrender. The surrender of Vibhīṣaṇa does not appear to be of a very high order. It was the Gopīs who truly surrendered themselves to Śrī Kṛṣṇa even as friends. They did not regard themselves as

independent and treated themselves only as chattel belonging to Śrī Kṛṣṇa. A devotee may develop all the nine aspects of Devotion or only some of them. One engaged in such forms of Devotion as remembrance of God or meditation, worship or salutation may not surrender himself to God. Of course if one has developed all the other aspects of Devotion, and has not been able to cultivate the spirit of surrender, his *Bhakti* is no doubt deficient to that extent. One who lacks the spirit of surrender may be a devotee and may be called a devotee, but the glory of a devotee who has made a surrender of himself to God is unique. That is why self-surrender has been recognized as the final stage among the nine different aspects or stages of Devotion. That is the highest form of Devotion.

The first stage of *Bhakti* is 'hearing' (of God's glory). Without hearing there can be no *Bhakti*. If any instance of *Bhakti* without 'hearing' comes to notice, past *Saṁskāra* or association will surely be traceable in that case, which shows that the individual in question must have gone through the process of 'hearing' in his previous life. Thus devotion begins. The individual first hears the glory of God and his interest being aroused thereby, he takes to the path of Devotion. Self-offering represents the final stage of Devotion—all other stages are covered by it. Once self-offering is made *Bhakti* becomes exclusive; all the aspects of surrender then manifest themselves of their own accord in the individual. What Patañjali has described

as ईश्वरप्रणिधान (meditation of God) is also achieved, and the fruit of that meditation, viz., attainment of *Samādhi* (oneness with God) is also realized. He no longer worries about his deliverance, for his deliverance is already an accomplished fact.

The devotee who has surrendered himself to God becomes altogether free from anxiety and care. He is no longer troubled by fear or worry of any sort, whether in relation to this world or to the next. A man of ordinary means who is running a school troubles himself day and night over thoughts to find the means of conducting the institution. But if a patron possessing sufficient financial strength takes up the work, the former becomes free from all worries. He may now and then attend to that work even now but he no longer feels worried. Similarly, if one goes abroad after entrusting his affairs to a responsible friend or officer, he does not worry about the conduct of his affairs during his absence. Even so, one who has offered himself to God can have no room for fear and anxiety. On the contrary, his joy will know no bounds. If a millionaire adopts a penniless child as his son, the child will gladly sit on the lap of his adoptive father and leave off all care about his future. He knows that whereas he was a pauper only the other day he is now heir to a property worth crores of rupees. His joy knows no bounds now, since his adoption has solved the problem of his food and clothing for ever. When such is the joy of a boy who has been adopted by a human father who can describe

the joy of a devotee who has surrendered himself to God? He can have no fear of any sort. When fear leaves even the child adopted by an ordinary man of wealth, how can he who has found shelter in the protecting arms of the Lord have any fear? One enjoys unbounded and ineffable peace in that state. An adopted child of a wealthy father may go to the length of designing against the latter if there is any clash of interests and his own interest is adversely affected; for wealth alone is the pivot of his interest. This will be a height of baseness and ingratitude on his part. No one, however, seeks the protecting arms of the Lord from any selfish motive. He simply rejoices in the fact that the Lord has taken him under His protection. We cannot comprehend the nature of his joy. It is something unique. Suppose the millionaire in question goes to interview the Viceroy accompanied by some of his men including the boy whom he proposes to adopt as his son. Questioned by the Viceroy the boy replies that he is the millionaire's adopted son, but unless and until the millionaire himself confirms the statement the Viceroy will not accept it. If the boy calls on the Viceroy a second time alone, the Viceroy will refuse to receive him and will insist on his producing a letter from the millionaire inasmuch as the Viceroy knows that it is the boy who says he is the millionaire's son, the millionaire himself does not acknowledge this fact. Thus the statement of the boy carries no weight. The boy who declares himself as the millionaire's son does not derive the

same pleasure as he does when the millionaire himself acknowledges the fact. Similarly, at present it is we who call ourselves His. But we shall be really His only when the Lord acknowledges us as His own. Who can describe the joy of the blessed soul whom the Lord takes under His protection? He is actuated by Love and not by any selfish motive. If the father tyrannizes over the adopted son the latter may rebel against the father, because he allows himself to be adopted only out of greed for wealth. But the devotee who offers himself to God through disinterested Love will consider himself blessed even if his body is hacked to pieces. We do not find an apt illustration to describe the condition of this devotee. A visitor approaches a Mahātmā and offers him a piece of cloth. The Mahātmā refuses the offer. Although the visitor makes the offer on his part the gift does not descend to the Mahātmā so long as the latter does not accept it. It descends to the Mahātmā only when at the repeated requests of the visitor the former at last accepts it. He congratulates himself on the Mahātmā having accepted his piece of cloth. When again instead of giving it to his attendants the Mahātmā takes the cloth for his own use how great should be the joy of the giver. Another visitor brings the present of a fan; the day is extremely hot. If the Mahātmā yields to his importunities for being allowed to fan him with his own hands, how great is his joy? The Mahātmā feels inclined to lie down and rest a while. The visitor requests

him to place his head on his lap and lie down. If after repeated requests the Mahātmā accepts the offer how great is the joy of the visitor? Now if it be examined whether the object of worship here is a true Mahātmā (great soul) or only a pretender, it will be difficult to ascertain it. It is our high regard for the Mahātmā that gives us such immense joy. Similarly, if God whom innumerable Mahātmās have realized in their lives condescends to make use of our body or even to hack it to pieces, how great should be our joy? The whole of our body should experience a thrill hitherto unknown. We should deem ourselves blessed if He decided to make a pair of shoes out of the skin of our body and wear it. We should be proud to think that our body is being put to such a use, and shall be filled with gratitude for the Lord. A devoted wife feels happy in the happiness of her husband. She is filled with joy when her husband makes use of her body. Although she worships the husband as the Lord Himself, she knows that he is Nārāyaṇa (God) only to her. Between two intimate friends if the possessions of one are used by another as his own the owner of the articles so used feels highly gratified. All these illustrations have been taken from our ordinary life. Similarly, if God were to make use of our things or of our body, nothing could be a source of greater joy to us. The joy and happiness of the person who thus surrenders himself to God knows no limit.

When Bhagavān Śrī Kṛṣṇa accompanied by Arjuna and a lion went

to King Mayūradhwaja in the guise of a recluse. He asked for half the body of his son Ratnakumāra for being offered to the lion. The King said he had no objection to this, but it was necessary to consult the Queen as well in the matter. When the Queen too gave her consent both of them approached the son and wanted to know his pleasure. The Prince readily agreed to the proposal and deemed it a fortune to be of service to the recluse who he knew was none other than God Himself. The King and Queen took the saw in their own hands and began to split the body of the prince into two. The Prince smiled and beamed with joy; for he knew the recluse to be God Himself. He had reverence and love in his heart and was beaming with joy. The King and the Queen offered their dearest object to God, but Ratnakumāra offered his very self. The King and Queen could not experience the same thrill of joy as the Prince did. Observing a tear-drop trickle down the cheeks of the Queen, the recluse refused to accept the hospitality of the King. The Queen then explained that she did not lament the death of the son; she regretted that only half the body of the boy has to be of service to the Lord, the other half was not so fortunate. At the very instant God revealed Himself before the blessed three. And it was quite natural that He did so. If we can develop the attitude of the Queen all our possessions will be acceptable to God. Had any one of the blessed three felt the least regret in their heart,

the Lord would not have accepted the offering. An offering should be made with the greatest pleasure. God will manifest Himself the moment we develop the reverence of King Mayūradhwaja, his Queen and Prince Ratnakumāra. God accepts in His service him alone who offers himself as willingly and cheerfully as Mayūradhwaja did. He can ill afford to refuse an offering made with such love as Mayūradhwaja brought to bear on his offering. Even Mahātmās (great souls) accept, when necessary, a present offered with love. They know that if it is not accepted, the poor soul who makes the offering will feel disappointed. The Lord on His part has declared in no equivocal terms that He stands pledged to give protection from all creatures to him who surrenders himself only once and seeks His protection.\* Take the illustration of a piece of cloth belonging to a particular person: the cloth has surrendered itself to its owner. The owner may tear it to pieces, throw it away, burn it, spread it on the ground, cover himself with it or give it away to some one, it will not murmur; to whatever use the owner may be pleased to put it, it does not raise any objection. Whoever surrenders himself to God like this will unhesitatingly submit himself to whatever use the Lord makes of him. Such a devotee attains salvation even though living. Although possessing life he submits to the

\* सङ्गदेव प्रयत्नाय तवासीति च याचते ।

अमयं सर्वभूतेभ्यो ददाम्येतद्गतं मम ॥

(Vālmīkiya Ramayana VI, xviii, 33)

control of the Lord as though he were dead. He would no more object than a dead body. He alone is a *Jivanmukta* (one who is liberated though living) who can even though living efficiently play the role of a dead man.

Such a liberated soul becomes fearless; he transcends all sorrows and attains eternal and unshakeable peace. Such a great soul moves in the world only for our good. He has no obligation to discharge.

"He who rejoices in the Self, who is satisfied with the Self and is contented in the Self has no obligation to discharge."\*

He who has thus surrendered himself to God lives only for the good of the people. Just as things which are the common property of a caste or a brotherhood can be used by any member of the brotherhood according to his needs, even so every one may be said to have a right to derive benefit from that person. Such a person though living for others will never entertain the idea that he lives and moves for the good of the world, much less will he say so. One who says so in respect to himself is a braggart; he can never be a liberated soul; virtues like humility, etc., appear in a liberated soul.

The eyes get sanctified through a sight of such persons, the tongue gets purified through conversing with them and mind gets purified through

their thoughts. Thousands and hundreds of thousands of such persons have appeared on earth from time to time. In the sacred regions of the Himalayas in the extreme north of India many such R̥ṣis performed their austerities in the past. These sacred spots naturally rouse the spirit of dispassion. One cannot adequately sing the glory of Mahātmās (great souls) who enhance the purity of these spots by their presence. If any boon has to be sought from the Lord, let us pray to Him thus: "O Lord, give us strength and wisdom to follow the footsteps of those exalted souls whose glory You Yourself sing." But what is the need of seeking a boon? One who surrenders himself to God and is accepted by Him can be instrumental in redeeming many souls, to say nothing of his own deliverance. About such souls the Lord says in the *Gītā*—

"He who is alike to friend and foe and indifferent to honour and dishonour, cold and heat, pleasure and pain, and is destitute of attachment to the world, who takes praise and blame equally, who is silent, that is, constantly absorbed in meditation of God and content with whatever he gets for the maintenance of his body, who has no attraction for home,—such a person, firm in mind and full of devotion, is dear to Me."\*

( *Kalyan* )

\* यस्त्वात्मरतिरेव स्यादात्मनृत्तश्च मानवः ।

आत्मन्येव न संतुष्टस्तस्य कार्यं न विद्यते ॥

( *Gītā* III. 17 )

\* समः शत्रौ च मित्रे च तथा मानापमानयोः ।

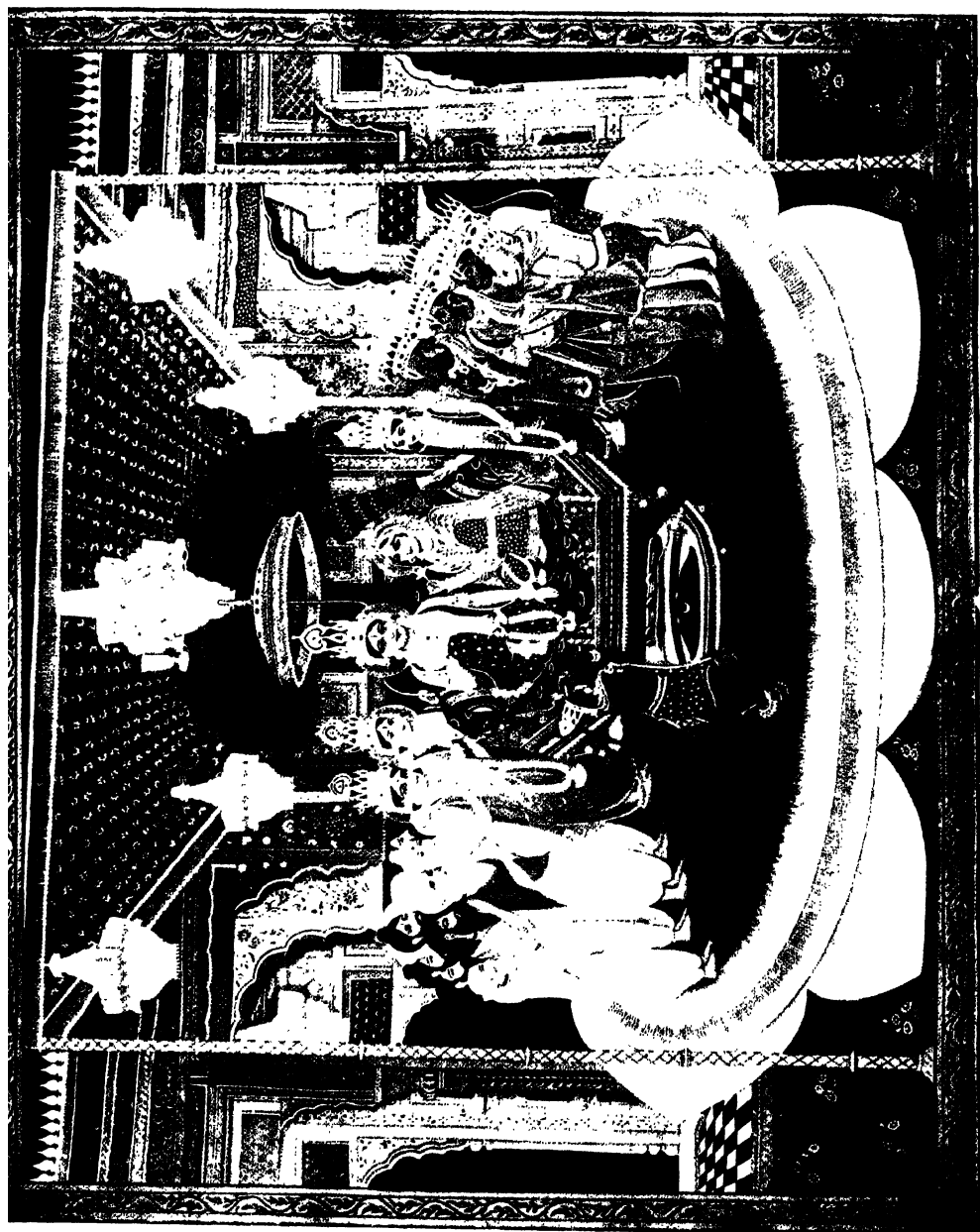
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्ने प्रियो नरः ॥

( *Gītā* XII. 18-19 )





The Court of Ram.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाव पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā* VI. 30.

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श्यामाम्बुदाभमरविन्दविशालनेत्रं

बन्धूकपुष्पसदृशधरपाणिपादम् ।

सीतासहायमुदितं धृतचापबाणं

रामं नमामि शिरसा रमणीयवेषम् ॥

We bow to Śrī Rāma, whose colour resembles that of a dark cloud, whose eyes are as large as the lotus, whose lips, palms and soles of feet are ruddy like the China rose, who is accompanied by Śrī Sītā and is armed with the bow and a shaft and wears a charming apparel.



# Problems of the Bhagavadgita—VI.

By K. S. RAMASWAMI SASTRI, B. A., B. L.

( Continued from the previous number. )

## GĪTĀ: ITS SOCIAL IDEAL

The Lord insists on stability and spirituality as the proper social ideals. When Arjuna draws a lurid picture about sin and *Varṇa Saṁkara* and other after-effects of the war, the Lord does not say that those dire consequences will not follow. He says that Arjuna might well leave the world to its real friend, guide and Lord, who is the eternal protector of the eternal *Dharma*. According to Him, if a person and especially a leader flinches and strays from *Dharma*, a laxity of *Dharma* will follow which will loosen the bonds of society and will inevitably lead to *adharma* and sin and *varṇasaṁkara* ( hybridization ) besides leading to the transgressor's own spiritual ruin.

The noble social ideal taught in the *Gītā* is *Loka Samgraha*. Śrī Śankarāchārya has beautifully defined and explained *Loka Samgraha* as ( the prevention of unrighteous action, III. 20 ). It is thus the duty of each man to practise and preach *Dharma* so that he may practise *Dharma* and cause the practice of *Dharma* by others as well. His duty to God does not find its consummation in his performing his duty by himself in utter carelessness about the fate of the world. His self must become the self of all; and he must

see the welfare of others as his welfare and their joy and grief as his joy and grief ( V. 7; VI. 32 ).

A special duty is laid upon leaders. They must be particularly careful in speech and in conduct, as those who are lesser than they will follow them. The Lord points to Himself as the social leader of the universe and His conduct as the norm of social conduct for all ( III. 21—26 ).

Another important social ideal in the *Gītā* is the ideal of caste. The Lord points out how if He did not practise *Dharma* in His human incarnations, social chaos ( *Varṇasaṁkara* and *adharma* ) would inevitably follow ( III. 24 ). The caste system does not imply real privileges because all beings are eligible for salvation in this very birth ( IX. 29, 32 ). It was meant by God only to enable persons to have a quick attainment of salvation. In chapter IV verses 12 and 13, the Lord says that in the world of men quick results follow from action and that He designed *Chāturvarṇya* to ensure that purpose, i. e., to secure the quickest results. The inherent tendencies and duties of the castes are declared in chapter XVIII verses 42 to 44. It is remarkable that in dealing with the Brahmins no *vṛttis* or professions are stated for them. The Lord meant

that the ideal Brahmans being wholly given to spiritual pursuits must be supported by their fellowmen in the best interests of all.

Thus the *Gītā* social ideal of *swakarma* and *swadharma* is not a cosmic event of ultimate value by itself but is a means of God-realization (III. 35; XVIII. 45—48). All human action implies displacements and *doṣas* (inherent ills). We cannot take one step without harming many lives. But the remedy for individual and social ills is not in fleeing from action but is in *Karma Yoga*. The means is not freedom from action but freedom in action. If we combine selfless action and Godward love, He will have everything (including Himself) added to us and will enable us to attain individual and social stability and progress (*Yogakṣema*, IX. 22).

A very important aspect of social life is stressed by the Lord when He points out that social life is not mere life in human society within itself and for itself but human social life in relation to the world of gods. It is because man has forgotten it today or is contemptuously sceptical about it, that we have the convulsions of the world by calamities after calamities. In III. 10—16, the Lord points out the need for *Parasparabhāvana* (mutual co-operation) of gods and men so that we may attain true *śreyas* (auspiciousness). By such *Parasparabhāvana* (mutual thoughtfulness, co-operation and service) we can attain true *śreyas* or auspiciousness. Social life must be organized not for

mere efficiency or power so as to defy the gods and ruin other societies and prey upon the animals but on a relation and basis of external as well as internal harmony.

Equally necessary is it to establish relations of love towards all living beings and not only towards gods and men alone. You cannot introduce contempt or neglect or hate in one portion of the mind without its spreading to other portions of the mind. Unkindness to animals will soon lead to want of love for man and want of devotion to God. Even in the human realm we see that despotisms abroad lead to insidious dominations at home followed by revolts and disruptions from within. This social interdependence, service, purity, love and godliness are the social ideals of the *Gītā*. Without such social ideals society cannot exist or function or help the souls to realize themselves. The verses 8 and 9 in chapter III have a more than individual application and significance. National *Śarīra Yātrā* (social stability and progress) cannot exist without national effort. But such effort should be sacrificial and sacramental and selfless—a national *Yajña*—(to use the pregnant word in chapter III verse 9).

#### GĪTĀ: ITS ECONOMIC IDEAL

The *Gītā* bases the entire economic order on the basis of non-competitive co-operation (*nirvaira*—chapter XI. 55). The Indian Caste System is based on such an ideal of co-operation and its keynote is the

conception of *Dharma* or duty. It is absurd to say that the Indian economic system provides for order but not for progress. The very conception of *Yogakṣema* implies both order and progress. The entire economic order of the land was based upon the ideal of protection and administration and military prowess by the Kṣatriyas, the ideal of agriculture and cattle-breeding and trade by the Vaiśyas and the ideal of industrial work and national service by the Śūdras. The economic ideal was prevented from degenerating into the law of the jungle (as often in the West to-day) by permitting fierce competition, and into mere worldliness by permitting and proclaiming the economic basis of life to be an end in itself. Man does not live by bread alone, though he cannot live without bread. *Swakarma* is only a means of self-liberation and God-worship and God-realization (XVIII. 45-48). Hence it was that so much stress was laid by Śrī Kṛṣṇa on the ideal of economic *Swadharma* as well as on the ideal of individual and social *Swadharma*. Only then will His grace be upon us; and only when His grace is upon us can there be national prosperity, victory, abundance and righteousness (XVIII. 78).

### GĪTĀ: ITS POLITICAL IDEAL

The political ideal of the *Gītā* is one of national efficiency and organization on a spiritual basis. At the very beginning of His gracious utterance, the Lord gives a clarion call towards prowess. He asks: "Whence has this taint of spirit come upon you at such an unseasonable hour. It not followed by the Āryas; it will

bar your way to heaven; and it will lead to your dishonour. Do not become impotent. It does not become you. Cast off this faintness of heart and rise to the height of the occasion" (II. 2-3).

Throughout chapter II the Lord points out how it is Arjuna's duty to fight in a righteous war; that success in such a war leads to Dharmic rule; and that death in such a war opens wide the doors to heaven. But the Lord does not say that national pugnaciousness is the ideal of life. He is no supporter of the doctrine of the mailed fist or of the gospel of political assassination. While asking Arjuna not to quake in the face of his duty and reminding him that there is no higher glory or auspiciousness to a Kṣatriya than a righteous war, He says that the duty of a Kṣatriya is not to go about seeking or inciting wars. His duty is *Yuddhe Apalāyanam* (not flying away from war). The Indian ideal has been that of having a military caste and defensive Dharmic wars. National conscription and militarism are bound to convulse the world with a ceaseless succession of wars which we are witnessing in abundance to-day as a result of the modern political ideals. The *Gītā* political ideal was that of national political unity and efficiency, of a harmonious combination of order and progress, and of defensive Dharmic war, and even that not for its own sake or for the sake of fame or power or wealth but as an act of duty, as an act of worship of God, and as a means of self-liberation and God-realization.

( To be continued.)



# Sant Mat, or the Religion of the Saints.\*

—BY SIR ANANDA SARUP, KT., SAHEBJI MAHARAJ.

Sant Mat is a religion of devotion, self-surrender and *one-ment* with God. In following it, the devotee has to begin with devotion for his Spiritual Preceptor. He is gradually led on to the state of complete surrender to the Divine Will and is finally blessed with *one-ment* or perfect union with the Supreme Being. It is a thoroughly practical religion, allowing little or no scope for argument and speculation. It is a religion of self-discipline, self-effacement, transcendental experiences and God-realization.

The teachings of Sant Mat are based on three essential beliefs, viz., (a) belief in the existence of God, (b) belief in the oneness of the essence of God and the spirit-entity in man, and (c) belief in the continuity of life after death. Thus to a follower of Sant Mat, belief in the existence of God is not a mere matter of opinion. For him God exists as surely and certainly as his own spiritual self. He thoroughly understands the oneness of the essence of an ocean and that of a

drop of water and he has, therefore, no difficulty in understanding the oneness of the essence of God and the spirit-entity in man. Nor does he feel his path beset with any kind of uncertainty or doubt. He has to move in the direction of his own spiritual self, and nothing can be more certain and sound for a devotee than his own spiritual self ! Living the life of an ordinary householder as he does, he has to encounter numerous distractions every day which retard his spiritual progress or necessarily render it slow. But these distractions do not upset his mind, for he is convinced that the real self does not perish with the perishing of the physical body and that it is immortal and will continue to exist and pursue the course Godwards even after the death of the present physical body. And last, though not the least, he is not haunted by any apprehensions or misgivings as to ultimate success in his undertaking. He trusts in his Spiritual Preceptor and finds in him a true friend, philosopher and

\* The present article from the pen of late Sir Anand Sarup, Kt., Sahabji Maharaj, was received for the Saints' Number of the *Kalyan* (Hindi) only a few days before his lamented death at Madras. He was throughout a well-wisher of the *Kalyan* and favoured us with his contribution whenever we approached him for the same. Although his premature death has left a void which is keenly felt not only by his immediate disciples but also by a large number of admirers and friends, we can take consolation from the thought that the soul never dies and the late Sahabji Maharaj is as alive in his soul today as he was when he was in the land of the living.—*Editor.*

guide who has already realized the ideal he wishes to realize. He walks in his company with full confidence and is happy.

As mentioned above, Sant Mat lays great emphasis on self-discipline. When we utter a word or make mental effort to move a finger, we expend some of our spiritual energy. The constant use of the organs of the body and the faculties of the mind thus causes a heavy drain of our spirituality so much so that good many of us have become so much reduced in spirituality that it is not possible for us to keep our mind under control or concentrate our attention even for a brief moment. A follower of Sant Mat is, therefore, enjoined not only to abstain from all unnecessary activities, but also from the use of all such foods and drinks as are likely to excite his body and mind to abnormal activity. He has, besides, to take every care of his environments and associations, as these also play an important part in the determination of his mental equilibrium. Thus living a life of moderation and restraint, allowing little or no frittering away of his spiritual energy, he regularly devotes some of his time to the performance of *sādhana* or spiritual exercises every morning and evening. The spiritual exercises prescribed in Sant Mat, though simple and easy to perform, are highly efficacious in enabling a devotee, not only to make up all the spiritual loss he may have sustained in attending to the everyday duties of life, but also to raise his spirituality to that high pitch which makes

him fit for turning the flow of his internal spiritual current in an inward and upward direction.

According to the teachings of Sant Mat, the human body is an epitome of the whole creation and an apparatus through which communion can be established with the various spheres and spiritual centres of the universe. It is believed that there are located in this body a number of force centres, technically known as *chakras*, *kanwals* and *padmas*, with which are associated spiritual powers of a very high order, and if these spiritual powers of the microcosm be properly developed and brought into action, it is held that it becomes possible for a devotee to establish communion with the spheres and spiritual centres of the macrocosm in the same way as communion is established with the sun through the medium of the eyes. But as mentioned above, it is not possible for ordinary men with depleted spirituality to do so. One must possess sufficiently high spirituality to tap these force centres and unlock the spiritual powers hidden in them. The spiritual practices prescribed in Sant Mat, however, raise the spirituality of a devotee to the required high pitch and render it possible for him to tap his potential spiritual powers and bring them into action.

The spiritual practices prescribed in Sant Mat are three in number and are known as *Sumiran*, *Dhyān* and *Bhajan*. It is rather remarkable that the teachings of all saints, irrespective of the times at which they

appeared and the communities and countries in which they appeared, have been uniform in regard to these practices. The Persian names for these practices are *Zikr*, *Fikr* and *Sultānulazkār*. In practising *Sumiran*, the devotee has to engage his attention in the silent repetition of a holy Name at a high force centre and in *Dhyān* he has to focus it at that centre. Within a few days of the performance of these exercises, he begins to feel within himself a peculiar pleasant sensation in consequence of the gradual withdrawal of the spiritual currents permeating the body and their concentration at the particular force-centre. A few days later the spiritual power dormant in that centre begins to show signs of awakening and the devotee soon after finds himself endowed with the subtle faculties of spiritual perception. Having made this much progress, he becomes fit for initiation in the *Bhajan* practice, and on receiving necessary instructions he now devotes himself to the 'contemplation of the spiritual sound'. The contemplation of the "spiritual sound" which is the manifest form of the all-powerful current of spirituality emanating from the Supreme Fountain-head of all spirituality and which is the sustainer

of the entire creation, gradually purges his mind of all subtle impurities and raises his spirituality to such a high pitch that it becomes easy for him to keep his body and mind under control and establish communion with the high spiritual spheres of the universe. As, however, these spiritual practices and the experiences that result from them, form part of the esoteric teachings of Sant Mat, it is regretted that it is not possible for the writer of this article to go here into further details about them. It should suffice to say that with the awakening of the dormant spiritual power of the force-centre constituting the first stage on the Spiritual Road of Sant Mat, the devotee is enabled both to overcome the intrinsic resistances presented by his body and mind and to proceed onwards from stage to stage, enjoying the rapturous thrills of various transcendental experiences till one day he finds his spirit fully awake, freed from all contaminations of mind and matter. Here at this stage the spirit conscious of its inherent attributes and powers shines as a ray of pure spirituality and the attainment of the final goal, *i. e.*, God-realization or *one-ment* with the Supreme Being remains for it but a matter of one leap forward.



Spirit of non-injury (Ahimsā), control of senses, mercy, forgiveness, control of mind, meditation and Truth—worship performed with these seven flowers pleases God more than the worship with ordinary flowers, because Devotion is dearer to God than anything else. Except devotees, who will worship God with these flowers?

—*Padma Purāṇa*.

## Kali Yuga—III.

~~~~~BY BIRESHWAR BANERJEE, M. A.

(Continued from the previous number.)

Of the survival of *Bhakti* through all the four Yugas an explanation will be given in another article. Of its vigour and vivacity and thriving condition at the present *Yuga* an explanation is about to be given. For this purpose it will be necessary to relate the story of the temporary decline of *Bhakti* and her two sons, *Jñāna* (Knowledge) and *Vairāgya* (Dispassion), consequent upon the inrush of the forces of *Kali*, and their subsequent rejuvenation. Those who are interested in the question and who believe the story to be a true account of a cosmic event are strongly recommended to read it in the original in the *Padma Purāṇa*, Uttara Khaṇḍa, Chapters 189—192. The account given below is necessarily brief.

Upon the first advent of *Kali* in Bhāratavarṣa, all the paths of emancipation, primary or secondary, including *Bhakti* fell into decline. At this critical juncture Ṛṣi Nārada who holds a high office in the divine government of the world undertook a journey of observation through this land. The course of his travel took him to Vṛndāvana where he witnessed a strange and sad spectacle. Seated before him was *Bhakti* in visible form plunged in deep distress, and lying prostrate by her side all unconscious were her sons, *Jñāna* (Knowledge) and *Vairāgya* (Dispas-

sion). In answer to Ṛṣi Nārada's query she said she was born in Draviḍa, that she passed her halcyon days of prosperity in Karnāṭaka and in some places of Mahārāṣṭra but that in Gurjara (Guzerat) infidels in alliance with *Kali* so fiercely assailed her that she rapidly lost strength, and her two sons, *Jñāna* and *Vairāgya* lying unconscious by her side straightway aged into decrepitude. In the bracing atmosphere of Vṛndāvana she had regained her natural condition but her sons held in the embrace of a deep syncope showed no sign of recovery.

Upon hearing this pathetic recital the venerable Ṛṣi bade *Bhakti* be of good cheer and poured into her ears the following encouraging words:—
"Pray, do not be down-hearted, good lady. The present age of *Kali* has one remarkable characteristic, none can be compared to it in sheer productive power of energy. I take a solemn vow that in this age, auspicious to *Dharma*, I shall set the action in the world, shall instal thee in every household and every heart, and the people shall celebrate thine advent with grand festivals. I shall not call myself a *dāsa* (servant) of Hari until I accomplish my vow. In *Kali* thou *Bhakti* shall excel all other *Dharma*. In *Kali* those beings who join thy banner, even if they be sinners shall fearlessly ascend to

Śrī Kṛṣṇa's blessed abode. In *Kali Bhakti* alone gives *Mukti*."

Leaving *Bhakti* at Vṛndāvana Rṣi Nārada proceeded to Badarī where he had a celestial visit from the Kumāras (Sanatkumāra and others) who told him to repair straightway to the sacred city of Kāmōda situated at the holy spot where Gangā takes her earthly origin, and there celebrate a *Jñānayajña* (sacrifice of Knowledge or wisdom) based upon the texts of the *Śrīmad Bhāgavata* during the space of seven days.

And the Kumāras predicted that upon the conclusion of the *Yajña*, *Jñāna* and *Vairāgya* would recover from the effects of their premature dotage. And from that moment there would begin for them and *Bhakti*, their parent, a career of unexampled and uninterrupted prosperity. They would be welcome guests at every household where they would play in every heart and kindle therein the divine spark of devotion.

The *Yajña* was held for seven days. Upon its conclusion lo! there burst upon the gaze of the assembled spectators a dazzling and lovely vision. *Bhakti* in the living form of love accompanied by *Jñāna* and *Vairāgya*, now once more in its freshness and bloom of youthful beauty stood before them and greeted them.

Bhakti turned to Sanatkumāra and addressed him in the following graceful and grateful words, "By thy generous action to-day I find myself together with my sons entirely

restored to life and health. The sweet flavour of the *Bhāgavata* recitation has had the effect of destroying the evil influences of *Kali*. Be thou good enough to tell me where in company with these my beloved ones I am desired to fix my abode."

Thereupon the Kumāras made reply: "*Bhakti*! do thou henceforth dwell (1) in bhaktas who are attached to Govinda (Kṛṣṇa) as the sole object of their devotion, (2) in Sādhus (holy men), (3) in beings where kindness to the lowly and destitute is their ruling passion, putting the hearts of these in union with Hari's lotus-feet when they happen to go astray, and these Kali-born vices will not be able to cast their eyes upon thee."

As the Kumāras concluded their speech Bhagavān Śrī Kṛṣṇa alighted at the spot and entered the hearts of all his bhaktas. And on all sides there arose from thousand throats, like incense offered at the altar of the *Devatā*, the cry of *Jaya ! Jaya !* (Victory to Thee)! And conches were blown, and upon the assembly there fell from above showers of celestial flowers.

There are many momentous questions connected with the story of rejuvenation of *Bhakti* in the present *Kali Yuga*. These will be studied in due order. A beginning may be made with the question of the abode of *Bhakti* with a view to impress upon the minds of all persons interested in *Bhakti-Yoga* the significance of the answer given by the Kumāras.

Of the three classes of men among whom *Bhakti* is to be found the first class may be passed over. The ordinary householder cannot all at once develop into a full-fledged *Bhakta*. The same remarks apply to the second class consisting of the *Sādhus*. For a householder to be in the course of a single incarnation changed into a *Sādhu* is in the majority of cases a vain dream. But anyone can begin easily at first on a moderate scale the humanitarian work of kind acts done for the helpless and the destitute. If the interest taken in this work develops into a ruling passion, it will be the sure foundation of *Bhakti*. Such is the pledge given by the Kumāras.

From the story of the revival of *Bhakti* in *Kali Yuga*, we may draw a lesson of permanent practical value, viz., that at the present day *Bhakti* in this land may be developed in two distinct ways:—

(a) A man not endowed with a prosperous fund of emotions may begin with philanthropy which must become a spontaneous and fixed habit. When it has thus assumed the form of a passion it has laid the foundations of a high and noble type of *Bhakti*.

(b) The second means of developing *Bhakti* upon which great stress is laid by the Kumāras is *Śravaṇ* (hearing)—*Śravaṇ* of the *Śrīmad Bhāgavata*. The Kumāras recommend a seven-days' *Śravaṇ*. It must be gone through in strict conformity to the forms, for which a man well read in the *Sāstra* must be consulted.

A series of such *Śravaṇ* gone through at intervals will never fail in developing into *Bhakti*.

It is difficult for us lay uninitiated mortals to measure or even to understand the influence the *Bhāgavata* is intended to exercise in the present *Kali Yuga* upon the spiritual development of the race. The Kumāras spoke of it as embodying the essence of the Vedas, and the Upaniṣads. According to them it was compiled by Vyāsa with a view to rekindle among men the dying embers of *Bhakti*, *Jñāna* and *Vairāgya*. It is *Bhakti* in a visible form.

And a few concluding words are called for on the subject of the revival of *Bhakti* in the present *Kali Yuga*. Is there any truth in the story as it has been related? Among English-educated youths there are hardly any who will not view it as a story wherein abstractions are personified. Truth, they say, prevails in the long run. The Sanātana Dharma maintains that the so-called abstraction as such has no existence. What manifests as abstraction in the dense, heavy, irresponsive medium of physical plane matter is a concrete reality—a living being of flesh and blood—on the higher spiritual planes. In the liquid, limpid, delicate, plastic matter of the spiritual worlds all are realities, all are living beings, all are animate intelligences.

Thus in the spiritual world *Bhakti*—an abstraction in the physical plane—is a being of flesh and blood; *Mukti* is a being of flesh and blood; Truth is a being of flesh and blood;

all virtues and all vices answer to living beings of flesh and blood.

The *Sanātana Dharma* holds that rivers, lakes and seas are not mere expanses of liquid matter, they are sheets of water ensouled by living intelligences; mountains and rocks are not aggregations of mere solid matter; forests and woods are not mere collections of trees; they are all ensouled by living intelligences, the sun, moon, stars, our own earth are living intelligences. The portrait given of *Kali* is not all allegorized abstraction. The cyclic characteristics to which is given the name of *Kali* are summed up in answer to a living being who is their presiding intelligence. All the Yugas are living intelligences.

A believer in the *Sanātana Dharma*, one who believes that *Bhakti* is a living being, that the story of her temporary loss of consciousness owing to the fierce attack of *Kali* and her subsequent recovery is a real cosmic event,—how would such a one try to understand its significance?

The Pauranic authorities date the beginning of *Kali* from the critical moment when Bhagavān Śrī Kṛṣṇa left off His mortal body. Immediately there ensued a crisis of fearful magnitude in the inner worlds. The old balance between good and evil was disturbed. The forces of *adharma* mobilised under *Kali*, their captain-general, took possession of the land. In the encounter that ensued the forces of *Dharma* received a decisive setback. *Bhakti* had hitherto

survived in some strength derived from the co-operation of her sons, *Jñāna* and *Vairāgya* and her hand-maiden, *Mukti*. The latter retreated in fear into *Vaikuṇṭha*. *Jñāna* and *Vairāgya* lost their youthful vigour and rapidly sank into a condition in which they were suffered to survive in name but disowned and denied in practice. Deprived of all co-operation *Bhakti* herself fell into an anæmic stupor and happening to meet Ṛṣi Nārada appealed to him for protection

Thus it is clear from the above abridged narrative that upon the advent of *Kali* there supervened upon the life of *Bhakti* a frightful crisis. Had the crisis seen allowed to mature, undoubtedly Bhāratavarṣa would have seen that last of *Bhakti* which would have lingered in human memory as a dead fossil, a by-word, an ancient tradition, a joke.

But Bhāratavarṣa had been spared the catastrophe. Its guardian spirit is wide awake. The Kumāras hastened to the rescue. Ṛṣi Nārada hastened to the rescue. The world hastened to the rescue. The crisis called for a heroic remedy. And householder and ascetic, Ṛṣi and *Deva*, *Gandharva*, *Kinnar* and *Nāga* and ensouling intelligences of river, lake and forest, of Veda, Vedānta and *mantra*—the whole universe upto and including *Brahmaloka* united together and determined upon a supreme act of supplication—of expiation—the sacrifice of *Jñāna* (*Jñāna-Yajña*).

And the crisis was averted. The sacrifice was successful. Before the

assemblage stood *Bhakti* in her wonted loveliness of form accompanied by *Jñāna* and *Vairāgya*—the very picture of youth in its freshness and bloom. The last crowning elements in this ever memorable scene was supplied by the presence of Bhagavān Vāsudeva, the Lord of *Bhakti*.

Such is the story of the revival of *Bhakti* in the present *Kali Yuga*. It is a plain, straightforward story which bears upon its face the stamp of sincerity and truth. To disbelieve it would be to disbelieve the Purāṇas; to disbelieve the Purāṇas would be to disbelieve your own religious scriptures; to lose faith in religious scriptures would be to lose faith in and disown man's last Refuge and Hope—a dark, depressive, tragic fate. Therefore, we must believe, must put faith in the story.

And believing in the truth of the story who is the Hindu that will not acknowledge that it is Ṛṣi Nārada and the Kumāras to whom the land of Bhārata is indebted for the preservation and revival of *Bhakti*. It is a debt that is impious and sacrilegious to try to measure in terms of arithmetic. It is Ṛṣi Nārada who at a critical moment stood forth as the champion and saviour and preserved *Bhakti* from threatened extinction. It is Ṛṣi Nārada whose labours gave *Bhakti* a fresh lease of life. It is Ṛṣi Nārada who has given sincerity and brought hope and joy and an ever expanding horizon to the spiritual future of this land. His name ought to be treasured and adorned and invoked and blessed as one of the greatest benetactors of the Hindu race.

And so *Bhakti* having weathered the crisis of her life is, as a result of her convalescence, far stronger, far more active and vigorous, far more life-giving, far more benign and gracious than ever she was before. Bhagavān Nārada in response to the appeal of *Bhakti* for protection vowed not only to preserve her life but to extend her empire, *to carry her into every household and every heart*. This vow he has with the co-operation of the Kumāras, accomplished. And the result to-day lies in the unprecedented vivification and vitality of the path of *Bhakti*. In the present age *Bhakti* is destined to accomplish a dual expansion,—extensive and intensive.

As regards the extensive expansion of *Bhakti* it now "plays in every household and in every heart." Both from the creative influence working in the soil as well as in the spirit of *Kali Yuga* the path of *Bhakti* has received an unparalleled accession of creative power so that it is now open to all. Every household is now a potential centre of *Bhakti*, the seeds whereof lie dormant in the heart of every individual.

The intensive expansion of *Bhakti* in the present age may be expressed in two different ways:—(a) Cosmic *Śakti* (including *Bhakti* which is a *Śakti*) is now 30 times more productive than in *Dvāpara Yuga*, 180 times more than in the *Tretā Yuga*, and so on. (b) *Kīrtan* in *Kali Yuga* bestows the same siddhi as *archana* in *Dvāpara*, *Yajña* in *Tretā*, and so on.

To the unprecedented power and efficacy which has accrued to *Bhakti*

Bhagavān Nārada bears the following striking testimony: "Enough of *Sāṅkhya*, of *Yoga*, of *Yajña*, of *Dhyāna*, of *Japa*, etc., in *Kalī Bhakti* alone ensures union with *Brahma*." In *Kalī* a man innocent of the alphabet, provided he has sincere *Bhakti*, goes to *Sāyujya Mukti*.

The land enjoys the distinction of being called the *Karmabhūmi*. It is the creative centre—the centre of *Karma*—of the whole universe. There is existent in the soil and in the atmosphere of Bhāratavarṣa a *Śakti* which is mysterious, potent, ubiquitous, which is creative on spiritual planes, which acts ceaselessly upon *Karma* and deepens its effects. This *Bhakti*, the fruit of *Tapasyā* of ruling *Īśwaras*, of *Devas*, of *Rṣis*, makes possible the attainment of every desire—from wealth and power and position to *Mokṣa* and *Īśwarahood*.

This is the land where a man can forge and shape his future destiny. Its earth is creative, its plants exhale creative radiations, its

atmosphere is surcharged with creative ether, its tirthas are reservoirs of creative magnetism. It is one vast sea of creative impulse. It is the creative *Śakti* which thrills through and vivifies *Bhakti* at the present day.

Bhāratavarṣa is the creative theatre of the universe. *Bhakti* is now all-powerful and ubiquitous in the land. Its germs now float everywhere, the very air is thickly impregnated with them. They circulate in our blood, we inhale them with the air, we absorb and assimilate them with the food. The rivers and mountains and forests exhale them, the whole land surface is saturated with them.

Now is the opportunity for him whose good *Karma* draws him to the path of *Bhakti*. "Be fixed in *Bhakti*. By *Bhakti* siddhis are accomplished. There exists not the thing that *Bhakti* does not accomplish."

(*Mahā Nārāyaṇa Upaniṣad*)

Not even for a moment does the process of the destruction of life cease, because the body itself is transitory. Men who possess wisdom should therefore try to discover what is eternal. To know that eternal thing is the highest Knowledge.

—*Devarṣi Nārada*.

He who is ashamed to do a thing which has no reason to make him ashamed and feels no shame in a shameful conduct, who imagines fear; where there is no cause of fear and remains fearless in fearful acts, who discovers defect where there is no defect, and sees no blemish in what is worthy of being blamed—such a person possessing a wrong mentality is bound to be afflicted by misery and distress.

—*Dhammapad*.

Unto Bliss.

O how great is the fascination of *Māyā* that even men possessing sagacity and wisdom are forgetting their real duty, attracted by the glamour of a false sense of duty. Just ponder a while who you are, and what is your duty—whether your duty lies in extricating yourself from the clutches of this ignorance, or in tightening the knots of ignorance all the more. The name and form caught in whose meshes you have conceived a relation with those who are related only with the name and form and that too by stretch of imagination only, and are thickening the veil of ignorance through a false sense of duty—do those name and form really represent your true self? Did you possess this very name and form even before you entered the mother's womb? If not, what relation can you have with them, and what duty can you owe to those related with these? Why don't you untie once for all this knot which you have tied with your own hands? Why do you labour under a false sense of bondage like the parrot caught on a whirligig.

'What am I to do? This is the proper thing to do under the circumstances. What will people say of me if I do not do this? I shall indeed be swerving from the ideal.' Why do you tighten your chains by following such a line of thought? What sort of propriety are you talking of? What ideal do you mean? Is it proper for

you to keep yourself entangled in the meshes of *Māyā*? Is it your ideal not to extricate yourself from the clutches of ignorance? You say people will give a bad name—to whom? Yourself or the name and form with which you have identified yourself? Good heavens! What will you lose through the censure of the name and form? Let these be censured, let their prestige suffer, let them be wiped out of existence! Why are you wasting away in your anxiety to preserve them? Is not all this misery that you are suffering due to them? Although eternally true, unborn and imperishable, thou appear transient and illusory only through fascination for these, and it is attachment for these that conjures up before you the distressing scenes of birth and death.

* * * *

You say your attitude will cause distraction to the whole family and that children and other relatives will suffer. All right. Supposing you throw off this mortal coil to-day, what will be their fate? Will they survive or not? If they will, they will do so even now. Why not treat yourself as already dead? Really you conceive yourself as dead only for a short while and you will perceive how conveniently you are forgotten, how easily they outgrow your necessity. Surely no one has held you in bondage; it is you who have imagined yourself to be bound. Why not snap this tie of ignorance altogether?

'What shall we do ? After all, one is duty-bound to discharge one's responsibilities. How dare we throw off our responsibility while we are in our senses ?' What a sense of responsibility ! Letting alone other things, are you sure that you will be able to discharge your responsibility in respect of your body ? Your responsibility in respect of your body will be deemed to have been truly discharged only in case you are able to protect it from disease and death. When you cannot discharge your responsibility even in respect of your body, what other responsibility can you discharge ? Have you not assumed this responsibility officiously of thy own accord ? It is infatuation masquerading as Love which has imposed this burden of responsibility and duty on your head. Why not take this burden off your head and throw it away ? Immediately you will feel disburdened and light.

* * * *

If you see things for yourself you will find that there is no room for sorrow, death and suffering in your real nature which is eternally free from all diseases and consists of bliss consolidated. You are the essence of ambrosia, the essence of bliss, the origin and fount of all light. It is your effulgence which is diffused all around, your light which is radiating everywhere, your glory which pervades the whole universe, your bliss which is scattered over earth and heaven and your nectarean sweetness which sustains all life. You are

indivisible, infinite, ageless, immortal, eternal; you are Existence, Consciousness and Knowledge itself. Why don't you realize this nature of yours ? Why are you spinning round through the windings of a labyrinth due to your own wilful error ?

* * * *

Worldly obligations will never come to an end. Even success in this world is a failure. That infinite joy which is a part and parcel of your being, you shall realize within yourself. You will not derive it from wealth, enjoyments, victory, fame,—propriety of conduct, *Dharma* (Righteousness), nor will you find it in any of these. Such being the case, why are you knocking about hither and thither like a madcap, bearing the burden of duty and responsibility on your head and uselessly worrying over ideas of propriety and impropriety ?

* * * *

The eternal spirit that you are is neither born nor dies; it has neither sprung from any other source, nor undergone any transformation of itself. It is unborn, eternal, constant and ancient, it does not die with the death of the body nor does it perish on the extinction of anything else. It is minuter than the minutest and bigger than the biggest object. It resides within you, it is your own self. Recognize it and realize its glory and all your grief, sorrow and illusion will vanish forthwith.

'Siva'

'Nothing' is God.

~BY "RAMAKRISHNA".

'Nothing' is defined as 'not anything' as opposed to 'anything' and 'something'; as non-existence, or a cipher.

A 'Thing' is defined as 'Matter'; whatever exists or is conceived to exist as a separate entity, whatever may be spoken or thought of is a 'Thing'.

'Matter' is defined as that which occupies space, and which is cognized by us through our senses.

Does 'Nothing' really mean 'non-existence', when it is said that the world came from 'Nothing'? To the ignorant mind it may mean so, but careful reasoning will bring one to a different conclusion.

'Matter' as defined postulates 'space' and 'knowledge through sense perception'. Therefore, where Space alone is present, it is called 'Nothing' in ordinary parlance, thereby indicating 'non-existence'. This position will be rendered clear by the following examples:—

If in a dark room, one should put his hand into a box, which he knows to contain books, he could say by the mere sense of touch that it contains books. Similarly, in another box should he feel something, which gives the smell of Jasmine, he could by the mere smell of it say that it contains Jasmine, and in a third box should he feel something,

which when put into the mouth tastes sugarcandy, he could say that it contains sugarcandy. By hearing a gramophone record from a distance, one could say whence the music emanated. The knowledge, which one gets by touch, smell, taste and hearing, could all be got by the sole sense of sight. In an empty box one senses nothing. There is in it Space, which exists even outside it. The *Gītā* (IX.4) says that God pervades the world in a form that is beyond the senses. So that, ordinarily, when there is only Space, it goes by the name of 'Nothing', that is non-existence. Is Space really non-existent? It is a scientific truth that Air occupies Space. The *Gītā* (IX.6) affirms this truth. Air is felt only when it blows and not otherwise. Air is a thing. It may be urged that science tells us of five more layers, beside air, occupying Space. Whatever layer may occupy Space, it is a 'Thing'. So that, what appeared to be an empty box, really contained something (Air) in it, (i.e.) it had Space and Matter, which fulfils the definition of a 'Thing'. Hence, it is impossible to find non-existence anywhere, and *Thing* and *Nothing* have become identical. *Thing* is God (*Gītā* VI. 29-30 and IX.4). Even the dictionary defines God as a superhuman being worshipped as having power over nature and human fortunes. If

'Thing' is God, 'Nothing' is also God. God and the world stand in the relationship of the container and the contained. God in God. It is His virtue, and no one can understand Him except a *Jñānī* (*Gītā* VII. 19; XIII. 16).

Taking 'Space' alone without the question of air occupying it, even then, it cannot mean non-existence, for, Space is *Ākāśa* (God), *Gītā* IX. 4. One cannot think of Space without Time and Knowledge. 'Time and Knowledge' are defined by a 'Thing', and 'Space' by 'Nothing'. When Space is boundless, Time and Knowledge with reference to Space are boundless. That Space is boundless is proved by the definition of the word 'Nothing', in that it is cipher, whose symbol is a circle. One may ask why a circle is taken of all the geometrical shapes to mean a cipher? Other shapes indicate limited space, while a circle is boundless. Hence, 'Nothing' is boundless 'Space', Time and Knowledge from which the world came; and God is all these; this is the real meaning.

Should it be contended still that 'Nothing' being non-existence, the only consequence would be the 'Māyā-Vāda', that one could not assert the former without accepting the latter, which should both be accepted or rejected together? 'Māyā-Vāda', according to some, means that the world is false, at any rate, according to the school of 'Nothing-Vāda', which understands Advaita in terms of Māyā being false, or 'Nothing'. Logically, if the

world came from 'Nothing' (non-existence) the product of it, *i. e.*, the world, should also be 'Nothing', *i. e.*, false or non-existent.

MĀYĀ-VĀDA

It has become necessary to discuss this question here. As explained above, the world is not false but true, nay it is God. 'Māyā-Vāda' is one that is urged by the school of Advaitism, and some among them describe *Māyā* as beyond speech; but there are others who argue in terms of this 'Vāda' that the world is false. But for this difference in the argument and point of view of the two schools there would not have been any controversy about the question of '*Māyā*' and '*Mithyā*'.

Before discussing the *pros* and *cons* of the subject, it is well to remember that in the *Bhagavadgītā* which is a compendium of all the Upaniṣads, Lord Kṛṣṇa has not uttered a word about the falsity of the world, while speaking about *Prakṛti*, but has declared it as God. This truth is explained in the *Gītā* as early as in chapter II, verse 17 and more than 120 verses are uttered in more than 12 Chapters out of 18. The Lord defines '*Māyā*' (Illusion) as of eight kinds, forming part of the Impure *Māyā*, and that there is a second type of *Māyā*, a Pure *Māyā*, supporting the first. This *Māyā* is God (*Gītā* VII. 4 to 7 read with XIV. 3). Hence, one can straightaway dismiss the subject, and yet, if it is possible to disprove it on its own merits, the position would be better understood.

This 'Vāda' (theory) started from the two names of *Prakṛti*, out of several others, *i. e.*, *Māyā* and *Mithyā*. According to some, both the names mean that the world is false. Some declare it to be false in toto, while others in its appearance. The latter is implied in the former.

Taking *Māyā* first, the world is declared false on the etymological basis of the word; yet, the same school of thought by an elaborate argument describes it as beyond speech, and says that as such it is false. The argument is, "Why should it be found impossible to describe a thing, if it was real?" If such an argument should hold good, God also is said to be beyond speech (*Gītā* II. 29; *Māṇḍūkya*, Chapter IV. Kārikā 60). Has He also to be falsified on that account ?

The next position taken refers to the first three states of man. In this *Bhāvanū*, or Consciousness of man, is taken as the prime cause for concluding that the world is false. An existence is said to be real, when it is independent and not subjective. Since this world is subjective, it is taken as false, and how it is subjective is proved by the first three states, *viz.*, wakeful state, dreaming state and sleeping state. It is stated that the consciousness of one state is not maintained in the other two, and for any state of mind to be real, it should continue to exist at all times without limitation, and since this world is only one's consciousness in one's wakeful state, and does not exist either in the

dream or sleeping state, it is unreal, but that the consciousness of the impersonal I alone exists in these three states, and hence the world is subjective to the impersonal I, who is real and eternal. Thus the consciousness of the impersonal I has become the "King-maker", so far as the world is concerned. That I is the king is not doubted, but that there is an Emperor over him is forgotten, and the kingdom of God (world) is blindly given away to I, whose kingdom is only his own body. This outlook has falsified the world. The reason for this outlook appears to be based on the idea that the *Ātmā*, *i. e.*, I, and the *Paramātmā* are identical. Here one factor is forgotten, *viz.*, Quantity. How this quantity is the deciding factor, for deciding the world to be either false or true, is seen below.

It is very much to be doubted whether the basis on which this argument stands is correct. Evidently, the first three states of man are cited, as they belong to the field of *Ajñāna* (Ignorance), where only unconsciousness prevails. Taking the consciousness (Impersonal 'I') in the three states, and pushing the argument further to the field of *Jñāna*, it leads to two other states, *Turiya* and *Turiyālīta*, corresponding to *Jīvanmukta* and *Vidhamukta*. If the impersonal 'I', *Sākṣī* as he is called, continues to exist, right to the end of the two states of *Jñāna*, there would be absolutely no ground to disapprove the argument of the first three states. The scriptures and experience of

Jñānīs are said to indicate otherwise. It is said that in the *Turiya* state the *Sākṣī* continues to exist, but in *Turiyātīta* he disappears, i. e. the *Jñānī* becomes unconscious that he is *Sākṣī*, and becomes one with *Brahma* (*Vāsiṣṭha*, V. 7 canto *Vitahavyopākhyāna*, verses 3 to 182; *Gītā*, VI. 7, XIII. 31). Hence, the *Sākṣī*, who was present in the three states of *Ajñāna*, and continued his existence in the first stage of *Jñāna* disappears. Can it, therefore, be said that this *Sākṣī* is unreal, on the basis of the three states of *Ajñāna*? It only proves the identity of *Jñāna* (Shapelessness) and *Ajñāna* (Shape). That the *Sākṣī* is eternal is the truth. It may be said that the fifth one is not a state. That is exactly the reason for not accepting the argument, since all the four states are covered by unconsciousness, which is the basis of this argument. Therefore the mere unconsciousness of one state in another does not falsify the former. Each state has its own merits and demerits, and cannot be compared with any another state. The saying that comparisons are dangerous aptly applies in this case. Thus the original argument becomes untenable.

Other arguments such as, snake in a rope, horns of hare, mirage and water, etc., are often quoted to prove the falsity of the world. That men are deceived in these cases is not disputed. When the world is made false on the analogy of the above examples, difficulty arises. Taking the first example, both are things which exist individually, but in the case of the world and God, with which they

are compared, the former is said to be non-existent, and only the latter existent. How a comparison is to be made between these two sets is doubtful, unless the snake is also made unreal, not only in the rope, but anywhere else. But to continue, it is said that man very often mistakes a rope for a snake, i. e., the consciousness of man belies him. In the case of the three states of man, it is total loss of consciousness, and here, there is mistaken consciousness. For a person to misunderstand one thing for another, he should have knowledge of both, which again means, that both are real things. Otherwise, it is impossible to mistake the identity one for the other. In the case of snake and rope, both are things which exist, i. e. real. Similarly, the world and God must both exist, and hence real. Though they are real, yet there arises a misunderstanding, as in the case of the snake and the rope. The misunderstanding lies in looking at the world as such, and not as *Brahma*. The difficulty is not with the object seen, but lies in the subject, the 'Seer'. However much one's consciousness may play with him, things outside him remain as they are. Can one's own mental difficulty wipe out this world altogether? If this should be the state of affairs in this God-governed world of ours, nothing but utter confusion would prevail. A drunkard, a man in ecstasies of love, worldly or divine, or in utter sorrow, would kill his wife and children every time he becomes unconscious, and revive them the next moment. Curiously enough, in the case of a drunkard, it is said

that he loses his senses, but in the case of a *Jñānī*, the world is said to be lost for him, not understanding that both mean the same thing, viz., that unconsciousness is the ruling factor. Thus total loss of consciousness or mistaken consciousness has nothing to do with the existence or otherwise of the world. Such being the case, when the *Māyāvādī* is asked "How is it, we find the world real", the answer that is offered is, it appears so to an *Ajñānī*, but not to a *Jñānī*. There are two *Satyasankalpas* (Imaginations) here to be compared. One is that of the *Jñānī*, whose *Sankalpa* is that the world is false; as against this, there is the *Satyasankalpa* of God, and both *sankalpas* co-exist. There can be no dispute, if it is said, that the *Sankalpa* of God prevails and that the *Jñānī* (impersonal 'I') is after all a speck of the world, which in its turn is a speck of God (*Gītā* X.42). The word *Satya* indicates a true one. If the *sankalpa* (resolve) of God is true, the result cannot be otherwise. Truth cannot bring forth falsity. What is the *Satyasankalpa* of God? It is "I shall become Many." It is not even, "I shall make many." Even then the result must be the same, a true result. The indivisible 'Whole' has chosen to divide Itself, and the division is the world. Can a part be anything except the 'Whole'? If the 'Whole' is eternal, can it be said, that the part is not? Here, one thing must be clearly understood, viz., this part is not only the impersonal 'I' but also the covering of it (*Kṣetra* and *Kṣetrajña*, or *Prakṛti*

and *Puruṣa*, *Gītā* XIV. 3). Thus the *Satyasankalpa* of God prevails till the time of final dissolution, when both the *Jñānī* and the *Ajñānī* enter Him without distinction. Even then, the world does not vanish in non-existence. It is always existent, *i. e.* before creation as God Himself, after creation as God in God, and after dissolution as God Himself. So that, at no stage of its life the world, is false (*Gītā* XIV. 3 read with VIII.19). It is therefore idle to say that to a *Jñānī* the world looks false. This also proves Quantitative superiority of God.

The above is a comparison between the *Ātmā* and the *Paramātmā*. Now, let there be a comparison between *Ātmā* and *Ātmā*. The world is full of countless 'I', though for the time being they are encumbered by *Ajñāna*. Can one 'I' (*Jñānī*) wipe out other countless 'I' in the world, by his *Sankalpa*, that the world is false? This is impossible. All that can be said of him is that he becomes unconscious of the world as such. His senses do not work in a worldly way, *i. e.*, the consciousness of differentiation is lost. He is conscious of only one thing *Brahma* (*Gītā* VI. 7; *Jñāna-vāsiṣṭha* Chapter VI canto III verse 9). How does the Lord begin chapter VII in *Gītā*? In the second verse, He says, I shall narrate to you what Śāstras say, *coupled with experience*, and so on. This chapter deals with Himself and *Prakṛti*. Hence the experience of a *Jñānī* cannot be otherwise (V.8 and 9; VI. 7 to 10 and 31; XIV. 20 to 25; XV. 5). A *Jñānī* never runs counter to God,

PURUṢA AND PRAKṚTI

Puruṣa and *Prakṛti* are eternal (*Gītā* XIII. 20 and 32; XV. 7). The former is living in the latter (*Gītā* VII.25; XIII. 22, 23). Hence, one cannot take the 'I' in one, and throw away the covering. The Lord pervades animate and inanimate objects, inside out (VI. 29 to 31; XIII. 16). He is even character, gambling, and what not (X. 34, 36; VII. 12). The one is the Father and the other is the Mother (XII.4). The latter protrudes from His *Avyakta* (unmanifest) state, and enters HIM after dissolution (VIII. 18; XIV. 3). Hence, creation does not affect the Lord. He is changeless (XIV. 15, 17). When the Lord is seen in such countless ways, it will be idle even to imagine that the world is false to any one of His creation (*Jñānī* or not). The very argument adduced in the case of a *Jñānī* about the first three states of man comes in his way. If the world is false to a *Jñānī* on the analogy of the three states, he could as well take his food in the state of Dream or Sleep. Why come to the wakeful state? A thing, appearing real or false to one (*Jñānī* or not), should be so to everyone (*Jñānī* or not). A thing cannot be real and false at the same time. Hence, the Lord says that the *Jñānī* behaves like other men, eats, drinks, walks, and does all that other men do, but has not the consciousness of those acts (V. 8, 9; VI. 7 to 10, 29 to 32, XIII.31; XIV. 22 to 25). He is either *Brahma* or has the consciousness of *Brahma* (VI. 7; XIII. 31). He is both a *Videhamukta* and *Jivanmukta* in his life time, and not

after death, as some say. So that one is unable to understand at what state in the life of a *Jñānī* the world appears false. Here, a question may arise that if the world is real and eternal, does it co-exist with God? The question implies the two as separate entities, which they are not (VI.31; VII. 7).

The Upaniṣads and other scriptures also maintain that the world is *Brahma* (*Jñāna-vāsiṣṭha*, Chapter VI canto 1 verse 42). Yet one commentator brushes aside this truth with one sweep, and explains that it is said so to convince the ignorant about "God and Creation". How far this convinces one is left to each reader to judge. If certain truths, established by certain Upaniṣads or portions of them and other scriptures, are to be treated so lightly, why not others as well that speak of some other truths? The result would be that none of the Upaniṣads could be relied on, on any truth whatever. Hence, this world is not false, but it is *Brahma*.

MITHYĀ

As explained above, *Mithyā* and *Māyā* are synonymous terms. The world is made false by its appearance by *Mithyāvāda*. Much of the arguments above covers this question, and yet, as it is pointed out by some, that *Mithyā* means Phenomenal, it cannot be synonymous to *Māyā*. If *Mithyāvāda* is to mean false, the correct meaning would be a fabulous story (Myth). For, appearance is of two kinds, false and true. If the appearance of the world is defined as

phenomenal, it would mean true appearance. No further question arises. Hence the correct meaning of *Mithyā* is 'Myth' according to this *Vāda*.

It has been shown above that the world is God. Why then is this *Vāda*? Simply to explain and establish the Pure Monism of God. If the world is said to be God, one has to give all the attributes of the world to God, as parts, changes, shapes, etc. If God is qualified, it is feared, that Pure Monism (Adwaitism) of God would be affected. Does He really thereby lose his pure monism, is the question. If the Śāstras take a definite stand one way or the other about God, the difficulty would be understood. They give such latitude about the character of God, that in the end they conclude by describing Him as beyond speech. He is Saguna. He is Nirguna. He is neither, and beyond speech. If one should fix the Lord to a particular aspect, he mutilates Him. The Omnipotence of the Lord is knocked out of Him. The terms "Omnipresence and Omniscience", would not apply to Him. He is Absolute, in spite of qualifications (XIII. 15, 17, 31, 32, 33).

As stated above, by "Phenomenon" is meant, true appearance; for, it is defined as visible manifestation or appearance. A thing becomes visible only when it has a shape. Shape means external character of a thing. The world has a shape, and if the world and God are identical, God should have a shape or Original Personality. The *Gītā*, XIII. 30, says, He is not so. Hence, the world is not

the Original Personality of God. The world is neither the original aspect of God nor it is false, for it has a shape. What is it then? The Lord says "I am covered by *Māyā*." The world is, therefore, His *Māyā*. *Māyā* is not false, but it is one beyond knowledge (VII. 5, 25). This *Māyā* (World) is His manifestation or Revelation (*Jñāna-vāsiṣṭha*, Chapter V canto 8 verses 87 to 89; *Gītā* XIV. 3). What is this manifestation? As explained above, He became many. What is many? They are hands, legs, eyes, heads, faces etc., pervading all creation (XIII. 14). He is also, so many other countless shapes and things (*Gītā* X). Hence the Impersonal God has become Personal, by means of the world, but this personality is not His original personality, since the world is only one *Amśa* (part) out of countless others. The world is, therefore, His Personality, and yet not His Original Personality.

The shapes of the world are, therefore, true. Can it be that the Names are false? If the shapes are *Brahma*, their names cannot be otherwise. The several names are only a combination of letters, which have their origin in "OM", which is *Brahma* (*Gītā* VIII. 13). The first *Mantra* of *Māyā-ūkya* describes the world (Shape and Name) as "OM". Shapes and Names are all *Brahma*. Man born in ignorance, forgot the Brāhmic character of the shapes and names, and began using them otherwise. The world, a speck as it is, will not affect the Lord, who is a "Whole".

The Lord says, it is an Enigma (X. 5). He is Omnipotent.

If the world is false, it means 'Nothing', which is defined as a cipher, whose symbol or appearance is a circle. There cannot be a circle without its centre. The latter becomes the cause for the former (effect). The cause and effect have become identical, in that the former protruded from the latter. The circle represents the world by God in appearance, and the centre represents God by no appearance. He has both qualities (*Jñāna-vāsiṣṭha*, Chapter V canto 8 verse 86).

What is explained in the above passages is beautifully explained in a story of *Jñāna-vāsiṣṭha*. It runs as follows—

King Prahlāda, a great *Bhakta* as he was, daily worshipped the Lord (Viṣṇu) in his usual way. One day the Lord was pleased with him, and came down to the place of worship of the King. The King, understanding the presence of the Lord, prostrated and worshipped Him in various ways. The Lord asked the King to seek a boon. The King replied, that the Lord might grant him any boon that He thought best for him. The Lord said, "Thou shalt know Thyself," and disappeared. The King became in consequence a *Jñānī* in course of time. One day the King sat in *Nirvikalpa-samādhi*, and gradually lost himself, and became one with *Brahma*. He continued to be so for 5,000 years. In the absence of the King, utter confusion began to prevail in the kingdom. The subjects

(*Rākṣasas*) began to kill each other for wordly gain. "Might is Right," became the general law for all the subjects. The result was that the race of "*Rākṣasas*" began to grow thinner day by day.

The Lord thought within Himself, "The King of *Rākṣasas* is in *samādhi*, there is no one to rule the kingdom, and the subjects are destroying each other. If this state of affairs should continue, the race of *Rākṣasas* will become extinct sooner than ordained. The consequence will be, that the gods will attain *Nirvāṇa*. If there be no gods, there will be no *Īājña* in the world, and consequently, there will be nothing for men to live upon. The final result of all this will be, that Dissolution will overtake the world sooner than ordained."

Having thought so, the Lord accompanied by Lakṣmī came down to the King, and blew his famous Conch, and woke up the latter. When the King became conscious again, the Lord told him, "O King, why do you waste your body in *samādhi*. You are destined to rule your kingdom. Rise and do your duty. Be a *Jīvanmukta* (liberated in life) and rule the kingdom till the end of this *Yuga*", and disappeared. The King did as he was ordered by the Lord.

The story brings out certain lessons.

1. That though the king, who was a *Jñānī*, was one with *Brahma* in *Samādhi* (*Videhamukta*), the world continued to exist. The king was only

unconscious of it. If the world was false, the Lord would not have taken the trouble of going down to the King, to remind him of his duties as a king.

2. The world is *Brahma*. For the instruction of the Lord was "Be a *Jīvanmukta* and rule the kingdom," i. e. perceive the world as *Brahma*.

3. That so long as the *Satyasan-kalpa* (will) of the Lord exists or continues, the world also must continue. It will enter Him at the time of *Pralaya* (universal destruction), and no creation in the world can alter it.

4. The *Sankalpa* even of a *Jñāni* is that he looks at the world as *Brahma*, and not as a false thing.

One may, however, point to the Crow in "Bhūṣuṇḍopākhyāna" of the same book, and say that it survived the universal destruction. The same

question was raised by Sage Vasiṣṭha, and the Crow answered him by saying, "The ways of the Lord are mysterious. It was His will!" (Verses 141 to 143).

If *Māyā-vāda*, meaning thereby the falsity of creation, as opposed to creation being true but beyond speech, is still to be persisted in, it has to be bracketted with the theory of "Nothingness", meaning non-existence.

Summing up, we have the following results:—

- i. "Nothing is God."
- ii. "The world is God."
- iii. "The pure Monism of God is not affected by the world being *Brahma*."

Sage Vasiṣṭha, defines *Avidyā* (Nescience), as the state which does not allow the world to be understood as *Brahma* (Chapter II, Canto 1, verse 42).



Anger and lust are very terrible, there is no mercy in them, know them to be like Death itself. They are the snakes in the ocean of Knowledge, the barrier to the glen of worldly happiness and destroyer of *Bhajan* (worship through God's Name). Though not in water, and without the help of water, they can drown a person, can burn him without fire and kill him without any weapon.

—*Jñāneśwar*.

Blessed are the parents of the blessed son who carries on somehow the *Bhajan* of Śrī Rāma's Name. One who utters even through mistake the Name of Śrī Rāma, if he wears a pair of shoes made of the skin of this body, that is also not too much. The Chaṇḍāla devotee who is devoted to *Bhajan* day and night deserves all praise. What is the value of high-birth to a person who does not utter Śrī Hari's Name?

—*Tulasīdās*.

The Kalyana-Kalpataru-



A Muslim Devotee.

Wavelets of Bliss.

BY HANUMANPRASAD PODDAR

PUT AWAY FROM MEMORY

'Never grieve over an injury that may be caused to you by another, know it to be the result of some evil action performed by you in the past; never allow the thoughts to enter your mind that such and such a person has done you this injury. Know it for certain that injustice is never done in the kingdom of God. The harm that has come to you or the mishap that has befallen you is undoubtedly a reaction of your past action. Truly speaking, no one can ever inflict any suffering on you without any cause. Nor is it possible that the effect should precede the cause. Therefore, whatever suffering comes to you is undoubtedly the result of your own *Karma*. God in His mercy metes out justice to you in order to absolve you from your sins. Know that person who has caused you suffering to be a mere instrument; it is through ignorance and folly that the poor creature has accepted this role. He has sought his own ruin and has invited suffering for himself by inflicting pain on you. It is quite evident that he who invites suffering for himself is surely not wise; he is self-deluded, and therefore deserves our pity. Be not angry with him, do not wish him harm in return, never desire that evil may come to him; on the contrary pray to God that He may be pleased to bring back that deluded

brother to the path of virtue, awaken his good sense and forgive his sins committed through ignorance.'

'It is possible that forced by circumstances he committed through mistake the act which caused you suffering, but now the fire of repentance is burning within his heart, and he is feeling uncomfortable in his mind. Under such circumstances it is your duty to extend your love towards him and treat him with utmost kindness. Tell him frankly, "Brother, why are you so sorry? Surely you are not to blame for this. The pain that has been caused to me was due to my own past *Karma*. You have rather done me a good turn by helping me to work out my *Karma*. You should therefore no longer feel uncomfortable in your mind." These words coming from a sincere heart will surely assuage his feelings; he will come to his senses and will never do harm to others in future. If, however, he inflicted pain on you knowingly and deliberately and through evil intent, and instead of repenting for his action he may be chuckling over it, your noble conduct and loving behaviour will change his mind and move him to repentance. Your magnanimity will compel his homage. His heart will be purified. This is as certain as anything. But if this does not happen you are in no way the loser. Through your

ideal and loving behaviour your own mind will remain perfectly calm and composed.'

'Never bear him any grudge. If you entertain this feeling towards him you will be sowing in your own mind the seeds of many other sinful propensities of a similar nature. His mind will also know no peace. Even if he had no grudge before, your unfriendly behaviour will now estrange him from you. The result will be that the fire of hatred will smoulder in the hearts of you both; the feeling of animosity will make both of you miserable and throw both of you to the morass of sin. Therefore banish altogether from your mind the idea that such and such a person ever did you any harm.'

BEAR IN MIND

'If you derive the least benefit from any one, or should any one contribute to your happiness in any way, acknowledge his services from the bottom of your heart and feel grateful to him. Never for a moment think that the benefit or happiness you derived was due to your *Prārabdha*, that he was only an instrument and did nothing to claim your gratitude. On the contrary, you should feel that he conferred a great boon on you by becoming instrumental in contributing to your happiness. Gratefully remember the help received from him, throughout your life do not forget it even when circumstances have changed, and always try to make him happy and be of service to him. Do not hesitate, when necessary to acknow-

ledge his services to you openly before a large gathering. This will foster mutual love between you and your benefactor and promote happiness and peace; the spirit of making others happy will grow from more to more among people; mutual sympathy and the spirit of service will receive encouragement. Remember that he who cherishes a feeling of gratitude towards his benefactor renders a great service to the world at large; for such an attitude pleases the heart of the benefactor, he feels encouraged, and the spirit of service and benevolence gets strengthened within him. God is pleased with those who are grateful, and angry with those who are ungrateful. Therefore be grateful and never forget the obligation of your benefactor.'

'It is the impurity of our own mind that is mainly responsible for bringing to your notice only the dark side of others' character. Make your own mind faultless and you will find that the number of sinners in this world is very much reduced.'

'Cultivate the habit of observing your own faults, examine the weaknesses of your heart very critically and you will realize that your heart is full of impurities; then you will hardly find any time to detect the faults of others.'

'Every thought arising in the mind carries with it the feeling of love or hatred, which is the root of joy and sorrow of an individual, who observes virtue or vice in another according as he is influenced by love

or hatred towards him. Even the vices of him whom we love appear to us as virtues, and the virtues of him whom we hate appear as vices. Unless we take off these coloured glasses of love and hatred from our eyes it is not possible to know a person in his true perspective.'

'Be an impartial observer of every thought-wave arising in your mind, very soon you will notice that such waves no longer arise in your mind. This is a sovereign recipe for controlling the mind. Similarly, if you can dispassionately observe the impulses of love and hatred without identifying yourself with them, you will soon find the practice helpful in controlling those impulses.'

'Life is very short; live amicably with all, behave well with all; scatter ambrosia everywhere and do not let fall even a drop of poison anywhere. Your conduct influenced by love is ambrosia and that influenced by hatred is poison.'

'If a person calls on you even for an hour, fill his heart with ambrosia through your loving and straightforward behaviour; take care that none may catch poison from you. Remove all poison from the heart and fill it up with ambrosia and then scatter the same at every step.'

'Do not imagine yourself to be great because of your superior birth, social status, learning, wealth, and position. Remember the same Lord is pervading in all. Superiority and inferiority exist only in our worldly relations and do not belong to the *Ātmā*.'

'In our worldly relations observance of indiscriminate equality is impossible and harmful; therefore observing inequality, where necessary, in our worldly relations, maintain equality in your mental outlook. Know all to be equal so far as the *Ātmā* is concerned. Neither look down upon another as inferior, nor let any sense of self-importance enter your mind.'

'He is really great who regards himself to be humbler than the humblest creature. Remember always this secret.'

'God is ever and anon with you. Do not forget this fact. The sense of His being always present with you will prove very helpful in ridding you of all fear and sin. This is not a mere hypothesis; He is really present with everyone of us.'

'Increase your faith in the existence of God; the day you are fully assured of His existence you will be absolved from all sin and will have your face turned towards God.'

'Always try to make yourself strong, healthy, powerful and pure. In order to achieve this purpose you will have to persuade yourself firmly that you are really so. And in fact you are so. You are not the body; you are the spirit. And the spirit is always strong, healthy, powerful and pure. It is only when one identifies oneself with the body that weakness, disease, impotence and impurity creep in.'

'Identifying yourself with the body, never imagine that you are strong,

healthy, powerful and pure. Your doing so will simply go to swell your vanity, because these qualities do not exist in the body.'

'Identification of Self with the body is itself a sin and is the greatest form of impurity. Regard yourself either as the *Ātmā*, a pure and integral part of God Himself, or as a servant of God, the Lord of the heart. The *Ātmā* is inherently pure and strong, whereas a servant of God also through the contact and power of his Master becomes as pure and strong as the Master Himself.'

'Never try to circumscribe God. He is indefinable. He is both possessed of Form and Formless, and is also beyond Form and Formlessness both. In whatever aspect the devotee worships Him, he will find Him in that very aspect. There lies His divinity.'

'Without wasting time in the attempt to understand intellectually the nature of God or His creation cling to anyone of the multifarious paths of discipline with reverence and devotion and begin to advance along that path. As you proceed, the whole enigma will begin to unravel itself to you. If instead of marching along any path you idly spend your time in discussions you will identify yourself with a particular creed and waste your life in fruitless controversies and disputations. Truth is not realized through argumentation and theological discussions, it is realized through service of one's preceptor and reverently treading the path prescribed by him.'

'Cultivate dispassion towards all objects of enjoyment. Denial of four things is necessary for cultivating dispassion, viz., the beauty, pleasureableness, loving nature and reality of the world. Develop attachment for God; realize that all these four things are present in Him in their entirety.'

'One should always avoid evil company and take to the company of the virtuous. The company of those whose entire outlook is worldly is very harmful. To say nothing of living things, even the association of lifeless objects which tempt the mind and attract the senses should be given up.'

'One should never utter even by mistake, nor hear anything, in opposition to God. It is the greatest sin to utter or hear such words.'

'Freeing the mind from the feelings of attraction and repulsion, one should enjoy objects of pleasure through the senses dispassionately and not with the feelings of love and hatred, nor as a slave of the senses.'

'The greatest obstacle in the path of an aspirant is the desire for fame. It is easy to renounce the attraction for wealth or woman, but it is exceedingly difficult to renounce the attraction for fame.'

'The seat of happiness is your mind. Happiness does not lie in any action or external object. If the mind is silent, you are happy; otherwise there is no happiness for you. To attain peace of mind, it is

necessary to renounce all worldly desires.'

'Whatever you do, do it as a service to God and for His sake. Feel that you are enjoying the highest favour of the All-merciful Lord. Rely completely on His grace, and whatever be the result of your action accept it most cheerfully as His dispensation.'

'Life is ebbing fast; every moment we are approaching Death and very soon the sands of life will run out. Knowing this, keep yourself always harnessed for the coming journey disposing of all your worldly affairs. By harnessing oneself for the journey is meant absolute renunciation of the attractions of the world and developing an intense longing to meet the Lord.'

'Live in this world as an actor in a drama: never be negligent in playing your part, nor should you claim anything as your own. Negligence in playing one's part will constitute an act of disloyalty to one's master, and to claim anything as your own will be dishonesty. Know this world to be a stage, but play the part allotted to you as earnestly as if the world were real.'

'Everyone has his strong points as well as his weak points and everyone is liable to error. If you make it a point to pick holes in another's work, you will develop a very bad habit in course of time and you will begin to find fault with activities of the purest type. The result will be that you will grow

miserable yourself, and will make others miserable. Instead of this if you cultivate the habit of observing only the good points of others your outlook will assume a *sattwic* character. The brightness of your mind will increase. You will get peace. Form this habit of observing only the good points of others and see how happy you feel.'

'Do not probe others' errors, forget them if you observe them, appreciate from the bottom of your heart their good motive, industry and devotion to work, and try to discover the good points in their work. Make yourself virtuous and good.'

'Be a man of honour. Know first what true honour consists in. One can be called a respectable man by virtue of his wealth even though he may have accumulated it through dishonourable means; but he commands no respect in the eyes of God. He alone is truly respectable in the eyes of God who, though leading a life of abject penury and otherwise appearing discreditable in the eyes of the world, does not swerve from the path of virtue.'

'Do not abandon *Dharma* (the path of virtue) in exchange for honour and praise. Vindicate righteousness even at the cost of honour and fame.'

'Do not pride on wealth, property, physical beauty and man-power. You may lose all these in the twinkling of an eye. True strength is that which you derive from God. Try to acquire that strength.'

'Abundance of hospitals, dispensaries and physicians at a particular place is a sure indication that the inhabitants of that place have become physically degraded. Where lawyers are found in large numbers and the court rooms are crowded the honesty of the residents of that place should be known to have almost disappeared. Where obscene literature finds a market know the people of that place to be morally depraved.'

'Diseases cannot be uprooted by medicines and hospitals alone. Eradication of diseases is possible only through control of the senses and purity of mind. Control of senses and purity of mind not only ensure our physical health but our spiritual health also. Therefore, constantly endeavour to control your senses and purify your mind.'

'*Satsanga* (association with holy men) helps us in controlling our senses, and purifying our mind. Therefore, giving up the company of evil men, associate only with the virtuous.'

'Quarrels and disputes cannot be brought to an end merely through lawyers and law-courts. In order to exterminate quarrel the main thing necessary is honesty. If people give up the desire to deprive others of their legitimate dues there will be no more of quarrels.'

'It should always be remembered that the primary goal of human existence is to attain Love of God. Love of God can be attained only through His grace, and not through any course of discipline.'

'Do not pride in your spiritual practices. Devote yourself heart and soul to meditation and repetition of His Name, as a behest from Him and for His sake, but do not allow any sense of your being a spiritual practicante enter your mind.'

'Strengthen your faith in God. The more you acquire this faith, the nearer you will come to God.'

'Faith in God is the only strength of true devotees. Surrendering themselves completely to God, they spend their life only in His remembrance.'

'Remember, there is no one so benevolent, kind and loving as God and no one can compare with His Beauty and Glory. He is your constant companion. He is always ready with outstretched arms to take you up in His bosom.'

'All that you see in this world belongs to Him; not only that, it is He who has assumed all these forms. Whatever is happening before you is nothing but His sport. He is sporting with Himself.'

'This mystery will remain a sealed book to you so long as you do not surrender yourself completely to Him. Giving up all pride and self-esteem take shelter under Him, have unshakable faith in His grace and renouncing all fear and anxiety offer everything at the altar of His feet.'

'Keep your mind engaged in His thoughts. Gladly accept whatever He may be pleased to ordain for you; carry out willingly all His behests, and placing your absolute

reliance on Him renounce the very desire for asking for boons and gifts.'

'To ask from Him is to be a loser. Because being our greatest friend and benefactor what He will think for our good cannot be encompassed by this small intellect of ours.'

'Never forget that death is sure to overtake you one day. Keep before your mind's eye the dreadful scene of death, picture to your mind the miserable plight of the human body in the grip of death, visualize the ghastly look of the dying man full of agony and despair. You are to meet the same fate one day.'

'The grim picture of death will make you shudder and fill you with dismay in the first instance, the world will appear gloomy to you and despair will take possession of your soul; but do not get unnerved. This despair itself will bring supreme joy to you. You will obtain a glimpse of the *Paramātmā* therein—'निरादयं परमं सुखम्'

'Never lose faith in God. To lose faith in Him is the greatest sin.'

'Have faith in the Divine Name. Remember whatever the saints have said about the value of the Name is true to the very letter. Try the experiment by taking shelter under the Name.'

The Place of the Siddhis in Brahmanism and Buddhism.

-BY F. OTTO SCHRADER, KIEL UNIVERSITY.

The reality of supernormal faculties (siddhis) has been recognized in India since immemorial times. But attempts at describing or classifying these in the way of a science are naturally not met with in Indian literature before the rise of those religio-philosophical systems the practical part of which consisted of, or included, a manual of Yoga. Among those systems was not only the Sāṃkhya Yoga so-called and suggesting by its very name the combination of theory and practice, but also Buddhism as well as Jainism. Nay, we may reasonably assume that in those ancient times no system could be started with a hope of success unless it offered both a theory of the world

(*sāṃkhya*) and a method of developing higher faculties (*yoga*). It was but later that, owing to a specializing tendency, the two fell asunder to some extent, though never to the degree of excluding each other. The system of Patañjali, e. g., though professedly a system of Yoga only, rests none the less on the philosophical basis of the Sāṃkhya; and if the Vedānta-Sūtras decline the Yoga (*etena yogaḥ pratyuktaḥ*, V. S. II, 1, 3), it is merely that basis which they (partly) decline, and not at all the practice of yoga which, on the contrary, is recommended in the Vedāntic as in other systems.

The following is a brief consideration of the role assigned in Patañjala

Yoga and in Buddhism to that part of the yoga which is concerned with the siddhis.

Twice in the Yoga-Sūtras do we meet with a valuation of the siddhis, or, as they are also called, vibhūtis, viz., in the sūtras 37 and 50 of the third or Vibhūti-Pāda. Sūtra 37 says of them: *te samādhāvūpasargā vyutthāne siddhayaḥ, i. e.*, "They are obstacles in trance, but perfections in the waking state." The first and negative part of this sūtra, if doubtful in itself, becomes clear through sūtra 50: "From renouncing even these comes Isolation (*i. e.*, Liberation), the seed of evil having perished." That is to say: the perfect yogī will make no use of, nor even pay attention to, those supernormal powers of his, because, far from being a help for him, they can only make him relapse from the height reached by causing him to rest satisfied with those wonderful attainments. As says Śrī Sadāśivendra Sarasvatī in his Yogasudhākara: *yadī tatrāpekṣā syāt tadā mokṣād bhraṣṭaḥ kaṭhaṃ kṛtakṛtyatām iyāt*. But what is the meaning of the second part of our sūtra? It cannot well refer to the non-yogin's admiration of those powers, but must mean that for the yogin himself they are somehow a help before he reaches, and for reaching, *samādhi*. This leads to the question at what point of his progress he acquires those powers. Now, Vyāsa, commenting on the last sūtra of the Vibhūti-Pāda, speaks of those powers (*aśvāryam*) as *samādhi-ja* "born of trance". The *samādhi* here referred to is, of course, not the same as that mentioned in our sūtra,

because, if the siddhis would originate in that very *samādhi* to which they are obstacles, they would be a mere by-product with no possible effects except bad ones. As a matter of fact, the Yoga term *samādhi* has a general meaning and at least two special ones, as is shown by the compounds *samprajñāta-samādhi* and *asamprajñāta-samādhi*, *i. e.*, "conscious" and "unconscious trance".* And just so *vyutthāna* is also an ambiguous term: in the gradual ascent of the yogī to ever higher and less phenomenal states every preceding state is a "waking" one in relation to the next and higher one. In *samprajñāta-samādhi*, therefore, as compared with *asamprajñāta-samādhi* the mind is in *vyutthāna*, and, consequently, *vyutthāne* in our sūtra is tantamount to *samprajñāta-samādhau*. During the latter, then, the supernormal faculties spring up and become available for further progress. It will hardly be possible to fix with greater precision the place of their origin. There are, as is well known, four stages of the lower *Samādhi* (viz., *Sa-vitarka*, *Nir-vitarka*, *Sa-vichāra*, *Nir-vichāra*), but nowhere, so far as I know, is one of them declared to be specially connected with the origin of the supernormal faculties. As the latter are many,

* These terms, like many other of the Yoga, cannot be accurately translated. The consciousness in the lower *samādhi* is, of course, different from ordinary consciousness, while the higher *samādhi* is unconscious only in regard to the world but otherwise consciousness in the highest degree.

this is improbable, indeed; they will spring up, one after the other (and, possibly, not all of them with everybody, as not all yogīs are equally gifted), in the course of the four stages or, say, the third and the fourth. There now remains the question what the help may consist in which the yogī is supposed to receive from the siddhis. No sūtra answers this question, but Vyāsa says in the passage referred to that "Trance-born *Aiśvarya* (*i. e.*, the siddhis), no less than *Jñānam*, is a means of *Sattva-Śuddhi* or "purification of the mind". He says, however, no more than this, nor does Vāchaspati, and so we are left to guess how such miraculous powers like walking in the air can purify the mind. Perhaps we may say that they give the yogī a feeling of freedom from nature (*Prakṛti-jaya*, Y. S. III, 48) and thus minimize his appreciation of the body. But their main advantage for him seems, after all, to be this that they are for him a sort of certificate attesting his advance and thus encouraging him to continue his efforts. It should, finally, not be forgotten (1) that the siddhis are not necessary for the attainment of *Kaivalya* (see comm. on III, 55), and (2) that they need not be an effect of the practice of yoga, but may, at least some of them, be inborn, or acquired by means of drugs, or spells, or *Tapas* (see Y. S. IV, 1). A man possessing siddhis, therefore, is not necessarily a holy man, but may, on the contrary, be a rascal.

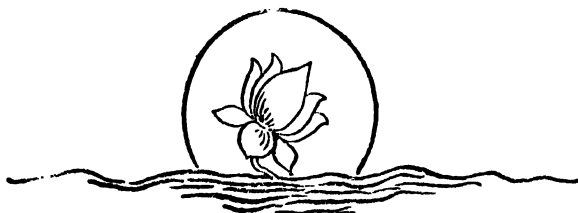
Let us now cast a glance at the Buddhist Yoga which is so strikingly similar to that of Patañjali. It is apparently older than the latter* in some respects, but betrays its origin from some Sāṃkhya-Yoga (of the kind known by this name) which thus may be their common source. The Buddha, who was no doubt a great Yogī, taught both *Samādhi* and *Siddhis*. But the latter are not mentioned in the account of his *Mahābodhi* nor in that of his *Parinirvāṇa* both of which events are described as having taken place from the highest stage of *Samādhi*. It is important to note this, because some European authors have recently pronounced the view that in Buddhist Yoga the siddhis are evolved on the base of the highest *Samādhi*, *i. e.* the fourth *Dhyāna* in Buddhism. They refer for this to a text (the *Sāmaññaphala-Sutta*) according to which the mastering of the four *Dhyānas* is inferior to and precedes the efforts directed towards the acquisition of the siddhis and some more faculties and knowledges up to the perfect grasping of the "holy truth of Suffering" (*Duḥkha*). But this text, as shown by the late Professor Otto Franke, has been clumsily pieced together from various sources. It must have been compiled in a time, after the Buddha, when a precise knowledge of the ancient yoga practice had already become rare (as

* This, however, is not supported by the Hindu traditional view which holds Patañjali to have appeared prior to the advent of the Buddha. —Editor.

it is nowadays known from books only in the countries of Pālī Buddhims).

There is in the Pālī scripture abundant evidence to show that in original Buddhism the siddhis were not in any way looked at as superior to the highest *Dhyāna*. They were not considered necessary for Liberation and were regarded as mere by-products of the yogic practice in the case of those very few who were "psychic" by nature. Among those who had them (or, rather, some of them) there was such an abject subject as Devadatta, cousin and pupil of the Buddha, who made several attempts to murder the master. Again, it is evident that the Buddha was not quite favourably disposed towards the siddhis. He spoke, indeed, with a note of esteem of Mahāmoggallāna as "the first among those possessing *siddhis*" (= Skt. *ṛddhis*, *i. e.* siddhis), of Anuruddha as "first in clairvoyance", and of Pañthaka as "first in self-multiplication", but severely rebuked Piṇḍola Bharadvāja for having, on the request of a layman, risen into the air, and himself always declined to make use of his abnormal powers, even when asked to do so for the sake of religion. His reason

was that this was an unworthy means of converting people and always liable to raise a suspicion of ordinary magic. There is in the Vinaya (code of discipline) a pre-script forbidding the monks to display before the laity their supernormal powers, and another rule stating that an official act (for which four monks are required) is invalid if one of the four monks performing it is poised in the air by using his siddhi. If, then, in this same literature we meet with such stories like that of a magical duel of the Buddha with a large cobra, or of his telling the monk attending on him (Sāgata) to impress on an assembly of magistrates by showing them his siddhis, or of the "venerable Pīlindavaccha" turning into gold the palace of king Bimbisāra, not much sagacity is required to doubt the authenticity of this sort of stories. They are forerunners of the phantasmagoria of that branch of Buddhism where the dividing line between the achievements of the siddhis and those of ordinary magic has completely disappeared. Here the saint has become a miracle-monger, and over and again we read such phrases as: "By means of miracles he converted many people."



Prakṛiti and Puruṣa.

~~~~~ BY JAYADAYAL GOYANDKA.

The world consists of only two principles—matter and life. *Puruṣa* represents life and *Prakṛiti* represents matter. *Puruṣa* is the seer and *Prakṛiti* the object of sight. *Puruṣa* is immutable. Both these principles are patent to every one. The existence of both these must be recognized in every one of us. Of these two, that which sees is the seer and the other which is visible in the shape of creation is the object of sight.

All individual souls or *Jīvas* are fragments of the *Paramātmā*. A spark of fire is not different from fire, the two are identical in essence; even so the *Jīva* too is not different from the *Paramātmā*. This visible universe being an evolute of *Prakṛiti*, is nothing but the *Prakṛiti*. It is only a modification of *Prakṛiti*:—

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

The above line from the *Gītā* declares *Prakṛiti* to be responsible for bringing into existence the effect (creation) and the instruments (senses). The five elements, such as ether, etc., and their five attributes, viz., sound etc., constitute the effect. The five organs of perception, the five organs of action plus the mind, the faculty of discrimination and ego—these thirteen constitute the instruments. *Prakṛiti* is the source of these all. Thus being an evolute of *Prakṛiti* the whole of this objective world is nothing but *Prakṛiti* itself.

Now, let us try to understand the relation between *Prakṛiti* and *Puruṣa*. *Prakṛiti* is not a part of *Puruṣa*. She is His *Śakti* (Energy). *Śakti* (energy) is not different from the *Śaktimān* (Energizer). At the time of the final dissolution of creation the whole of this objective world gets dissolved into *Prakṛiti*. Then *Prakṛiti* alone remains and the objective world disappears. The *Vedānta* believes *Prakṛiti* to be indefinable and the *Sāṅkhya* system conceives her to be beginningless and eternal. The *Yoga* system also declares *Prakṛiti* to be beginningless and eternal. When active she manifests herself in the form of this objective world, and when she is inactive she remains in her unmanifest state. The process of evolution in the objective world is as follows:—

From *Prakṛiti* in her original state evolves the *Mahattattva* which is also known as the principle of Cosmic Intelligence. From Cosmic Intelligence springs up the Cosmic Ego and from the Cosmic Ego arises the Cosmic Mind. From the same ego evolves space or ether, from ether air, from air fire, from fire water and from water the earth. Some of the great Ṛṣis have declared these to be the cause of subtle Tanmātrās as well as of the senses. Some have traced the origin of these Tanmātrās to the Ego and the others to the *Mahattattva* itself. They, however,

mean one and the same thing. The Cosmic Intelligence, the Cosmic Ego and the Cosmic Mind are three different aspects or phases of the same principle, viz., the Mind (अन्तःकरण). From the subtle elements or the Tanmātrās evolve the five senses of perception, the five organs of action and the five objects of the senses of perception. The totality of these constitutes the objective world.

From the above exposition it is clear beyond doubt that *Prakṛti* is the root cause of this objective world. Speech cannot describe her in her original state, because speech itself is only an evolute (कार्य) of *Prakṛti*. Hence *Prakṛti* is regarded as indefinable. Mind and intellect too are effects of *Prakṛti* and are, therefore, incapable of knowing her. Hence she is called incomprehensible and uninvestigable. Thus even though *Prakṛti* is beyond the ken of speech, mind and intellect, yet her existence is proved beyond doubt by her effect, namely, the objective world.

*Prakṛti* and *Puruṣa* both are omnipresent. The cause always pervades its effect. From the analogy of water pervading ice the all-pervasiveness of *Prakṛti* can be easily understood; but the *Puruṣa* being very subtle, His pervasiveness is not so easily and so clearly comprehensible, yet His pervasiveness is even greater than that of *Prakṛti*. *Prakṛti* is only the cause, but *Puruṣa*—God is the Greater Cause. It is He who holds the entire creation.

This greater cause, God, pervades the whole of *Prakṛti* and her effects.

It has been stated before that the cause always pervades its effect. From ether evolves air, therefore air is pervaded by ether. From air evolves fire, therefore fire is pervaded by air and ether both. From fire evolves water, from water earth, therefore the earth is pervaded by all the other four elements, viz., ether, air, fire and water. Even so *Prakṛti*, which is the cause of all these elements pervades them all. This *Prakṛti* however is only an energy (शक्ति) of *Puruṣa*, the Energizer. Therefore, the Great Cause of all, the *Puruṣa*, or the principle of Consciousness, pervades both inert matter (*Prakṛti*) and the evolute of that matter, viz., this objective world.

Now, let us try to understand whether God, Consciousness or *Puruṣa* is the material cause or the instrumental cause of this creation. Truly speaking, He is both the material and the instrumental cause. The Lord says in the *Gītā* 'चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः', that is, 'the four castes were created by Me according to division of qualities and actions.' Here the Lord declares Himself to be the instrumental cause. But, 'मयाध्यक्षेण प्रकृतिः स्रष्टे सत्त्वाचरम्' (*Prakṛti* brings forth this creation under My supervision)—here He declares *Prakṛti* to be the instrumental cause. How can there be two instrumental causes. The answer to this is that when *Prakṛti* carries on the process of creation with the Conscious *Puruṣa* as her Lord and Master, and under His supervision, then the virtual creator is the *Paramātmā* Himself. *Prakṛti* is only

His agent. Thus really speaking God alone is the instrumental cause of the creation. And almost all are unanimous in recognizing God, the principle of Consciousness, to be the instrumental cause. As regards His being the material cause there is some difference of opinion. But careful investigation will prove that God is also the material cause of creation according to the viewpoints of *Jñāna* and *Bhakti* both. According to the viewpoint of *Jñāna* (Knowledge) the matter may be understood on the analogy of the dreamer who through imagination transforms himself into a dream-world of his own of which he himself becomes the observer. Now there is no material cause of the dream-world here other than the conscious dreamer himself. Even so when *Prakṛti* is perceived with her modes or attributes, there, truly speaking, nothing exists besides the *Paramātmā*. *Prakṛti* with all her evolutes is superimposed on the *Paramātmā*. And according to the viewpoint of Devotion, *Prakṛti* should be recognized as the *Śakti* or Energy of the *Parātmā*, and *Śakti* or Energy is never different from the Energizer. The whole of this objective world is only an extension of *Prakṛti*, hence it is nothing but the *Paramātmā*. Therefore, the *Paramātmā* is its material cause. This view of God being both the material and instrumental cause of creation is clearly supported by statements in the *Gītā*, such as "Vāsudeva is all"<sup>1</sup>, "By Me all this world is pervaded"<sup>2</sup>, "There is nothing

whatever apart from Me"<sup>3</sup>, "He from whom all beings emanate and by whom all this is pervaded"<sup>4</sup>, "I am the origin of all, from Me proceed all things"<sup>5</sup> etc.

Here it may be argued that if God is the author the quality of authorship or agency can certainly be attributed to Him. Our answer to this is that God in reality is not a doer. He is a non-doer,—'तस्य कर्तारमपि मां विद्वश्कर्तारमन्ययम्'. The Lord says, "Even though I am the originator of the four castes, know Me the imperishable to be a non-doer."

*Ātmā* is only a synonym of *Puruṣa*. According to the Sāṅkhya system *Puruṣas* are many. The philosophy of *Yoga* also supports the view of many *Puruṣas*, but it also recognizes the existence of a supreme *Puruṣa* or *Īśvara*. Of these, while the *Jīvas* are many, the supreme *Puruṣa* or *Īśvara* is one. The *Pūrva Mīmāṃsā* also believes in a plurality of *Puruṣas*. The *Vaiśeṣika* and *Nyāya* systems recognize two types of *Puruṣas*, the *Jīvātmā* (individual soul) and the *Paramātmā* (Oversoul). The *Vedānta* recognizes only one *Puruṣa*, and not many. All these systems (in whatever form it may be) have recognized the *Ātmā* or *Puruṣa* to be a conscious substance. Now these views about the *Ātmā* being one or many are all true according to the various standpoints. For the goal of all philosophical systems is the welfare of the *Ātmā*, and the

1. 'वासुदेवः सर्वमिति' 2. 'मया ततमिदं सर्वम्'

3. 'मत्तः परतरं नान्यत् किञ्चिदस्ति' 4. 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्' 5. 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।'

teachings of all being conducive to welfare of the *Ātmā* they are all correct. An individual can attain salvation through right knowledge of the *Ātmā* by following any course of discipline, no matter whether it believes the *Ātmā* to be one or many. Subsequent to the attainment of salvation none can truly describe what the *Ātmā* is like, because that state is something indescribable. The fact is, he alone who has realized the *Ātmā* knows what it is like. So long as the *Paramātmā* is not realized it will be easy and better for people to guide their conduct according to the following lines of thought.

With regard to the *Puruṣa* it has to be remembered that there are two varieties of *Puruṣas*—the *Jīvātmā* (individual soul) and the *Paramātmā* (God). *Jīvātmās* are many and *Paramātmā* is one. The *Paramātmā*, again, though one has been recognized to have two aspects—*Saguṇa* (with attribute) and *Nirguṇa* (absolute). That aspect of *Paramātmā* which is united with *Prakṛti*, the originator of the three guṇas or modes, viz., *Sattwa*, *Rajas* and *Tamas*, is known as the *Saguṇa* aspect. And that which is devoid of guṇas is the *Nirguṇa*, or the absolute aspect. It should, however, be remembered that the *Saguṇa* and *Nirguṇa* are only two aspects of one and the same *Paramātmā* who does not admit of duality. *Paramātmā* is the totality or aggregate of both these aspects. The conception may be illustrated by the analogy of ether or space, which when it holds in a portion of it, air, fire, water and

earth may be termed space with four material elements, and the rest of it, which does not contain those elements, is pure or absolute space. The Lord made use of this illustration in the *Gītā* mentioning only air in place of the four elements.

“As the mighty air moving everywhere abides in *Ākāśa* (space) know thou that in the same manner all beings abide in Me.”\*

Space is at once the support and cause of air, etc., and also pervades them all. In the same manner the *Paramātmā* is the support and cause of the entire creation and also pervades it. Let us consider the point a little more closely. Take for instance the case of the cloud hanging in space; it originates in space, exists in space and finally gets dissolved into space. Similarly air, fire, water and earth also take their origin from space, exist in space and ultimately get dissolved into space, one after another. *Ākāśa* being their source and origin is the cause of their manifestation. And they stand as effects in relation to *Ākāśa*. The effect is pervaded, and the cause is pervasive. *Ākāśa*, therefore, pervades these elements and they rest in *Ākāśa*, which therefore is their support or foundation. *Prakṛti* being the source and origin of all the elements including space is their cause and pervades the whole of this objective world. And all these rest on the founda-

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

( *Gītā* IX, 6 )

tion of *Prakṛti*. *Prakṛti* on its part is the energy or *Śakti* of the *Paramātmā*; therefore, being the basis or foundation of *Prakṛti* herself, the *Paramātmā* is the Great Cause of the entire creation as also of *Prakṛti*. It is the *Paramātmā* which pervades them all, and it is the *Paramātmā*, again, which is their sole foundation.

That aspect of God which embraces this creation is the *Saguṇa* aspect; beyond this, where there is no creation, where He is absolute, is the state of transcendence, the state beyond the guṇas. The *Saguṇa* aspect, again, may be further divided into two varieties (1) that with form, and (2) that having no form or formless. Just as the earth is both with form and formless—with form in the rose, and formless in its smell, just as fire in its latent state is formless and with form when manifest, or just as water in its pure atomic state in the sky is formless, and is with form when condensed into the shape of a cloud, rain and hail, even so the all-pervasive *Saguṇa* aspect of the *Paramātmā*, although continuing in its formless state, manifests itself in this world with attributes even in an embodied form. Just as the unmanifest and manifest aspects of fire, water and earth, although representing two distinct states, are essentially one, there being no difference between them, even so there is no difference between the absolute Formless state, the Formless state with guṇas, and the Embodied Form with guṇas of the *Paramātmā*. They together form the entirety of the *Paramātmā*. This has been made

clear by the Lord in the following line of the *Gītā*: 'साधिभूताधिदैवं मां साधियज्ञं च ये विदुः'. This is the integral *Brahma* of the *Gītā*. This is *Puruṣottama*—the supreme *Puruṣa*. It is this entirety of the Lord which should be worshipped. If a worshipper ignores the *Saguṇa* aspect and worships only the *Nirguṇa*, or absolute aspect, he worships the same God. Even so he who worships the Embodied Form or even the Formless Qualified aspect worships the self-same God. All such worshippers finally attain the same *Paramātmā*. But the best worshipper is certainly he who worships the Entire *Brahma* knowing well and respecting all His aspects. He realizes the *Paramātmā* easily and speedily. If it is asked, what then is the difference between the individual soul (*Jīvātmā*) and the *Paramātmā*? Our answer is that *Jīvātmā* is the worshipper, and *Paramātmā* is the object of worship. The *Paramātmā* is eternally and entirely free from faults like partiality and prejudice; results of actions such as merit and sin do not accrue to Him and He is not subject to joy and sorrow; while the *Jīvā*, being ignorant, is subject to these emotions, is swayed by likes and dislikes, and his actions also are productive of merit and sin. Of course, the *Jīva* can be rid of all these on attaining knowledge of God's reality through His grace. His ignorance is responsible for all these and they disappear as soon as the Reality about God is known. One can attain this knowledge by treading the path of *Karmayoga*, *Bhaktiyoga* or *Jñānayoga*.



Now if it is asked whether subsequent to the realization of the *Paramātmā* difference with Him still persists, or whether identity is established with Him, our answer is that the *Paramātmā* appears to the worshipper, identical or otherwise, according as he conceives Him to be. Here it may be argued that so long as the *Paramātmā* appears to him as identical or otherwise, it is evident that it is the conception of the worshipper which makes Him appear as such and that he has not yet realized Him, whereas the question related to the state which stood above the states of identity and difference, nay, which was the consummation of the two was designated as the realization of the Highest Truth or attainment of the *Paramātmā*, the state which the Vedas describe as indescribable. Our answer to this is that none else can describe the state which the Vedas have described as indescribable. Therefore, it should be understood that this state is indescribable. Again, it may be asked: when that state is indescribable, what is the proof of its existence? In answer to this it may be said that it does not require any proof. It is self-evident. The most important fact concerning it is that it is this state which established all proofs and the existence of all objects. The Vedas and other scriptures (Śāstras) as well as the revelations of saints all declare it to be an open fact. It is the realization of this state that the Vedas principally aim at. Such is that indescribable thing.

It is this state which is known as the *Puruṣa*, and His *Śakti* or Energy is *Prakṛti*. The three Guṇas are products of that *Prakṛti*, hence we may also declare her as consisting of the three Guṇas. The Vedānta and the Sāṅkhya systems of philosophy conceive *Prakṛti* to be the state of equilibrium of the three Guṇas and the three Guṇas to be her very essence. But the Lord has described the Guṇas as products of *Prakṛti* in the *Gītā*. For instance, He says:—

‘The Guṇas born of *Prakṛti*.’

( III. 15 )<sup>1</sup>

‘Know the Guṇas to be *Prakṛti*-born.’

( XIII. 19 )<sup>2</sup>

‘Guṇas which are products of *Prakṛti*.’

( XIII. 21 )<sup>3</sup>

‘Guṇas which are born of *Prakṛti*.’

( XIV. 5 )<sup>4</sup>

‘The three Guṇas which are born of *Prakṛti*.’

( XVIII. 40 )<sup>5</sup>

The Vedānta treats *Prakṛti* as without beginning, but having an end. The Sāṅkhya and the Yoga systems treat her as without beginning and eternal. In the *Gītā* the Lord has described her as without beginning, but not eternal. He has declared as

1. ‘प्रकृतिजैर्गुणैः.....’

2. ‘युणान्.....विद्धि प्रकृतिसम्भवान् ।’

3. ‘प्रकृतिजान् युणान् ।’

4. ‘युणाः प्रकृतिसम्भवाः’

5. ‘प्रकृतिजैः त्रिभिर्गुणैः’

eternal only the one beginningless, unmanifest Consciousness (VIII. 20). Nor has the Lord described *Prakṛti* as having an end, or transient. Therefore, she should be treated as indefinable. The Lord did not describe her as eternal, firstly, because it is only the beginningless absolute and unmanifest *Paramātmā* who is eternal. Secondly, if she is regarded as eternal, there can be no path of Knowledge. Similarly, He did not describe her as transient, firstly, because she persists even after the final dissolution, when all the objective world gets dissolved into *Prakṛti*, and through her proximity to *Paramātmā* at the beginning of Great Creation (सृष्टिर्ग) the objective world again manifests itself, from which she appears as though eternal. Moreover, had the Lord described her as without beginning but having an end (or transient), the glory of the path of Devotion would have disappeared. This shows that both the paths (of Knowledge and Devotion) are approved by the Lord, and it was therefore that He neither described *Prakṛti* as eternal, nor as transient.

This proves that *Prakṛti* is indefinable. Even the *Yoga* and *Sāṅkhya* systems maintain that after the attainment of knowledge of *Paramātmā*, the *Jīvātmā* gets disjoined with *Prakṛti* once for all.

All philosophical systems maintain that on the realization of self, the state of 'Absolution' (कैवल्य) is attained. The soul then ceases to have any connection with *Prakṛti* and her evolutes. According to the *Vedānta*, nothing exists besides the *Brahma* which is consolidated Knowledge and bliss. The *Sāṅkhya* and *Yoga* systems maintain that *Prakṛti* continues to exist even after the realization of self, but he who has realized the self ceases to have anything to do with her. All these virtually mean the same thing. No system declares that the connection of *Puruṣa* with *Prakṛti* persists even after the realization of self, and when the connection ceases there can be no objection even if she remains, nor can there be any harm if she ceases to exist. A person awakened from a dream does not maintain any relation with his dream-world, in that case why should he object if the creations of his dream continue to exist somewhere.

From the above exposition it is clear that so long as the objective world is perceived and we maintain some relation with it, duality of *Prakṛti* and *Puruṣa* will persist in the shape of life and matter, seer and the object of sight, or knower and the object of knowledge, and the whole creation is only an amplification of these two.

( Kalyan )



# The Unseen Hand of God.

BY V. A. SURYANARAYANA, B. A.

Day after day, we see around us many of our brethren and fellow-beings sinking into the grave. Every day we meet with some accident or other which produces unrest in our minds. The death of a dear friend or relation, the sight of a distressed being, the sudden collapse of a commercial firm, or the thought of an approaching disaster, anything of a stirring nature is enough to awaken us to the reality of things and the unseen hand of God. When anything unusual occurs before us, or when anything untoward happens to us, we are thrown into a mood of melancholy for a moment, and in the intensity of our grief or suffering we swear to give up our frivolous pursuits and feverish activities from that moment, and solemnly determine to take to a life of piety and devotion to God, whose existence we seldom feel when we are in the height of our prosperity and when everything goes aright with us.

In moments of despair and danger we feel the awe-inspiring presence of God before us. We recognize the Omnipotence of God and the frailty of our physical beings. We revolve on the deep problems of life and realize the evanescent nature of earthly things. We are impotent when the combined forces of Nature rage over us in all their fury. We feel our helplessness when we

are faced by the devastating demon of death, which is busy day in and day out in snatching away our fellow-beings. We wonder at the playful sport of God in creating millions of creatures to fill the earth every day. But how often do we feel and recognize His Presence? How many souls actually experience the real joy at the sight of the unseen Hand that is guiding our destinies? How few of us are privileged to feel the consciousness of God in our every day life, a privilege given only to a select few, who are the salt of the earth, the exalted souls on earth, the selfless ones who strive for the good of humanity.

Most of us rush through our daily routine of life in a mechanical way and discharge our so-called duties of life in a perfunctory manner, feeling always the presence and dictates of the stomach and never the existence of the soul, which in ninety per cent of humanity lies in a dormant state. How few of us are really doing our duties conscientiously, earnestly and without injuring the interests of our fellow-beings? Everywhere we see the hard struggle for existence, the strife and contention to promote our welfare and the cut-throat competition into which we enter with one another to exploit, to increase wealth and to enhance our prospects in life. Why this constant

warfare for a temporary existence? Of what avail is this deadly struggle to destroy each other? Wherefore is this worry and hurry to earn a pittance and to attain prominence in life? The process of construction and destruction, construction through destruction and destruction through construction, is ever going on in this world. We carry on this monotonous strife and struggle for existence, for exploitation and for self-aggrandisement, never thinking even for a moment, why we are born in this world, where we are going to and what we have to live for. The day of judgment will come at last when we will have to render a precise and full account of what we have done to ourselves, to our neighbours, to our country, to humanity and to God. The solemn determinations that seize our beings in moments of peril and powerlessness, leave us after a while and we again plunge our beings in the mire of materialism and mammon worship and merge our souls in the mud of mechanical life, in the dull and dead routine of mundane life. All the philosophical speculations, pious resolutions, and penitent proclamations, desert our minds, the moment we resume our suspended activities with redoubled vigour. We wish to have a permanent or at least a prolonged life to build our fortune, to make a name, and to mar the prospects of our competitors and fellow-workers. There comes the warrant from the Court of God Yama, suddenly and unexpectedly, and we cannot refuse the summons; we have not the

courage to answer the call. We are thrown into the abysmal depths of despair, into the sea of sorrow, and into the jaws of death. Then we again remind ourselves of the visitations of divinity in our midst, from time to time, and of our solemn promises and utter forgetfulness of those awakening thoughts, and we bewail the utter futility of our belated penitence and persuasion. Therefore, is it enjoined in every scripture in the world that we should live this life in order to earn a position of advantage in our future life.

The unseen and omnipotent hand of God was nowhere more clearly manifest than in the recent terrific tragedy at Bihta near Patna. The shocking incident involving the sudden and instantaneous death of over a hundred persons, including women and innocent children, and the dangerous condition of nearly two hundred persons more, drive deep into the heart of every one, the lesson that life is but momentary, and human beings are helpless creatures when the forces of destruction prevail in all their fury. The tragedy is too terrible to be easily forgotten. It leaves a permanent impression on the minds of all truth-seekers, philosophers and philanthropists. It has created a great searching of the heart in those who cling to life in order to drink it to the lees. But how many souls have seriously thought of the operations of the unseen Hand that decided the destinies of so many souls by causing their destruction in a minute bring-

ing forth a huge tragedy by the simple derailment of a railway train? The hopes of hundreds of souls were blasted in a minute. The whole scene was one huge mass of blood and broken bones, of shattered brains and powdered skulls, of bruised hearts and parted limbs. Oh! the woeful day that brought forth misery and sorrow to the parentless children and widowed women in this calamitous cataclism.

The tragedy is as inexplicable as it is unbearable. Frail man! Why wail over a thing that is beyond repair? Make the best of this momentary life by always trying to live in and enjoy His presence,

which alone, can redeem you from sin and suffering, from sorrow and slavery. Seek the unseen Hand of God that can save you from the chains of birth and death and take shelter under the Lotus feet of the Lord, the power of chanting whose sacred name enables man to cross the sea of Samsāra. May peace be to the departed souls and may the visitations of divinity, in the form of these terrible tragedies be a lesson and blessing in disguise to all those living, by awakening them to the mysteries of the workings of the will of God, who always intends maintaining the balance of the Cosmic and Atmic forces through everything that comes to pass in His Kingdom!



## Bhakta Manidas the Gardener.

In Puri, the city of Lord Jagannath, there lived a gardener whose name was Manidas. Manidas used to maintain his family by selling flowers and garlands of flowers. Though illiterate and uncultured in the eye of the people, Manidas was a truly cultured and enlightened soul. Those who are truly cultured possess primarily these two qualifications, viz., that they are merciful towards distressed fellow-creatures, and, secondly, renouncing all sinful conduct they engage themselves constantly in chanting and singing the praises of the Lord. He alone holds a place of honour in the court of God who having shunned evil conduct devotes himself to remembrance of God and regarding every creature on earth to be a representation

of God, considers it his duty to render selfless service unto all, even though in the popular estimation he may appear poor, an object of reproach, or fallen. Manidas used to apply the major part of his little income to the service of the poor, in appeasing the hunger of the hungry, and maintain his family with whatever could be saved therefrom, and engage his mind and tongue in singing the glories of the Lord. He felt himself happy under all circumstances. Who else can enjoy uninterrupted and never-failing bliss if not the devotee, who has dedicated his all to the Lord?

After sometime, as was decreed by fate, Manidas's wife and children left their earthly existences one by one.

Manidas did not get unnerved in the face of this calamity. He took the incidents as blessings of God and offering heart-felt thanks to the Lord began to revolve this thought in his mind:—"The gracious Lord has showered great favour on me. My mind would have remained attached to wife and children. For my own spiritual welfare, Śrī Hari has withdrawn His own things to Him. O Lord, blessed is Thy compassion, You have freed me from the slavery of the world. So long I was a slave of these objects of the world; intoxicated by the wine of worldly attachment, I was forgetful of Thee who art my dearest and most merciful Lord. By Your unbounded grace I have to-day been awakened to a sense of duty. O Lord, do please bless me that I may utilize every moment of the remaining days of my life in Thy service and in singing praises of Thy name and glories."

What a noble sentiment! The man or woman, who while in possession of worldly objects like husband or wife, son or daughter, wealth or prosperity, name and fame—treat them as God's property and without exercising any proprietary right or ownership over them serve and protect them disinterestedly like a faithful and dutiful servant, and when they are lost to him or her regards the Lord's own property to have gone back to Him, and taking his or her supreme duty to lie in carrying out what is ordained by God, gladly and contentedly carries out that duty through whole-hearted devotion to *Bhajan* (worship of God through chanting of His name) is alone worthy of being styled a devotee of God. Those who feel happy when they acquire an object of enjoyment and are pained when they are deprived of it and thank or curse God accordingly as they are happy or sad are not Bhaktas in the true sense of the term, for in their estimation, the enjoyment of the world

is of greater value and importance than God Himself.

Manidas felt the divine inspiration and devoted his mind to the remembrance of the Lord. Perceiving the attachment for the world to be of no consequence, he took refuge in the Name of the Lord which is the true substance behind the whole of this phenomenal world. Putting on the garb of a Sādhū, Manidas now began to spend his whole time in singing the glories of the Lord. Performing his ablutions early at dawn and meditating sometime on the Lord, he used to come with a pair of cymbals and stand before the main gate of the temple of Jagannath and sing in an impassioned voice the name of Śrī Hari to the rhythmic beat of his cymbals. Sometimes through heightened feeling evoked by these songs he would dance. And as soon as the gate of the temple was opened he would enter it, and taking his stand near the Garuḍa pillar would fix his wide eyes on the Lord and see Him to his heart's content. He would repeatedly fall prostrate on the ground and with supreme humility of spirit and in a faltering voice pray to the Lord, "O Lord, who is so gracious to the poor, blessed be Thy compassion. Lord, kindly so ordain that I may pass away while looking at Your face like this. Lord, You are the soul of my soul. You are like the philosopher's stone to a poor and indigent creature like me. I have none except You whom I can call my own. You are my only support. I have surrendered myself entirely to Your feet."

After this, Manidas would begin to sing the glories of the Lord loudly. He would also dance intoxicated by the sentiments of the divine songs. Thoroughly absorbed in this music and dance he would come up to the barrier of sandal wood near Lord Jagannath

and return again to the Garuḍa pillar. At that time all the eight signs or indications of divine sentiment used to manifest themselves on his person. Now he would laugh, now weep, now remain thoroughly pacified, now he would sing loudly, or address hymns and adorations to the Lord, fall prostrate on the ground in token of obeisance and make the temple reverberate through cries of victory to the Lord. In his adorations he would say, "O Lord, O Kṛṣṇa, Victory be to Thee. O wearer of the garland of sylvan flowers, exquisite is Thy beauty. On Thy bosom is suspended the necklace of lotus flowers, from Thy shoulders hang garlands of flowers of various scents. Every limb of Thy Holy Form is bedecked with glittering and bejewelled ornaments. Thy ears are adorned by ear-drops shaped like crocodile, a crown set with jewels is adorning Thy head. The heart of the devotee becomes replete with ineffable joy as soon as his eyes catch a glimpse of Thy moon-like face. Thy pair of beautiful eyes, which resemble a pair of open white lotus, are like a bridge to take devotees across this ocean of Māyā. The pair of Thy lotus-like hands is engaged in conferring immense good on the world at large. The eyes get refreshed as soon as they catch a sight of the conch, disc, club and lotus borne by Thy august hands. Those who take refuge under Thee bearing in hand the Sudarśan disc, which is ever ready to protect Thy devotees, are never affected by fear. O Lord, Thy lotus feet that affords security to Thy votaries scare away all fear. I will not leave these lotus feet and seek help from any other source. O Lord, I lie helpless at Thy feet, do Thou show Thy grace on me. O Friend of the poor, do not please deprive me of the privilege of Thy service—the privilege of becoming a willing slave of Thine."

While offering this prayer, Manidas would begin to dance like a maniac. The whole temple would resound with his loud chanting and the sharp sound of his cymbals. Thus Manidas would every day dance, sing and enjoy divine bliss in the Hall in front of the inner shrine. He would go away when he willed and appear again and dance. Should any body offer him the Mahāprasād (sanctified food) he would accept it for his day's food. Otherwise he would return to a monastery near by with an empty stomach and throat parched with thirst and meditate on the Lord with a single-minded devotion. In this way he offered his body and mind entirely to the service of the Lord.

In one corner of the Hall in front of the inner shrine of the Lord Jagannath, there used to be held everyday discourses on the Purāṇas. A learned Pandit used to hold the discourse which was attended by many men and women. The Pandit was an erudite scholar. He knew the art of charming his audience by stories related with appropriate feeling and gestures. An adept though he was in this art, the Panditji had never tasted the nectar of Divine Love; his heart was dry; the stream of love would not meander its course in his heart. One day when he was proceeding with his discourse, Manidas approached the scene chanting loudly the Names of "Rām Kṛṣṇa Hari" in accompaniment with his cymbals. As soon as his eyes caught a glimpse of Lord Jagannath, he became maddened through love and began to dance like a maniac. Thus dancing he came close to the Pandit who was holding the discourse in the hall. He was unconscious of where he was, and what was going on in front of him. His heart was then attached to the safe and secure feet of the Lord who removes all fear and is Himself a terror to

fear. This conduct of Manidas appeared very objectionable to the Pandit holding the discourse. Anger possessed his heart and suspending the discourse he began to take Manidas to task. But who would listen to his angry words? The Pandit no doubt went on scolding him, but Manidas rapt in his own emotion only danced and danced. This served to fan the flame of the Pandit's wrath. The audience now sided with the Pandit and in addition to abuse and threats came slaps and blows upon Manidas. For a pretty long time he was thus roughly handled. At last when he came to his senses, he was for some time completely puzzled, but in a short time he realized what had happened. He was filled with an indignation of love against the Lord. Quietly leaving the place he came to a monastery where he lay down helplessly on the ground. He said to himself, "If I am beaten in the very presence of the Lord by the Pandit who discourses on His glories and his audience, why should I go there at all. Maybe, this is what the Lord desires." The Pandit took this to be his triumph. He had no idea that mere learning cannot entitle one to the favour of the Lord who hungers only for love. The heart that develops this love becomes the seat of the Lord.

The day was over. The sun had sunk below the horizon. The evening *ārati* of the Lord was finished, but Manidas did not go to witness it. He did not take a drop of water or a morsel of food. The service of the Lord was over. The store-room was closed, and when all the people were out, the temple doors were shut.

The King of Puri was enjoying his sleep in his chamber. All on a sudden he had a vision as if Lord Jagannathji revealed Himself before him and said, "O King, you are very careless. You

do not know what is going on within your state, nay even in My own temple. Manidas who is a loving devotee of Mine used to dance and sing in accompaniment with cymbals before Me and give Me supreme pleasure; to-day the Panditji whom you appointed to hold discourse, beat him mercilessly and drove him out of the temple. In the absence of the sound of his musical *kirtan* all my joy has become insipid. Manidas who is so dear to Me is lying in a monastery outside the temple without food and drink. Go there personally, and arrange that in future he may have no difficulty in pursuing his *kirtan*. I shall enjoy perfect happiness only when he would again dance before Me thoroughly rapt in emotion, keeping time with the sound of the cymbals. And look here, from now let there be no discourses held in the Hall; the open space in front of the temple of Lakṣmīji may be used for that purpose; let the Hall in front of My temple be set apart for My devotees who may freely chant and sing My glories." Reader, just ponder over this mercy of God, the ocean of Bliss! He is ever-happy in the happiness of His devotee.

Here in the monastery Manidas saw there was a sudden manifestation of Divine Effulgence from which Lord Jagannath appeared Himself and mildly caressing his head with great affection said, "My darling Manidas, why are you fasting? See, I have also fasted to-day. Now get up, my child, and take this food." Manidas regained his consciousness. He saw a dish of Mahāprasād placed before him. Realizing the grace of the gracious Lord, Manidas's indignation of love left him.

Waking up from his dream the King wondered what sort of a dream it was. Was it true that the Lord



Himself gave this order ? The King was a believer himself and considered it proper to make an investigation. He called for a horse, and immediately started towards the temple. Coming to the monastery in front of the temple he discovered Manidas lying on the ground. The day had dawned. The King enlivened Manidas by a loving and affectionate treatment and drove away all trace of sorrow from his heart. A devotee is essentially a kind soul. He consented to the proposal of the king. The King then came to the Hall in front of the inner shrine accompanied by Manidas and dressing him with clothes and ornaments said, "Manidas, blessed art thou! Of what use is high birth devoid of Divine Love ? Blessed art thou and thy parents. Dance before the Lord again keeping time to thy cymbals; the Lord will derive joy from thy dance, and I tasting the ambrosia of thy *kirtan* through

my eyes and ears shall also make myself blessed to-day."

Overwhelmed with emotion Manidas began his *kirtan* in accompaniment with his pair of cymbals and danced a graceful dance while singing hymns to the Lord, who is the friend of the poor.

By the order of the King the Pandit had to discontinue his discourses in the Hall from that day. The discourse was arranged in the shrine of Lakṣmījī to the south-west of the temple, which practice is maintained even to-day. The Hall was set apart for the music and dance of love-intoxicated devotees.

Bhakta Manidas spent his life in singing praises of the Lord, and having conferred immortality on thousands of men and women by the stream of his nectarean love, at last went over to the divine region for the direct service of the Lord of the Universe.\*

## A Peep into the Illustrations.

### *The Court of Śrī Rāma.*

A beautiful representation of Bhagavān Śrī Rāmachandra with His consort, brothers and courtiers including Mahārṣi Vasiṣṭha and the great devotees Hanumān, Jāmbavān, Sugrīva and others assembled under a great canopy with right royal decorations. Śrī Rāma was the Puruṣottama, the best of Puruṣas, whose conduct on earth represents the highest watermark of honour and rectitude and is, therefore, the best ideal for regulation of human conduct.

### *A Muslim Devotee.*

The famous devotee, Rasakhan, who appeared on this earth in the medieval times and whose poems recording his soul-experiences with Bhagavān Śrī Kṛṣṇa and His divine sports constitute a mine of jewels in old Hindi literature, was a Syed by birth and was believed to be a descendant of the Imperial family at Delhi. Śrī Kṛṣṇa of Brindāban stole away his heart. The transcendent beauty of that Divine Form wholly absorbed the soul of the great Syed, who threw away all considerations of prestige, status, and physical comfort and repaired as a mendicant to Brindāban to roll in the dust of that sanctified spot and spend his days in singing the praises of Śrī Kṛṣṇa and Love of the Gopīs. For, in the words of Rasakhan himself, "Divine Love is incomprehensible, incomparable, infinite like the ocean; one who goes near it cannot return (to the world)."

\* Translated by Syt. Dharendra Chandra Roy, B. A.





The Enchanter of Gouda.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,  
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavadgītā* VI. 30.

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वृन्दारण्ये तपनतनयातीरवानीरकुञ्जे  
गुञ्जन्मञ्जुभ्रमरपटलीकाकलीकेलिमाजि ।  
आभीरीणां मधुरसुरलीनादसम्मोहितानां  
मण्ये क्रीडन्नवतु सततं नन्दगोपालबालः ॥

May the child of cowherd Nanda, playing in a bower on  
the bank of Jamuna, resounded by the melodious hum of bees,  
amidst milkmaids enraptured by the sweet note of His flute,  
protect us !

# Problems of the Bhagavadgita—VII.

BY K. S. RAMASWAMI SASTRI.

(Continued from the previous number.)

## GĪTĀ AND ŚRADDHĀ

The *Gītā* emphasizes *Śraddhā* again and again. *Śraddhā* is faith. Those who have faith attain freedom from sin by following the Lord's commands (II. 31). They attain *Jñāna* and Supreme Peace (IV. 39). Those who have no faith and who are filled with ignorance and doubt perish (IV. 40). They wander in the path of *Mṛtyu* (death) and *Samsāra* (rebirth) (IX. 3). *Śraddhā* is a vital element in *Dhyānayoga* and *Bhaktiyoga* (VI. 47; VII. 21—2; XII. 2). All sacrifices, gifts and austerities done without *Śraddhā* are useless here and hereafter (XVII. 28). In XVII. 3, the Lord says that *Śraddhā* is the true measure of man, and every man is what his faith is and no more and no less. The Lord says further that he who listens to the *Gītā* with faith will attain salvation (XVIII. 71).

As has been beautifully said, *Śraddhā* is the mother who alone can reveal and show our Heavenly Father to us. *Śraddhā* is the means by which our life which is geocentric can become deocentric, so to say. It is the means of our birth into our real and divine nature. It is the beginning of the road leading to God. It is of three kinds: *Sāttwikī*, *Rājasī* and *Tāmasī* (XVII. 2-3). It is the *Sāttwikī Śraddhā* that is the real intercessor between soul and God.

Thus *Śraddhā* is a vital element in *Karmayoga* (III. 3; XVII. 13, 17, 28), *Rājayoga* (VI. 37, 47), *Bhaktiyoga* (VII. 27-22; IX. 23; XII. 2, 20) and *Jñānayoga* (IV. 39). It is the root of that Godward *Yoga* which flowers in God-love and has the fruit of God-realization.

## GĪTĀ AND YOGA

The word *Yoga* is a very important word in the *Gītā*. It is used in a sense different from what is connoted by *Yoga* in *Yoga Darśana* (the Yoga system of philosophy). In II. 39 the Lord says that He will teach that *Yoga* by which *Karmabandha* (the fetter of action) can be broken. In the *Yoga Darśana* the doctrines of the *Sāṅkhya Darśana* have been imported. Both aim at *Kaivalya* (self-realization). But the *Yoga Darśana* finds room in it for *Īśwara* and it emphasizes practical concentration, and differs in these points alone from the *Sāṅkhya* system. The *Gītā* takes the best elements of the *Yoga Darśana* and embodies it in Chapter VI. But it emphasizes the importance of *Īśwara Dhyāna* and does not water down that doctrine by the doctrine of *Abhimata-Dhyāna* (II. 39). It declares the goal to be God-realization whereas according to the *Yoga Darśana* the goal is *Viveka Khyāti*, i. e., the realization of the separateness of

*Puruṣa* and *Prakṛti*. According to the *Gītā*, *Īśwara* is the creator, preserver and destroyer of the universe. But according to the *Yoga Darśana*, the play of *Prakṛti* is due to the self-deluded identification of the *Puruṣa* with it.

In the same way the *Gītā* departs from the *Pūrva Mīmāṃsā* by declaring the reality of the *Devas* and the nature of *Īśwara* as *Phaladātā* (the distributor of the reward of actions). The *Pūrva Mīmāṃsakas* deny this and even go to the length of denying the reality of the *Devas* and attributing to the *Apūrva* the power of giving the fruits of *Karma*.

In the same way the *Gītā* departs from the *Nyāya* and *Vaiśeṣika Darśanas* by stressing the fact that the cause of the universe is God and not the atom.

The Lord is called *Yogeśwara* in XI. 4 and XVIII. 75, 78 and *Yogī* in X. 17. He speaks of *Yoga* as *Buddhi* in II. 49, 50, 51. He refers to *Buddhi-yoga* in X. 10 and XVIII. 57. Ordinarily *Yoga* means in the '*Gītā*' *Karmayoga*. *Yoga* is, in short, the means of communion and union with God.

The Lord uses in the course of the *Gītā* such words as *Karmayoga*, *Dhyāna Yoga*, *Bhaktiyoga*, *Jñāna-yoga*, *Vijñāna Yoga*, *Sannyāsayoga*, *Madyoga* and *Brahmayoga*. I shall refer to the last two briefly later on as I am of opinion that they have not been given the emphasis and importance which they deserve. As I have already dealt with the other *Yogas in extenso*, I shall here

draw pointed attention only to certain important and additional aspects which must be borne in mind in regard to them.

*Karmayoga* is harmony with the divine will. The Lord calls *Yoga* as *Samattwam* (II. 48; IV. 22). He who does his duty in a spirit of non-attachment and obedience to God's commandments and without love or expectation of results and as a love-offering to God and realizing that the soul is not the doer will be indifferent to success and failure. Such *Karmayoga* is *Kauśalam* (II. 50)—an auspicious and magical power transmuting the lead of life into the gold of God. The Lord emphasizes *Akartṛtva* (realization that the soul is not the doer) in III. 27—9, *Kāma-saṃkalpātyaṅga* (renunciation of desire and motivation) in IV. 19, *Saṅgatyāga* (renunciation of attachment) in III. 9, 19, 25; V. 11, *Phalatyāga* (renunciation of fruit) in II. 47, 49; IV. 20; V. 12; and the aspect of love offering to God in III. 9, 30; IV. 23—4; V. 10. *Karma* involves the element of steadfastness (*Yatātmatva*) which is the heart of *Rājayoga* (see II. 41; XII. 11), the element of *Jñāna* (see III. 43; IV. 23), and the element of *Bhakti* (III. 9; IV. 23). Such *Karma* is not really *Karma* in the ordinary sense of the word as it is not a fetter of the soul and is not a cause of *Samsāra* (rebirth) (IV. 19, 20, 23; V. 7).

I have already shown above how the *Gītā* exalts *Karmayoga* and at the same time shows the proper place of *Karmayoga* in the sum total of

Godward *sādhana*s. That the ultimate means is *Jñāna* is not deniable, because liberation and bliss form a state of being and not a state of doing. They are a mental realization, not a physical acquisition.

At the same time we must remember that the Lord emphasizes the need for *Karmayoga* whenever we come down from the plane of *samādhi* or all-forgetting *Bhakti* or *Jñāna*. Hence the discussion as to whether *Jñāna* alone is the means or whether *Jñāna* and *Karma* are the means is of more or less academical interest. The *Gītā* certainly shows the diverseness of *Jñāna* and *Karma*. As Śrī Śaṅkarāchārya points out, if both are coordinate and form a joint means, Arjuna would not have questioned Śrī Kṛṣṇa about them in Chapter III verse 1 as diverse paths and Śrī Kṛṣṇa would not have replied about them in Chapter III verse 3 as diverse paths. Chapter II of the *Gītā* ends with love and peace and meditation. Hence Arjuna asks in the beginning of Chapter III: "If *Jñāna* is thus better, why do you drive me to do cruel *Karma*?" But Śrī Kṛṣṇa says that both *Jñāna* and *Karma* are really one ( see Chapter V verses 2—5 ). How are they one? They are two elements in a Godward series. Both have the element of renunciation in them. I have shown how in *Karmayoga* there is an element of *Jñāna* in that there is a sense of the soul as being above the guṇas and of God as the giver of laws and as the Power to which the fruit of action should be surrendered, there is an

element of *Rājayoga* in that there is fixity of mind, and there is the element of love or *Bhakti* in that *Karma* is to be done as a love-offering to God. Such *Karmayoga* is the flower of which the final fruit is *Jñānayoga* ( see Chapter V verse 6 ). There will come a stage when *Bhaktiyoga* or *Jñānayoga* will increase and when *Karmayoga* and *Rājayoga* will be resorted to as aids in the perfection of such *Bhakti* or *Jñāna*. The final stage is when the *Bhakti* alone is intense and full, or when the *Jñāna* or realization is intense and full. Then *Karma* will stop of its own accord. "न कर्मणि त्यजेद् योगी कर्ममित्युच्यते असौ ।" ( A Yogī should not give up *Karma*, but he will be given up by *Karma* of its own accord ).

Thus the *Gītā* does not say that action is the means of God-realization. In the plane of God-realization the senses have no operation. The mind realizes God in a mood of self-transcendence. The *Gītā* does not require the *Saguṇa Bhakta Jñāni* who is in a mood of all-forgetting God-love and God-realization to do *Karma*. He could not do so as he is not in a state of relation to the body and senses. Nor does the *Gītā* require the *Nirguṇa Brahma Jñāni* to do *Karma*. What action is he to do who sees *Ekatva* ( oneness ) everywhere? Hence *Karmayoga* is not an ultimate factor in God-realization. But the *Gītā* is equally clear that during the stages of progressive *Bhaktiyoga* or *Jñānayoga* whenever the aspirant is in a state of

*Vyutthāna* or relation to the senses and the body, he must perform *Karmayoga* and *Rājayoga*, the former for further purification and *Loka Saṃgraha*, and the latter for further concentration. This obligation is laid even upon the *Vidwān* (the man of attained wisdom) in III. 25.

Tilak takes his stand upon such words as *Vīṣṣyate* (is superior) (III. 7; V. 2), *Tasmāt* (therefore) and *Param Āpnoti* (attains the highest) in III. 19, etc. But we have to understand the senses of the *Gītā* from a study of all the verses as a whole. The truth that action is the first step leading to the actionless God-rapt stage of *Parā Bhakti* or *Parā Jñāna* is unmistakably stated in the *Gītā* (see III. 4; IV. 33; V. 6; VI. 3; XVIII. 49). *Karmayoga* is specially praised because without it *Naiṣkarmya* (transcendence of action) cannot be attained. It is indeed impossible to understand how one who is in a state of *samādhi* or union with God in meditation or devotion or introspection can go about doing his daily duties or patriotic work. The outward connection of the soul with the world through the mind and the senses and the body is wanting in his case, and hence there could be no obligation for him to perform *Karma* when the capacity to perform *Karma* is wanting or rather has been transcended. But when a person is in a state of *Vyutthāna* or relation to the outside world, he must do *Karmayoga* for his own further elevation for attaining

God's grace and for securing *Loka Saṃgraha*.

There is then the example of Janaka who is said to have attained *samsiddhi* along with *Karma* (III. 20). But the Lord does not say that it was by *Karmayoga* alone that Janaka attained salvation. Janaka is known as one of the greatest *Jñānis* of the world who because of *Prārabdha Karma* and for *Loka Saṃgraha*, abided in *Karmayoga*. Similarly though *Karmayoga* is stated as a means of *Ātma-darśana* (self-realization) in XIII. 24, it is clear from the other portions of the *Gītā* that it contains *Bhakti* and *Jñāna* elements and leads to *Bhakti* and *Jñāna* in fulness and thus leads to *Ātma-darśana* (Self-realization).

It is thus clear that nature is the workshop of *Karma*, that the *guṇas* are the fundamental forces of *Prakṛti* and the real factors in *Karma*, that freedom from work is attainable only through *Karmayoga*, and that man must ascend from doing work as the slave of the *guṇas* to doing work as a servant of God till out of such work without attachment to results a deep love and knowledge and realization of God blossoms in his inner nature and fills him with its fragrance and sweetness. In *Karmayoga* the old motivation of pleasure is replaced by the new motivation of *Kainkarya*, or service of God; the old selfish expectation of fruits replaced by a new attachment for God. The key to the place of



*Karmayoga* is found in Chapter XIV. The Lord has placed the steps as *Madyoga*, *Abhyāsaya*, *Malkarmapharamattvayoga* and *Sarvakarmaphalatyāgayoga* (XII. 8 to 11). Yet in verse 12 He says that *Dhyāna* is superior to *Jñāna* and that *Karmaphalatyāga* is superior to *Dhyāna* and leads soon to perfect peace. Are we to imagine a contradiction here? *Karmayoga* being the divine seed leading to the divine blossom of *Bhakti* and the divine fruit of realization was thus highly praised by the Lord.

When a mind so purified by *Karmayoga* takes up *Rājayoga* or *Dhyānayoga* which is so minutely and perfectly described in Chapter VI of the *Gītā*, it realizes the first step in the ascent to God. *Rājayoga* involves a certain amount of seclusion and self-withdrawal and retirement, for though a master of *Rājayoga* can rejoice in *Dhyāna* (meditation) even in crowded places, a novice in *Rājayoga*, unlike an adept, cannot have the joy of meditation if he is amidst a crowd of men. The novice must choose a quiet and retired spot and there practise *Rājayoga* for attaining perfect mental purity and concentration. The object of his meditation and concentration may be manifold. He may realize his self in all beings and all beings in his self; he may realize God in all and all in God; he may lose himself in meditative adoration of God and he may realize the joys and sorrow of all beings as like his own. But the highest *Yogī*

of all is he who meditates ceaselessly on *Vāsudeva*. *Dhyānayoga* is referred to also in Chapter XII. 12; XIII. 24 and XVIII. 52.

The Lord has placed *Bhaktiyoga* immediately after *Dhyānayoga*, to emphasize that the true *Bhakti* is that adoring absorption in God-love which will come only to a mind purified by *Karmayoga* and trained in meditation and concentration and introspection by *Rājayoga*. Unwavering *Bhaktiyoga* is described throughout the *Gītā* as the means of God-realization. It is described as the sole means of attaining the *Parama Puruṣa* (Supreme Soul) and *Parama Sthānam* (Supreme Abode) (VIII. 22, 28). Without the aid of *Rājayoga* how can the devotee have unwavering devotion and *antima smṛti* (parting thought of God) and leave the body through the *suṣumnā nāḍī* as required in Chapter VIII. The Lord's devotees are in Him and He is in them (IX. 29). He can be seen, known and entered into through *Bhakti* (XI. 54; XVIII. 55). *Bhaktiyoga* is the means of transcending the *guṇas* and attaining God (XIV. 26). The supreme *Bhaktiyoga* is not the occasional thinking of God or praising God or bowing to God which is only a *puṇya karma* (meritorious act), but the devotion to God of the mind which has been already purified by *Karmayoga* and which has attained the power of *Dhyāna* by means of *Rājayoga*. If, as some later expounders say, *Bhakti* itself without any grounding in *Rājayoga* would lead to *Mokṣa*, why does not

Śrī Kṛṣṇa say so? On the other hand the last verse in Chapter VI of the *Gītā* shows that there can be no real and lasting *Bhakti* without the basis of *Rājayoga*.

I must point out that the Lord makes no difference between *Upāsana*, *Bhakti* and *Prapatti*, though modern expounders of the *Gītā* do so. *Upāsate* is used in IX. 14, 15; XII. 2, 6, 20; XIII. 25. *Prapadyate* is used in IV. 11; VII. 4, 19; XV. 4. In fact *Māyātāraṇa* (crossing *Māyā*) is promised to those who do *Prapatti* to the Lord (VII. 14). In XII. 6 and 7, He promises to save and uplift those who perform *Upāsana*. In Chapter X. 10 and 11, He promises removal of ignorance by the lighting of the lamp of knowledge to those who perform *Bhakti*. In Chapter XVIII. 66, He promises salvation from sins to those who seek Him as *Saraṇam* (refuge). Let those who find differences in these words find them. The Lord makes no difference at all among them.

Thus love is the opposite pole of desire. Desire leads to search of pleasure for the senses; love leads to search of God. Desire leads to hate; love but begets more love. Desire flourishes in an atmosphere of *Saṅga* (attachment); Love flourishes in an atmosphere of *Vairāgya* (dispassion). Desire clouds the mind and narrows the heart; love clears the mind and widens the heart. Desire causes agitation, love confers peace.

We must further remember that according to the Lord the *Jñānī* is

the *Eka Bhakta* (supreme devotee) and *Ananya Bhakti* (unwavering devotion) is a vital element in *Jñāna* (see VII. 17, 18, 19; XIII. 10). *Parā Bhakti* (supreme love) and *Para Jñāna* (supreme wisdom) fuse into one. The real divergence is between *Saguṇa Brahma Bhakti Jñāna* and *Nirguṇa Brahma Jñāna* or *Sāṅkhya-yoga* or *Jñānayoga* proper, the object of which is to attain the Blissful Absolute. Both of these lead to different aspects of the same Godhead (XII. 4). But the latter path is less sure, sweet and easy than the former.

Another important point to note is that *Bhakti* leads to absorption in Godhead as the highest attainment (*Sāyujya*). There is no use in trying to water down the word *Praveṣṭum* (entering) and *viśate* (enters) as used in the *Gītā* (XI. 54; XVIII. 55). I am unable to understand the cheap ridicule which says that such absorption will cause pain to God as it will be like a lance passing through a body. We must not impart ideas of material impenetrability into the spiritual world. Even in the world of matter we can see the coalescence of flame with flame and water with water and gas with gas. According to Śrī Kṛṣṇa *Jñāna*, *Darśana* and *Praveśa* are the ascending realizations resulting from *Bhakti*.

The *Gītā* makes it clear that *Jñāna* is the supreme means of God-realization. There is a considerable fight as to whether *Jñāna* is the *Anga* or intermediate means leading up to the ultimate means, viz., *Bhakti*,

or vice versa. Śrī Rāmānujācārya regards *Karmayoga* supplemented by *Jñānayoga* as the means of attaining *Kaivalya* or the realization of the soul and declares that the soul must practise *Bhakti* to attain God. Śrī Śankarācārya regards *Karmayoga* and *Bhaktiyoga* as the intermediate means leading up to the ultimate means which is *Jñāna*. This interminable dispute will never end. The Lord regards *Jñānī* as the highest *Bhaktā* (see Chapter VII. verse 16). In Chapter VIII He describes the realization attained by *Saguṇa Brahma Bhakti* and *Jñāna*. In XIII. 10 *Bhakti* is described as a vital element in *Jñāna*. There is in fact no real difference between the highest *Bhakti* and the highest *Jñāna* though there may be apparent difference between them when they are described by men of dialectic subtlety and skill. Preparatory *Bhakti* and preparatory *Jñāna* do differ because the mental process involved in the former is emotional while that involved in the latter is intellectual. But there is a fusion point of emotion and intellection. The *Upāsana* of *Nirguṇa Brahma* (the Blissful Absolute) is described in Chapter XII verses 2 to 5. The *Jñāna* of *Nirguṇa Brahma* is described in Chapter XIII as also in Chapter V. The attainment by *Jñānayoga* of either type is that of *Paramātmā* who is both *Saguṇa Brahma* and *Nirguṇa Brahma* (see Chapter XII verse 4). That there is a *Jñāna* of *Nirguṇa Brahma* and a *Jñāna* of *Saguṇa Brahma* is clear also from IX. 15.

The peculiarity of *Jñānayoga* proper is its leading up the soul to

a realization of the one eternal existence. The man of attained *Jñānayoga* will see *Brahma* everywhere. To him the diversities of the world do not exist, see II. 69. Only to the man of attained *Para Darśana* (the vision of the Supreme), the relish of the world will disappear (II. 59). *Jñānayoga* differs from *Karmayoga* in that it is of the nature of non-action while *Karmayoga* is of the nature of action (III. 17, 18). The *Jñānayogī* realizes that the principle of activity is in the *guṇas* and not in the soul (III. 28). All action culminates in *Jñāna* (IV. 33). *Jñāna* destroys all action (IV. 37). A man must overcome *Karma* by *Karmayoga*, then overcome his doubt and delusion by *Jñānayoga* and thus realize the *Ātmā* (IV. 41). *Jñāna* leads to the realization of everything being in the soul and in God (IV. 35; V. 7). The nature of *Jñāna* (Knowledge) and *Jñeya* (Knowable) is fully discussed in Chapter XIII.

The Lord always adds *Vijñāna* as a concomitant culmination of *Jñāna*. *Vijñāna* is realization through *Jñāna*. See III. 41; VI. 8; IX. 1; XVIII. 42.

The Lord uses the term *Sannyāsayoga* in IX. 28. As already pointed out above the Lord regards *Naiṣkarmya* as the fruit of *Karmayoga* (III. 4; V. 6; VI. 2—4; XVIII. 49). *Vividiṣā Sannyāsa* is giving up *Karma* with the object of securing more time for study and meditation. *Vidvat Sannyāsa* is the renunciation of *Karma* by the man of attained *Samādhi* and *Jñāna*. In Chapter V the Lord points out how the path of *Karmayoga* is

easier and surer than the path of *Karma Sannyāsa*.

On the whole it is clear that *Yoga* is used in the *Gītā* in the sense of the means of God-realization. *Karmayoga* perfected by *Rājayoga* leads to *Saguṇa Brahma Bhakti Jñāna* leading to *Saguṇa Brahma Sākṣātkāra*, or to *Nirguṇa Brahma Jñāna* leading to *Nirguṇa Brahma Sākṣātkāra* (realization). There are some verses in the *Gītā* that show this beyond the possibility of dispute or doubt. What hides God from us is described by the Lord as *Ajñāna* (V. 15) or *Guṇamayī Māyā* (VII. 13, 14), *Māyā* (VII. 15), *Yoga Māyā* (VII. 25), *Mohinī Prakṛti* (IX. 12) etc. There are two ways of crossing it and two ways alone. One is by *Saguṇa Brahma Bhakti* or *Jñāna* or *Prapatti*—which are really synonymous however much logicians and system-builders reveling in logomachy may try to differentiate them and “divide a hair between the south and the south-west side.” In VII. 14, the Lord says that those who love Him and seek Him as refuge (*Prapadyante*) will cross *Māyā*. In XII. 6, He says that He will lift them from the sea of *mṛtyu* and *saṃsāra*. In XIV. 26, He says that they will cross the *Guṇas* and will become fit to become *Brahma* or God. The Lord says that *Yoga* must culminate in *Bhakti* and that the *Yogī* who is full of *Bhakti* to God is the *Yuktātmā* (VI. 47; XII. 2). The other path is that of *Nirguṇa Brahma Jñāna*. Such *Jñāna* destroys *Ajñāna* and illumines like the sun the supreme *Tat* (*Tatparam* V. 16).

That *upāsakas* of *Nirguṇa Brahma Akṣara* attain *Vāsudeva* who is both *Nirguṇa Brahma* and *Saguṇa Brahma* is absolutely clear from XII. 4, 5.

There is one other important aspect to be borne in mind in regard to *Yoga*. The Lord has said that *Samatvam* is *Yoga* (II. 48). This *Samatva* is same-sightedness in success and failure. There is another place in the *Gītā* where ‘*Sama*’ is used. In V. 18, the Lord says that *Panditas* see *Sama* everywhere. The Lord has defined *Panditas* clearly in IV. 19. They are persons in whose case the very seed and commencement of actions are free from *Karma Sankalpa* (desire and motivation) and whose *Karma* has been burnt up by *Jñāna*. In his *Bhāṣya* on II. 11, Śrī Śankarāchārya has interpreted *Pandita* as one having *Paṇḍa* i. e., *Ātmaviśayā buddhi*. Thus *Pandita* is one who has *Ātmajñāna*. Thus the *Sama* stated in V. 18, is *Nirguṇa Brahma*. The perception of *Sama* is described in V. 19 as *Sāmya*. Then the Lord says in the same verse that *Brahma* is *Nir-doṣa* and *Sama*. I have already shown how the word *Nir-doṣa* is but a way of description by way of counterpart to the description of *Nirguṇa* in XIII. 14.

Thus the *Samatvam* of *Karmayoga* is an attitude of conduct while the *Samatva* of *Jñānayoga* is a realization. There is *Samatva* of *Bhaktiyoga* as well. It is an attitude of love, a relation of equal and overflowing love to all. The word *Sama* is used in respect of *Bhakti*

*Yogis* in XII. 18; XIII. 27, 28; XVIII. 54. The *Rāja Yogī* has a *Samatva* of his own. To him in his predominant mood of dispassion and *Dhyāna*, his *abhyāsa* and *vairāgya* lead him to regard gold and stone with equal eyes ( see VI. 8 ).

It is clear that while self-control, purity, renunciation of desire, love to all, absence of egoism, absence of sense of possession, sameness in relation to heat and cold and pleasure and pain and praise and blame, etc., are common to all the *Yogas*, *Karmayoga* stresses *Karma*, *Rājayoga* stresses *Dhyāna*, *Bhaktiyoga* stresses *Bhakti*, and *Jñānayoga* stresses *Jñāna*. The mediate means is *Karmayoga* supplemented by *Rājayoga*. The immediate means is *Saguṇa Brahma Bhakti Jñāna* leading to *Saguṇa Brahma Sākṣātkāra*, and *Nirguṇa Brahma Jñāna* which leads to *Nirguṇa Brahma Sākṣātkāra*.

Thus it seems to me that according to the *Gītā*, *Yoga* must ascend from action to actionlessness and from actionlessness to *Ānanda* ( Bliss ). In *Karmayoga* there is action in a new spirit. In *Rājayoga* the action is of the nature of the effort of the self-withdrawal of the mind. In the highest *Bhakti* there must necessarily be the actionlessness of continuous and rapturous and overflowing love in a state of ceaseless and blissful vision of God. In the highest *Jñāna* there must necessarily be the actionlessness of the continuous and calm and clear

vision and realization of the Absolute. How can there be any activity of the mind and the senses when these are transcended in *Bhakti Samādhi* or *Jñāna Samādhi*? The Lord clearly makes a difference between *Karmayoga* and the highest *Bhaktiyoga* and *Jñānayoga* in many respects. He says that the *Karma Yogī* is *Sangatyāgī* and *Phalatyāgī* and not *Karmatyāgī*. ( See II. 64; III. 7, 9, 19; V. 10, 11; XVIII. 9, 10, 11 & c ). The injunction to do *Karmayoga* is laid on him. He must do it for *Chitta Śuddhi* ( V. 11, etc ). But the word *Sarvārambhaparitīyāgī* is used in regard to the highest *Bhakti Yogī* and *Jñāna Yogī* ( XII, 16; XIV. 25; V. 13 ). In regard to the *Yogārūḍha*, the word *Sarvasaṅkalpa-sannyāsī* is used in VI. 4. There would be no action if there could be no *Saṅkalpa*. Of course in the stage of *Vyutthāna* ( i. e., the plane of relation to the mind and the senses and the world ) there will be *Saṅkalpa* and in that stage *Karmayoga* is to be pursued for *Loka Saṅgraha* and for further *Chitta Śuddhi*. But the *Gītā* does insist on actionlessness as the fruit of action ( III. 4 ). It declares *Paramā Naiṣkarmya Siddhi* as got by *Karma Sannyāsa* which is the fruit of *Karmayoga* ( XVIII. 49 ). Such is the *Gītā* ideal of *Yoga* as taught by Śrī Kṛṣṇa who is both *Yogī* ( XV. 17 ), *Yoga Guru*, *Yogeśwara* ( XI. 4; XVIII. 75, 78 ), and *Mahā-yogeśwara* ( XI. 9 ).

( To be continued. )

# True Renunciation—How to Practise it ?

----- BY HANUMANPRASAD PODDAR.

The scriptures declare and all thoughtful persons admit that God-Realization is the ultimate goal of human existence. There are many people in this world who strive, however mildly, for the realization of this goal; but there are few blessed souls who realize it speedily. The scriptures as well as saints who have direct experience in the matter have pointed out certain obstacles without surmounting which it is extremely difficult to make any progress in the path of God-Realization. The chief among these obstacles are—egotism, sense of possession, desire and attachment. Ignorance or infatuation is the root of them all. As soon as the veil of ignorance is lifted all these disappear of their own accord. Ignorance means want of Knowledge, and by Knowledge here is meant the Knowledge of God. One who comes to know the nature of God easily surmounts all these obstacles; nay, they cease to exist for him. But so long as ignorance persists—so long as the nature of God is not revealed to us, are we to leave off all activity and sit idle ? No, we should wisely learn to direct our attachments, desire, sense of possession and egotism towards God. Our ideal should be to cultivate attachment only to God, our sole desire should be to realize God, we should regard the feet of the Lord as our only possession, and the fact of our being an humble

servant of God should be the only object of our pride; for such a pride is prized by the devotees of God and brings solace to their heart. Thus through the practice of changing the direction of these four impulses, they will be gradually divested of their vicious character. Then, instead of contributing to the growth of infatuation, they will prove helpful in lifting the veil of ignorance, and as this veil of ignorance is lifted the nature of God will be revealed to us; and as the nature of God is revealed the feelings mentioned above will attach themselves exclusively to God. In that state, their very names will be changed and the devotee will be happy to find them transformed into four phases of pure incorruptible Devotion. Through that Devotion true Knowledge of God will be attained, and as soon as this Knowledge is attained the devotee will be blessed by a direct realization of God.

We have no idea of the terrible nature of worldly enjoyments, which are inherently full of vice and evil, of the infinite beauty and sweetness of God, who is Consciousness and Bliss itself—of His true nature and essential character. It is therefore that our mind feels attracted towards worldly enjoyments rather than towards God. If we realize the supremacy and blissful nature of God and the dreadful nature of worldly enjoyments,

our mind can never be drawn towards the latter. If we ask any one to swallow a big lump of opium or some grains of arsenic and offer him a decent sum, he will never agree. For he is fully certain, and has not the least doubt in his mind, that opium and arsenic will cause his death. The Lord says "this world is transitory and devoid of happiness," or "this life is fleeting and is an abode of misery; placed in this, devote thyself to Me alone". If we had implicit faith in the words of the Lord, and if accordingly the enjoyments of the world appeared to us short-lived and full of sorrow, how could we indulge in them any more? And similarly, if we had the least faith in the all-blissful nature of God how could we remain indifferent to Him any longer? But we do indulge in worldly pleasures and have no attraction towards God. This proves that although we read a lot, hear a lot and talk a lot on these things we do not really believe in what we read, hear or speak on the subject. That is why ignoring these teachings we are madly running after worldly enjoyments, and just as moths attracted by the glowing flame rush into it and burn themselves to death, we, too, fall into their trap and perish.

Our mind is always engrossed in thoughts of the outside world and remains attached to the gross objects of the senses. Our mind goes wherever we find, or we are told we can find, objects which gratify the senses. We seek happiness through those objects, not knowing that just as the

day is followed by night, the pleasure that we derive from them is always accompanied by its counterpart—pain. We seek happiness and shun misery, it is therefore that we have to suffer the pangs of misery. If we are really keen to avoid pain we shall have to forego pleasure as well. We seek not that supreme happiness which is eternal, which knows no ebb and flow and which is boundless and infinite.

What we thirst for is the momentary gratification of the senses, which is illusory and not real, and which like a flash of lightning disappears the moment it is felt. But we ignorant creatures do not realize this; it is therefore that we are always wildly pursuing it, and emerging from one pit we engage ourselves in digging a deeper pit!

Sex and gold are the two main factors contributing to sense-pleasure. It is therefore that the scriptures have loudly decried them as sources of evil and have repeatedly recommended their renunciation. The fact is, the outgoing senses of a man addicted to worldly pleasures are naturally attracted towards these objects which possess a peculiar glamour. The fascination is too proverbial. Nobody requires a homily in order to get addicted to them, the senses automatically drag the mind towards them. If we cast a glance across the history of the world, it will be found that sex and gold have been mainly responsible for all the great wars and the appalling destruction of life consequent thereupon.

They do not know the consequence, therefore man feels fascinated by the beauty of a woman and woman feels fascinated by the feature of man. And it is their urge for accumulating objects of luxury that induces them to turn towards wealth. Just as unrestrained enjoyment of sex drains our purse, saps our vital energy and exhausts our religious merit, in the same manner health, religion, and life itself have to be sacrificed to the greed for wealth. The acquisition of wealth and sexual union appear to afford a slight pleasure in the beginning, but they inevitably bring terrible suffering and restlessness in their wake. Until therefore wealth and sex are really renounced peace can never be attained. Peace can be had only when they are totally rejected.

But is it possible for man or woman to renounce them altogether? If it is, what is the form of that renunciation, and how can it be accomplished? There is no man or woman in this world who has no connection whatsoever with the other sex. This very frame of ours is a product of the combination of the male and female elements. For our nourishment we depend on our parents, or our elder brother and sister. Similarly, even the Sannyāsi, who has renounced everything, requires at least a small strip of cloth to cover his privities, rags to protect his body from cold, etc., and alms, none of which can be procured without money. Under the circumstances, how can one totally abstain from association with the other sex and money? The answer to this

is that we should first of all understand what renunciation truly means. Not to accept or use a thing is external renunciation. And to have no attachment with the thing is internal renunciation. Suppose we renounce a thing but in our heart of hearts we feel the need for it, its want rankles in our heart, and we begin to nurse a secret craving for it. Under such circumstances the external renunciation of the thing is not renunciation in the true sense of the term. True renunciation is that which kills our attachment for the thing. The renunciation which is vitiated by meditation and mental enjoyment of the thing renounced is not true renunciation. There is no doubt that the practice of even external renunciation as a discipline leading to internal renunciation is much better than a life of indulgence, and is both praiseworthy and necessary, it helps one to grow to the stage of internal renunciation, and the spirit of renunciation develops and becomes natural through it; but renunciation of attachment alone is true renunciation. When attachment is renounced, malice, fear, joy and sorrow, etc., are automatically eliminated. At a later stage, even the pride of renunciation and the memory of renunciation have to be shaken off. This is the final renunciation; it can be achieved through recognition of the evils of worldly attachment and through the real Knowledge of God. It is true that total renunciation of contact with the other sex and wealth is very difficult. Yet the scriptures lay much emphasis on their renunciation



simply because people will establish contacts with them within the barest limits of necessity only when total renunciation is enjoined. Of course, their mental renunciation is absolutely essential. In external renunciation, men should learn to look upon the woman as a manifestation of the Universal Mother (Jagatjanani) and to bow before her as such. Women should likewise learn to look at a member of the other sex as if he were her father, brother, or son. Close association between man and woman, in whatever form it may be, is never to the advantage of either; where such association is unavoidable it should be carried on through cultivation of the above sentiment. Similarly, effort should be made to earn through legitimate means only as much money as is barely necessary to maintain a family on a simple scale. Attempt should never be made to earn money by recourse to unfair means, fraud or falsehood, or by depriving others of their legitimate dues and turning one's back on God, for the sake of mere gratification of the senses and comfort of the body.

There is no doubt that in God's creation sex and wealth both have their uses, they also satisfy some need; but they should be utilized as a help towards spirituality. Nor should it be imagined that illegal possession of another's wealth is not so bad as illicit connection with another's wife. Just as a man who is a slave to his lower passions is worse than a beast, and is degraded to the position of a demon, even so the greedy man who

lets loose his sensuality and love of luxury turns a veritable monster. He can do anything for the comfort of his body! He is no better than a monster who keeps himself comfortable and satisfies his lust for enjoyment at the expense of his poor, afflicted and oppressed brethren! We are really entitled to only as much money as is barely necessary to keep the body and soul together. To spend more for enjoyment and personal comfort means an illegitimate and dishonest use of God's property, which should be utilized in the service of the poor and afflicted. Care should, however, be taken that this service does not lead to the growth of pride. What we should feel on such occasions is that through God's inspiration service is being rendered to God Himself through His own things. It should be remembered in this connection that we are to renounce only enjoyments and the attachment for objects of enjoyment, and not disinterested love, or the spirit of service. True love and service are possible only when one has acquired the spirit of renunciation. It is such service which goes by the name of service of God.

The heart will no longer feel attracted towards sex or gold when it is realized that they are perishable, unsubstantial and full of sorrow. A peculiar joy and peace will then be felt in renouncing them. That renunciation alone which brings joy and peace is true renunciation.

There is one thing more which has to be renounced more than anything else—it is the desire for fame or

popularity, which appears in the mind in the following form: "Let me be popular by any means; let me rise in the esteem of others; I may be obscure to-day, but let my name adorn the pages of history. I am not so particular about my own name, let the names of my family, nation or country be preserved in history (surely such a desire is better than the desire for personal glory, inasmuch as it involves some amount of sacrifice)—even if I have to part with my wife, children, wealth, honour and even my life." It is extremely difficult to renounce the desire for such glory and fame. But so long as this is not renounced, the biggest rite, the noblest acts of sacrifice, the highest discipline and the most austere penance are easily thrown away for love of fame. Man sacrifices the work of a whole life-time at the altar of the goddess of Fame. Before starting any work he will only consider whether it will bring him renown or not, he has therefore necessarily to abstain from activities, which though conducive of spiritual good are likely to bring him into disrepute. Such a seeker of popularity will ultimately take recourse to hypocrisy and thus fall from the path of spiritual discipline. He will gradually cease to remember God. God will be dethroned from his heart and the rightful, though beautifully decorated, image of the goddess of Fame will be installed therein, and his precious life will be wasted in her service. All these hindrances have their root in ignorance, which is helped and strengthened by the weaknesses already mentioned, viz., egotism, sense of possession, desire and attachment, all of which are born of ignorance. To shake them off through personal effort is very difficult. But everything is possible

through the grace of God. This grace of God, though enclosing in its motherly embrace all alike, is realized by those alone who are endowed with faith and who have taken refuge in the Divine Name. Therefore, while repeating the Divine Name we should develop faith in the grace of God. Through that grace the above-mentioned feelings which are now directed towards worldly objects will henceforth turn towards God. God will evoke these feelings in respect of Himself. Then, like the milkmaids of Brindaban we, too, shall find ourselves in a position to say:—

*"O Śyāma, Thou art our all.*

*Thou art the object and source of our pride; with Thee as our husband we are eternally blessed, O Beloved of our heart !*

*It is Thee we are constantly seeking, our minds are engrossed in Thee, In Thee we constantly rejoice, we derive all our joys from Thee. We take our life from Thee, Thou art our sole guardian.*

*Our mind and body are full of Thee, Thou art the very breath of our life. Thou art meditation, meditator and the object of meditation, all in one. Thou art our mother, father, husband, friend, child and wealth; Thou art we, we are Thou; all these diversities are Thy play."\**

( Kalyan )

स्वामि सरस्वत तुम हमारे ।

तुम्हीसे अभिमानिनी हम, नित मुहागिनि प्राणप्यारे ॥

तुम्हीको चारै सदा हम, तुम्हींमें मन हैं हमारे ।

तुम्हीमें रमती निरन्तर, तुम्हीसे सुख सब हमारे ॥

तुम्हीसे जीवन हमारा, तुम्ही रक्षक हो हमारे ।

तुम्ही तन-मनमें भरे हो, तुम्ही हो जीवन हमारे ॥

प्राण तुम, प्राणेश तुम, हो प्राणके आधार प्यारे ।

ध्यान तुम, ध्याता तुम्ही हो, ध्येय तुम ही हो हमारे ॥

तुम्ही माता-पिता स्वामी, बंधु सुत वित तुम हमारे ।

तुम्ही हम हैं, हमीं तुम हो, खेल हैं ये भेद सारे ॥

# Karmayoga—the Easier Discipline.

~~~~~BY JAYADAYAL GOYANDKA.

Some friends have expressed the following doubts in regard to the path of *Karma* being easier than that of *Jñāna*.

In the *Gītā* the Lord has highly praised the discipline of *Karmayoga* and declared it to be easier than the discipline of *Jñānayoga*. Nay, he has gone to the length of saying that it is difficult to succeed in the practice of *Jñānayoga* without the practice of *Karmayoga*. But how *Karmayoga* is easier of the two disciplines is not clear. In the present age not many *Karmayogis* are found who can satisfy the test of the *Gītā*, nor is their actual practice of *Karmayoga* in daily conduct present before us. For *Karmayoga* consists in the renunciation of both the fruit of *Karma* and attachment for *Karma*. But there is none we know of who can explain and illustrate by his own example how *Karma* may be performed without reference to its fruit and without attachment to it and whose conduct may be accepted as ideal for guiding us along the path of *Karmayoga*. Therefore, we want to know the real fact. The *Karmayoga* as enunciated in the *Gītā* and which has been declared to be the easier discipline appear very difficult to us. Is this *Karmayoga* a mere theoretical proposition, or can be actually reduced to practice? If it is a discipline which can be reduced to practice there must be people who know and practise it. How can it be called easier if there are none who know and practise the discipline?

The subject of *Jñānayoga* is very abstruse, hard and subtle; it is difficult for the ordinary man even

to understand it, much more to reduce it into practice. That is why *Karmayoga* has been declared as the easier of the two disciplines. Moreover the practice of *Jñānayoga* as an independent discipline is extremely difficult. For so long as the heart is impure one remains tied to the body and the practice of *Jñānayoga* for one tied to the body is as good as impossible. A practisant attains the qualification for the practice of *Jñānayoga* only when his heart has become pure through the practice of *Karmayoga*, which consists in the renunciation of attachment and self-interest. *Karmayoga*, however, does not require any such condition. The practice of *Karmayoga* may be started even when there is identification of the self with the body, and the heart is impure. The intellect when purified through its practice becomes one-pointed and filled with God-consciousness. God-realization is possible through such intellect. This is how *Karmayoga* is easier, and here lies its speciality. It is in view of this fact that the Lord declared *Karmayoga* to be the superior discipline in the *Gītā* (Chapter V verse 2).

The Lord has declared *Karmayoga* to consist in the renunciation of both attachment for and the fruit of *Karma* (II. 48; XVIII. 9); in some places He has characterized

Karmayoga as the renunciation of attachment for all *Karmas* and all objects (VI. 4); while in others He has defined *Karmayoga* as the renunciation of the fruit of all *Karmas* (XVIII. 11) or as the absence of craving for the fruit of *Karmas* (VI. 1). So far as the doctrine of *Karmayoga* is concerned, there is no fundamental difference among these three definitions. *Karmayoga* consists in the renunciation of both the fruit of *Karma* and attachment to the *Karma* itself, hence it was quite in order to mention both these forms of renunciation while defining *Karmayoga*. Where only renunciation of attachment to *Karmas* and objects is mentioned there the other form of renunciation is also implied though not expressly stated. When the attraction for wealth, woman, body, honour and fame is renounced, the quest for them, i.e., the fruit of action is automatically relinquished. For attachment is the root from which arises the desire for the fruit of *Karma*. With the renunciation of the cause the effect is automatically renounced. The renunciation of the desire of fruit being a natural corollary of the renunciation of attachment for objects it was quite reasonable to define *Karmayoga* as the absence of such attachment. Now, as regards *Karmayoga* being declared to consist in the mere renunciation of the fruit of *Karma*, or the absence of craving for the same, it has to be remembered that renunciation of the fruit of action

leads to the renunciation of attachment and *vice versa*. That is to say, through renunciation of the one the other is automatically renounced. By renunciation of the desire for the fruit of actions is meant the renunciation of the quest for all objects of enjoyment, belonging either to this world or to the next. It may also be termed as the denial of the self, or self-abnegation. Through practice of this virtue of self-denial the root of all evils, viz., attachment is gradually got rid of. Thus inasmuch as the renunciation of the fruit of actions automatically leads to the renunciation of attachment it was quite reasonable to define *Karmayoga* as the renunciation of the fruit of *Karma*, or the absence of craving for the fruit of *Karma*.

Here it may be asked: if *Karmayoga* means only the renunciation of the fruit of *Karma*, or absence of craving for the fruit of *Karma*, then where was the necessity for the Lord to inculcate renunciation of attachment along with the renunciation of the fruit of actions now and again in the *Gītā*. Our answer to this question is that *Karmayoga* is accomplished only when attachment itself is renounced through renunciation of the fruit of action. Again, without renouncing attachment it is not possible to perform actions in which there is complete abnegation of self. Therefore, where there is absolute denial of self, renunciation of attachment should be taken as implied. In fact, *Karmayoga* consists

in the renunciation of both. To make this clear it was quite reasonable on the part of the Lord to say that 'Karmayoga is the renunciation of the fruit of action, as well as of attachment'.

The majority of people of the present world appear to be drugged with an extra dose of worldliness. Of them a solitary figure here and there, who possesses wisdom, is seen striving for the uplift of the soul. Among these strivers, again, hardly anyone succeeds in realizing the *Paramātmā*. It is very difficult to come across a soul who has reached this enviable state of God-Realization. Even if we meet such a soul we cannot recognize him for want of faith and reverence. Therefore, what wonder if we do not come across such Yogīs, or fail to notice conduct which is appropriate to them.

The Lord Himself stated in the *Gītā* (IV. 2) that for a long time the practice of *Karmayoga* had disappeared from this world. This shows that even in His own time there were not many people who understood this *Yoga*, and even at the present age there are not many who understand it. People fail to understand the secret of this blessed path of *Karmayoga* shown by the Lord inasmuch as their heart is torn by conflicting emotions such as those of love and hatred. The secret of it is known only to those blessed souls whose sins have been washed away by performance of selfless deeds.

It cannot be said that real Mahāpuruṣas (great souls) who have

realized the *Paramātmā* are no longer available in this world. The fact is that for want of faith and reverence we fail to meet and recognize them. Under such circumstances, when we do not find any person who can give us a practical demonstration of *Karmayoga* through his conduct, the only course left to those who seek the betterment of their soul is to keep before them the teachings of the Lord as their ideal and try to regulate their conduct according to the same.

The *Karmayoga* described in the *Gītā* is no mere theoretical proposition, but can be actually reduced into practice. It appears difficult to us only on account of our ignorance of the secret of its performance and our attachment with the body and objects of the world as also due to lack of faith on our part. But as a matter of fact it is not so difficult. Through disinterested performance of duties laid down by the Śāstras with implicit faith in the words of the Lord and according to His directions attachment for the world will gradually disappear and the secret of *Karmayoga* will gradually unfold itself to us. Through this process when attachment is completely destroyed and the secret of *Karmayoga* is revealed to us, practice of *Karmayoga* will no longer appear difficult.

Real selflessness consists in renouncing the desire for all forms of fruit of *Karma*. Through such disinterested *Karma* weaknesses like partiality and prejudice are eradicated

and aberrations to which they generally lead are put a stop to. Therefore, it is the duty of every man to perform such disinterested action taking refuge under the feet of the Lord. But what this renunciation of self-interest in every *Karma* means should be carefully analysed and understood. Suppose we perform an action approved by the Śāstras through mind, speech or body, and do not seek woman, wealth, children or bodily comfort in return for it; but we cannot be said to have renounced all forms of self-interest thereby. All these can be renounced even for the sake of honour, prestige and fame. Therefore, we can be said to have completely renounced the self only when we have renounced the desire for honour, prestige, fame and even enjoyments of the other world, nay, when we have renounced the consciousness of our having renounced all these things.

It is due to ignorance or lack of wisdom on our part that in order to serve our minor interests we neglect our greater and truer interest, viz., God-Realization. On account of this ignorance we do not realize the inestimable loss we suffer thereby. And what little faith we have in this loss is not free from doubt. For the supreme bliss and supreme peace of which we read so much in books we have never tasted. The scriptures and saints exhort us with one voice to give up the desire for honour and fame as something exceedingly harmful. They are thorns

in the path of God-Realization. They retard the progress of the aspirant in his Godward journey. If coveted much they even bring about the spiritual downfall of the aspirant by leading to hypocrisy and dissimulation. When put to the test of reason, they even appear as such. Nevertheless, when honour and praise are bestowed on us they bring joy to our heart and thus we develop attachment to them which in its turn stimulates the desire to win the same. Ignorance or lack of understanding on our part is the cause of all this. Parallel is the case of a patient who through attachment and subordination to the palate takes a prohibited diet and thereby aggravates his suffering. There are some patients who even summon death through this weakness. It will appear to us on close examination that the ignorance or perversity of the patient is responsible for his taking the wrong diet. Similarly, it is our ignorance or stupidity which is responsible for our attachment to our person, wife, children, wealth, honour, fame and the like. The patient, who reposes faith in his physician as well as on the medicines and diet prescribed by the latter and takes the medicine as well as the prescribed diet avoiding prohibited diet, gets cured. Similarly, the wise man who avoids all wrong diet in the shape of evil habits and evil practices pointed out by the scriptures and Mahā-puruṣas, takes the medicine in the form of devotion to God and adopts

the correct diet in the shape of right conduct and divine virtues, gets cured of the greatest of earthly diseases in the shape of transmigration. If his stars are not propitious the ordinary patient may not be cured even by the best of medicines, but the spiritual patient who takes the medicine and diet mentioned above surely gets rid of the pangs of birth and death; adverse fate cannot stand in the way of his cure.

Before we start any work the first thought that arises in the minds of us all is what shall we stand to gain by this. Our thoughts are naturally directed towards our own selfish interests. Therefore, this thought of self-interest should be banished the moment it arises in the mind before we start any work. That which we regard as a gain in the worldly sense is not gain in the true sense of the term. True gain is that which has a real existence and which once having gained is never lost. Such true gain is secured through renunciation of worldly gains. Therefore, thoughts of earthly and personal gain which arise at the time of starting a work should be immediately discarded knowing them to be the root of all evils.

Our devotion to our earthly interests has grown to such an extent that it does not allow us to perceive our true interests. We should, therefore, remember God at every step and pray to Him that we may ever remain conscious of our real interests and save ourselves

from the lure of the destructive earthly interests.

The discipline of *Karmayoga* is still easier for those who have surrendered themselves to God knowing His real nature and excellences and understanding His greatness and glory, although ordinarily man's attachment for children, wife, home, wealth and body makes it difficult for him to renounce the desire of acquiring them, and much more difficult to spurn honour and fame. Worldly objects appear as necessary because of his attachment for the body and the world; the sense of their necessity gives rise to desire, and man engages in activity for the fulfilment of that desire. If he fails to achieve his end through such activity he goes even to the length of begging. The root of all these evils is attachment, which we may also define as 'attraction' for the world. We develop this attraction for objects which are agreeable to us and objects which afford us pleasure appear favourable to us. Similarly, that which is disagreeable and causes pain gives rise to hatred which in its turn gives rise to enmity, jealousy, anger, fear, grief and many other evils and through work involving violence and injury to others man suffers a spiritual fall. Therefore, love and hatred are the root of all evils, and these two take their origin from ignorance. When man realizes this fact the impulses of love and hatred in him get attenuated, and these attenuated impulses are completely destroyed through remem-

brance of and fixing one's thoughts on the name, form, greatness and glory of God. Then his mind and senses are naturally brought under his control and in that state it becomes

easy for him to practise *Karmayoga* in the form of renunciation of attachment and self-interest, through which practice, again, he succeeds in attaining supreme bliss and supreme peace.

Nada—a study.

BY GAURINATH BHATTACHARYA, M.A.

Bhartṛhari, the most celebrated philosopher-grammarian, opens his monumental treatise on Sanskrit grammar and its philosophy—the *Vākyapadīya*—by drawing a comparison between Śabda and Brahma¹ and happily does Bhaṭṭojidīkṣita in his *Śabdakaustubha* comment that by establishing such an analogy the grammarians seem to have found out a priceless gem in their quest of an insignificant cownie.² Bhartṛhari wishes to point out that as Brahman undergoes formal transformation and we have the diverse objects of the universe which after all sink into nothingness with the dawning of spiritual consciousness, so does Śabdabrahma undergo transformation and the result is that we find the world of Śabdā, we mean the letters, the syllables and the sentences, and the world of Arthas, we mean the numerous senses or objects. It will be our business to enquire into the nature of Śabdabrahman in which both Śabda and Artha lie as two in one. And in

this connexion, it will be wise on our part to start with the conception of Śabdabrahma as discussed in the Āgamas and the Tāntric texts.

The Tantras speak of Śiva, the Supreme Entity, as having two aspects: Saguṇa and Nirguṇa. In his Nirguṇa aspect, he is the Supreme Changeless One; while in his Saguṇa aspect, he changes as the Universe. Now from this Saguṇa Śiva who is said to be invested with the wealth of existence (*sat*), consciousness (*chit*) and bliss (*ānanda*), there emanates Śakti, the unalienated conscious nature of Śiva with all its contents unmanifested.³ Śiva is always associated with Śakti and she is described to be the nature of Śiva that enables him to comprehend his own self. Śiva is thus like a handsome prince who looks at his own self reflected in the mirror of Śakti.⁴ Thus a modern scholar calls Śakti as one remaining in Śiva in a reflex relation of Self-Identity. It should be, therefore, borne in mind that Śakti is not different from

1. *Vākyapadīya*, I. 1.

2. बराटिकान्वेषणाय प्रवृत्तश्चिन्तामणिं लब्धवान्.

3. *Saradatīlaka*, I. 7.

4. *Kamakalavilasa*, commentary under sl. 2.

Śiva, the *Śaktimat*.⁵ It may be asked here how Śakti can be said to issue from what was already with Śakti. Rāghavabhaṭṭa in his commentary on the Śāradātilaka of Lakṣmaṇāchārya explains that there is hardly any difficulty if we refer to the Sāṅkhya principle of the appearance of realities from realities (*Satkāryavāda*).

Now we are told that the creative impulse of Śiva inseparably connected with Śakti, assumes the form of a Bindu, which is a highly subtle entity and comprises three guṇas.⁶ Bindu is said to be that state of Śakti in which the germ of action increasingly sprouts and thus it has been viewed as the proper condition for creation.⁷ Bindu, is again described as the consolidated state of Conscious Energy, that is Śakti.⁸ Now Bindu in its turn divides itself into three aspects—gross, subtle and highly subtle, and these are Bindu, Nāda and Bija.⁹ Now this Bindu is the conscious aspect while the unconscious aspect is represented by Bija. Nāda is the resultant of the conscious and the unconscious aspects.¹⁰ Now when Bindu bifurcates itself, there happens to arise an indistinct sound which is in the opinion of the

masters of the Āgamas, called Śabdabrahma.¹¹ This Śabdabrahma has been identified with what is known as Parā Vāk. Nāgeśabhaṭṭa in his Siddhāntalaghumañjūṣā, points out that Śabdabrahma is identical with Nāda in which there is no distinction of letters and syllables, which is mainly in its nature a cognition, which is a particular state of Śakti suitable for creation and the resultant of consciousness and unconsciousness.¹² In the Tantras this Śabdabrahma is said to be the Kuṇḍalinī Śakti that lies in all individual living beings.¹³ Now when Nāda becomes manifested a little the internal air which reveals it comes up as far as the naval region from the Mūlādhāra which is the seat of Parā Vāk or Nāda and this stage has been called the Paśyantī which can only be comprehended by the mind. Both Parā and Paśyantī are highly subtle stages and cannot be comprehended by ordinary mortals. It has been definitely said that it requires a great spiritual discipline in order that they may be cognizable. It is laid down that only Yogīs can comprehend Parā by means of indeterminate cognition (*nirvikalpaka*) while Paśyantī through determinate cognition (*Savikalpaka*). The next stage after Paśyantī is Madhyamā which becomes revealed as soon as the air comes up to the region of the heart. It is also described as being subtle in view of

5. 'शक्तिश्च नो शक्तिमतो विभिन्ना'
Malinivijayottaravarttika.

6. Siddhāntalaghumañjūṣā, p. 142.

7. नादबिन्दुं सृष्ट्यपयोगावस्थारूपौ
—Com. under Sar. I. 7.

8. Prapanchasara, I. 41.

9. ibid.

10. Siddh. p. 142.

11. Sar. I. 11-12. Also, Prap. I. 43.

12. Siddh. p. 145.

13. Sar. I. 14.

the fact that it cannot be perceived by persons other than him who utters it and that also only when he has closed his auditory organs. This is known as the Anāhatadhvani in the texts on Yoga. The next stage is known as the Vaikhari which is the form of speech spoken by men. It is produced by the internal air passing through the throat and finally reaching the mouth. Nāgeśa has pointed out that the first three stages represent the minutest, minuter and minute forms of Praṇava.¹⁴

Parā Vāk, according to the Tīka school of Kashmere, is identified with Vimarśa Śakti. Vimarśa is the conscious reflection of Perfect Egoity. Parā, therefore, is not the stage of Vāk in the sense of a manifested condition but it is so-called only to show her extremely subtle nature in comparison with the stages that follow. "As Vimarśa, Parā Vāk has the characteristic of an infinitely subtle kind of speech or something in the nature of an inner discourse (abhijalpa), having in her womb, as it were, the Nāda as the root-principle of all forms of uttered sounds."¹⁵ The Parā stage has been happily compared by Tīka writers to the liquid within a pea-cock's egg (mayū-rāṇḍarasavat) where the different limbs of the bird with the variegated colour of its feathers remain in a form of total non-distinction. The entire body of Scriptures lie dormant

in her womb without any division of letters, syllables and sentences—the so-called elements of speech. Paśyantī is that particular condition in which the Supreme Energy stimulated by her *self-dependence* is willing to be externalized with the result that she as a self-luminous seer surveys the world of objects with the order of Vāchya and Vāchaka not yet clearly distinguished.¹⁶ In the Madhyamā stage, this order of Vāchya and Vāchaka has not become fully expressed but the same can be comprehended by the intellect.¹⁷ The grossest stage is called the Vaikhari which is so-called because of its being generated through vikhara or body. In this stage the order of Vāchya and Vāchaka becomes completely developed.¹⁸ Bhāskara in his commentary on Lalitāsahasranāma illustrates the gradual evolution of Vāk in an admirable manner. The Parā form is mere sound (Nāda or Śabdabrahma). It is the potentiality of growth and development lying dormant in the seed. Paśyantī is the seed about to sprout. The Madhyamā is the particular stage when the seed has burst open and the two small leaves have just appeared and the Vaikhari is when the leaves are separated but joined at the root.

In course of our discussions here, we have observed that from Śakti emanates Bindu which again divides

16. *ibid.* III. 226.

17. Anantasakti's Vritti on Vatulanatha Sutra. 7.

18. Jayaratha on Tantraloka III. 226.

14. एतदवस्थात्रयमपि सूक्ष्मतमसूक्ष्मतरसूक्ष्मप्रणवरूपम् ।

15. Jayaratha's com. under Tantraloka, III. 236.

itself into three aspects. But Śarada-tilaka lays it down that from Śakti emanates Nāda and from Nāda evolves Bindu.¹⁹ It has been said in the Tantras that out of the union of Śiva and Śakti arises creative ideation. And the union is called Nāda. Nāda, it has been pointed out by Rāghavabhaṭṭa, is a stage in the movement towards the revelation of the Self as the Universe. To be explicit, potency and readiness to create becomes for the first time active as Nāda and the more so as

Bindu. Thus Nāda and Bindu may be viewed as the growth and development of the germ of action. Rāghava states that there are authorities who do not speak of this Nāda and he further adds that the Śarada-tilaka mentions it in order to indicate the seven-fold character of Tārā. He also says that writers who have spoken of Kāla have mentioned the Nāda state. To unfold the deeper significance of this Nāda is a problem that requires separate treatment.

The Doctrine of Karma.

~~~~~BY VIVEKAPRAKASH BRAHMACHARI.

*Karma* is activity of the mind or of the organs of special sensation and action or of the vital energies (the prāṇas). Such activities are broadly divided into two kinds (1) automatic or (योगभूत) and (2) purposive or (पुरुषकारः). The effects (विपाकः) of *Karma* are जातिः or the building up of the body, आयुः or the duration of life and भोगः or agreeable and disagreeable states of the body and mind. That these three are effected by *Karma* is plain enough. The building up of the body is a form of *Karma* as also pleasure and pain which are but certain forms of activity of the body and the mind. By certain actions we may prolong or shorten life. These effects of *Karma* are obvious facts.

By repeated activity we can perform a similar action more easily and after a time it may be automatically performed. This fact makes it evident

that some portion of *Karma* is stored up as energy for a subsequent *Karma*. This stored up energy is 'Latency of *Karma*' (संस्कारः). Latencies of the activities of the mind, as subliminal impressions and of the body as forms of potential energy are Samsakāras. By these 'Latencies' are caused the three above-mentioned effects (विपाकः) of *Karma* at a future time as well. Therefore, the term *Karma* is generally used in the sense of *Karmasamsakāras* or the 'Latencies of *Karma*'. The laws governing the remote effect by Latencies are what the doctrine of *Karma* lays down, as immediate effects are plain to everybody.

From Latencies spring up cognitive states (प्रत्ययः) and from them Latencies are formed again. Thus the vicious cycle (from the Nirvāṇic point of view) is perpetuated. By the single-intentness (एकाग्रबुद्धिः) attainable by *yoga*, only

# The Kalyana-Kalpataru



The Love-intoxicated Mīrā.



the desired cognitive states free from all delusions are kept fixed in the mind. Thereby the Latencies which are at the root of all delusive and undesirable cognitive states of the mind, in which disagreeable feelings preponderate are made ineffective. So says the Gīta 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा' the fire of yogic insight destroys all karmas.

As we have little control over our automatic activities the laws of *Karma* are chiefly about *Puruṣakāra* or purposive activity or activity which can be controlled by our will, or by which we mould our character for a desired end or gain a desirable effect or avoid one that is undesirable.

Agreeable states (सुखं) are activities along the line of least resistance (सात्त्विकं कर्म) and disagreeable states are its opposite (राजसतामसकर्म). *Sāttvika* karmas are those by which an excess of agreeable feeling is gained and are called *Dharma* (धर्मकर्म). The others are called *Adharma* (अधर्मकर्म). The *Dharmakarmas* are twelve in number. They are the five *Yamas*, the five *Niyamas*, charity and compassion. The *Adharmas* are their opposites.

That we gain happiness by harmlessness, truthfulness, charity, kindness, etc., is an obvious fact. So we are happy by *Dharma Karma* and miserable by *Adharma Karma* under natural laws.

The following couplet of the *Gītā* fully expresses the Sāṅkhya view of the doctrine of *Karma*:—

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

4—K. K.—

The Lord does not make us actors nor is He the maker of actions, neither is He the dispenser of the fruits of action, all of them happen by natural laws.

There are two kinds of Latencies (संस्कारः). They are Metamorphic or Metagenic Latency (कर्माशयः), and वासना or Inscriptional Latency. *Karmāśaya* with the organic energies (*Linga*) is like melted metal and *Vāsanā* is of the nature of the mould. All our faculties or *Linga* with potentiality of modifications caused principally by antecedent life's *karma*, form the *Karmāśaya*. By this energy the body is constructed unconsciously (though not insentiently) from the parental seed. Duration of life and new feelings (i.e., those that are not mere remembrance of former feelings) are determined in the same way. *Vāsanā* is the imprint of past births (with their minutest functional details or जातिः) of the natural duration of life and of feelings. Thus we get and enjoy a good meal by *Karmāśaya* and *karma* while we may only recall the pleasures of eating by *Vāsanā*. *Karmāśaya* is principally effected in the life that has just preceded, while *Vāsanā* is the accumulated impressions of innumerable previous lives which are infinite in variety. Every sentient being has in fact the *Vāsanā* of all forms of life.

As for the fruition (विपाकः) of *karma* the following example will make the theory clear. A man, who has lived a beastly life, is fit to be born as a beast, say a

dog. Now though the dog has a mind, senses and vital organs essentially of the same nature as those of man and differing only in form and power, yet it is not possible under ordinary circumstances for a man to act in such a way as to metamorphose his present body and organs into those of a dog. After death when the mind and the faculties are freed from the flesh (which is not so modifiable or 'plastic' as the mind) the beastly propensities with ease dominate the mind and induce the remembrance of the dog *Vāsanā* with which it is immediately identified on account of its extreme modifiability. Thus becoming of canine nature, the *Linga* by directive forces builds from the seed of canine parents the body of a dog. This is explained in the yoga aphorisms 'जात्यन्तरपरिणामः प्रकृत्यापूरात्' ( IV. 2 ).

Everybody knows that by *karma* we can be happy or miserable. One, who is in frequent fits of anger and is miserable for that reason, may subdue that passion by mindfulness and by practising proper restraint. In all such cases the explanation is that the *Saṃskāras* of anger are subdued by the accumulated *Saṃskāras* of dispassion. This rule holds good in the future life as well as in the present, as the former is the creation of the present *Linga* with the Latencies. Thus a benevolent man has got his benevolence from accumulated Latencies of benevolent acts done in his former lives. He has in his countenance, expression, etc., something which in-

duces benevolent feelings in others towards him in his distress.

As we sow so shall we reap is the rule of the doctrine of *Karma*. But this rule has exceptions. By accidental causes or owing to the influence of the environment or operation of physical laws over which we have no control, pleasure, pain, death and metamorphosis may happen which are not the result of Latent *karmas*, but of *Karma* caused by those events. As the inhabitant of a country is his own master in certain ways and yet is subject to the laws of the country and to disasters that may befall that country so we are all subject to powerful terrestrial and other conditions.

The ethics of the doctrine of *Karma* are based on the following tenets:—

( 1 ) All living beings ( animals as well as vegetables ) who are *Lingas* with bodily investment are existent from time without beginning.

( 2 ) As the duration of life is limited, they have lived innumerable lives of infinite variety.

( 3 ) Misery preponderates in life or phenomenal existence.

( 4 ) There are two supra-phenomenal causes of phenomenal existences one of which is immutable and the other mutable by nature.

( 5 ) We can by *yoga* realize the immutable principle in us and thus rise above all misery for all time to come, which is the *summum bonum*

of our life. Therefore, to attain it and to help others in its attainment is the greatest good one can do to himself and to others.

The keynote underlying the virtuous practices of the Yogīs is selflessness. Active charity is possible when one has possessions but when a *Yogī* takes to *śannyāsa* or renunciation he forthwith gives away his all ( सर्ववेदसदक्षिणाम् ) with the vow not to take more than what is necessary for his bare subsistence. So charity for a *Sannyāsī* or *Bhikṣu* is not feeding and clothing the indigent, but is धर्मदानम् or giving his services in planting his fellowmen in *Dharma*, which is the real cause of all our happiness. *Dhammadānam Sabbadānam Jinati* says Buddha whose "peaceful and useful life" ( as Rhys Davids has remarked ) was the cause of the uplift of millions of human beings. It is thus that the Yogīs do the greatest good to the greatest number.

According to this principle of the ethics of *yoga*, a *yogī* is enjoined to give away his all and to take no more than what is absolutely necessary. Being thus freed from distractions he devotes whole-heartedly his energy to the realization of his goal, usually in a place "far from the madding crowd's ignoble strife". As he proceeds on the path he gives his services for the enlightenment of his fellow beings. As the sun, though

the source of light, blinds people looking at it, so common unthinking and ignorant people are blinded by the extreme selflessness of the *yogī* and think him a selfish person entirely wrapt up in contemplation of his personal welfare.

All our external enjoyments are harmful in some way or other to other sentient creatures ( 'नानुपहत्य भूताद्युपभोगः सम्भवति'—Vyāsa ). The way to perfect harmlessness is *yoga* by which selfishness is rooted out and the spirit freed. By *yoga* is realized the most real thing in our experience, viz., the Great Self, of which the poet Tennyson having had a glimpse, says like Plotineus and the Yogīs:—

"The mortal limit of the Self was  
loosed  
And passed into the Nameless, as  
a cloud  
Melts in heaven. I touched my  
limbs, the limbs  
Were strange, not mine, and yet  
no shade of doubt  
But utter clearness, and thro' loss  
of Self  
The gain of such large life as  
matched with ours  
Were sun to speak—unshadowable  
in words,  
Themselves but shadows of a  
shadow world."  
( *The Ancient Sage* )

We quote this to offer food for reflection for those who think that *Yoga* is nothing but vegetative inactivity or stonelike inertness.





## Unto Bliss.

True Reality and the *Paramātmā* are one. Though unqualified, He is yet qualified; though Formless, He yet possesses a Form. Similarly though qualified, He is yet unqualified; and though possessing a Form, He is yet Formless. Nothing can be said about Him and yet all that is said refers to Him. Of course, whatever is said does not describe Him fully. That which is perfect can in no way be described. Yet the *Paramātmā* is not imperfect in any state; therefore, even an incomplete description of Him becomes a description of the perfect inasmuch as even His parts are perfect or equal to the whole. Seers, saints and devotees worshipped this very *Paramātmā* through various sentiments and the *Paramātmā* accepted the worship of them all through those very sentiments.

The Supreme God, the embodiment of *Sat* (Truth), *Chit* (Knowledge) and *Ānanda* (Bliss) is the Supreme Reality. Though beyond the *Guṇas*, He is yet full of the *Guṇas*; though beyond the universe, He yet permeates the universe. He pervades all, and all is pervaded by Him, viz., the whole of this creation, moving as well as motionless, rests on Him. The same Supreme Lord, who is consolidated knowledge and bliss, manifests Himself variously as *Brahmā*, *Mahādeva*, *Mahāviṣṇu*, *Mahāśakti*, the Lord of *Sāketa* (transcendent *Ayodhyā*) i. e., *Śrī Rāma*, the abode of infinite

bliss, and as the Lord of *Goloka*, viz., *Śrī Kṛṣṇa*, the ocean of ambrosial Beauty. All these various forms are true and eternal. Although appearing as many they are essentially one for all time.

The aspirant or devotee adopts for his worship as something essential one of these or any other Form of the Lord according to his taste or sentiment; and it is quite in the fitness of things that he does so. It is not possible to worship God through many Forms at one and the same time. To compose and concentrate the restless mind, it is necessary to worship only one Form. Through worship of many Forms, the fickleness and changeability of the mind is liable to increase. That is why a wise 'Sadguru' who possesses Divine vision, takes note of the disciple's aptitude, attainments, qualifications and the results likely to be achieved by him, and instructs the latter in one particular form of worship, gives him a suitable *mantra* (sacred formula) through which he may worship the object of his worship. At the same time he tells the disciple that the God in whose worship he has been initiated is the only God, and that it is the same God who is worshipped through various Names and Forms by different people in different climes and different ages. None of these Forms is different in essence from the God you are worshipping, and when there is no

difference the question of superiority and inferiority in relation to them cannot arise. Go on worshipping the Form you have adopted but do not hate the Forms which are worshipped by others, nor regard them as inferior in any way. If you do so, you will be hating your own God and lowering Him in your estimation inasmuch as it is the same God, the object of your worship, who is being worshipped by others through other Forms. Should you take it into your head that the Forms worshipped by others are different from your God, you will be circumscribing and thereby belittling your own God and reducing Him to the position of one among many Gods. He will no longer remain the supreme God but will be reduced to the position of an inferior God like the regional gods. Through such "small" and "finite" God, you cannot hope to reach the Infinite. Thus through your own fault you will be deprived of the vision of the supreme God. Therefore, cultivate exclusive devotion to the object of your worship, but at the same time honour other Forms as well, regarding them to be so many manifestations of your own God. True exclusiveness of devotion lies in regarding the other Forms as so many different manifestations of the God you worship. To do otherwise is to admit another God which is nothing short of infidelity on the part of an exclusive devotee.

It is reported that in the name of exclusiveness of devotion the doctrine is being preached that

devotees of Śrī Rāma should not utter the name of Śrī Kṛṣṇa and correspondingly the devotees of Śrī Kṛṣṇa should not utter the name of Śrī Rāma; for if they do so they will incur a sin. On this very ground it is urged that the famous *mantra* of the Upaniṣad—

हरे राम हरे राम राम राम हरे हरे ।

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ॥

—should not be chanted in its entirety. In the humble opinion of "Śiva" to propagate this view itself is wrong and sinful. The Śāstras proclaim that all the different Names belong to the same God. It has been regarded as a spiritual crime (नामपराध) to make any distinction between the Names of Śiva and Viṣṇu. 'Viṣṇu is the very heart of Śiva and Śiva the heart of Viṣṇu' is a famous declaration of the Śāstras. When it is a crime to make any distinction between even Śiva and Viṣṇu, the so-called devotees of Viṣṇu cannot perpetrate a greater crime to God than to recognize essential differences among the conceptions of Viṣṇu, Hari, Rāma, Kṛṣṇa and Nārāyaṇa and to declare it a sin for the worshipper of one Form to mutter and chant the name of another and thus create a sense of distinction in the minds of aspirants among the eternally true and pure Forms and Names of the same God.

In all humility and with great emphasis "Śiva" requests all to shake off such a belief and not to repose faith in the words of a preacher who may try to beguile them and

create doubt in their minds. Go on chanting with utmost faith and reverence the Names of God regarding them all to be Names of the same God. Your spiritual welfare will thus be assured.

(*Kalyan*)

ing them all to be Names of the same God. Your spiritual welfare will thus be assured.

"Siva"

## Contribution of Bengal Vaishnavism to Religious Thought.

BY GIRINDRA NARAYAN MALLIK, M. A., B. L.

By Bengal Vaiṣṇavism we generally mean the Vaiṣṇavism preached in the medieval period by Śrī Chaitanya Mahāprabhu directly through his speech and practice and indirectly through the medium of contemporary saints like Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunāth Bhaṭṭa, Śrī Jīva Goswāmī and preeminently through the medium of Roy Rāmānanda. The fact is undisputed that the last mentioned saint, Roy Rāmānanda, played the highest role in preaching and expounding the tenets of this faith, inasmuch as it was he who clearly indicated the various mystic approaches to God, that is, the various stages in the love of God described as *Śuddhā Bhakti* culminating in Rādhā's astounding divine feeling of *Mahābhāva* towards Her Self and object of worship—Śrī Kṛṣṇa. Roy Rāmānanda was a southern Brahmin, and as such it was quite natural that he should be influenced by the current of spiritual thought then flowing through a long tradition amongst the Vaiṣṇavas of the South. Getting this clue and taking advantage of the historical fact that Vaiṣṇavism of the Rādhā-Kṛṣṇa cult flourished side

by side with Śaivism in South India during the period from the 6th century to the 11th century A. D., some modern scholars incline to the view that the distinctive feature of Bengal Vaiṣṇavism, viz., the development of the *Rasa* theory as understood in the Rādhā-Kṛṣṇa cult, was not an original growth but was borrowed from the spiritual thought currents prevalent in the South.

It is not necessary to enter into and discuss the question whether and how far Bengal Vaiṣṇavism was a product of outside influences. For to do so would be to stray into the field of historical research, and as such its value in the sphere of true spirituality will be negligible. Such historical researches have no value for those who adopt a particular form of discipline and are wholly absorbed in making real progress in spiritual life. Like the psychological researches of William James, Freud and others, spreading their baneful influence upon religion, these historical researches instead of doing any substantial good to the spiritual adepts may undermine their reverence and faith. Real sādhanas

(spiritual aspirants) care more for the teachings and precepts of Incarnate Beings and Mahāpuruṣas (Great souls) than for their historicity. In the poet's words 'ननु वक्तृविशेषनिःस्पृहा गुणलुब्धा वचने विपश्चितः' in the matter of a speech, the wise are drawn by merit and are indifferent as to who makes the speech. Even admitting that the tenets of Bengal Vaiṣṇavism were derived from the South, there can be no denying the fact that it has contributed to some extent to the religious thought of the world and that this contribution is not altogether negligible. Our object in the present article is to indicate in a general way the extent of this contribution.

Before doing so it is necessary to attempt a short historical review of the religious tendencies in India before the advent of Śrī Chaitanya Mahāprabhu.

Although God is inscrutable, unthinkable and unapproachable through the external senses, it is a well-known fact that from time immemorial the highest and most intensive efforts have been made by human beings to unravel the mystery of creation and realize the Supreme Being. The urge for knowledge and realization of the truth is inherent in the very constitution of man who cannot but strive to acquire a clear conception of the Supreme Being, for otherwise his very manhood would be reduced to a concept without any conception. It must be, therefore, admitted that the methods of realization of God are as endless as there are human beings, but these endless ways have been broadly

classified in our scriptures under four heads, viz., *Karmayoga*, *Jñānayoga*, the *Aṣṭāṅga Yoga* and *Bhaktiyoga*. When *Paramātmā* is conceived as *Saviśeṣa Brahma* (qualified *Brahma*) like *Bhagavān*, the *Aṣṭāṅga Yoga* whose aim is soul's union with *Paramātmā* might be regarded in a general sense to be akin to *Bhaktiyoga*. Thus the four paths might be reduced to three—*Karma*, *Jñāna* and *Bhakti*. From the psychological point of view these three methods of self-realization might be regarded as corresponding to the three phases of the mind—Willing, Knowing and Feeling. During the age of the Upaniṣads these three currents of spiritual thought flowed among the people like the three sacred streams of Ganga, Yamuna and Sarasvati harmonized at their confluence, which gave no scope for clash or conflict in religion. The truth of this remark is known to every reader who have carefully studied and assimilated the texts of the Upaniṣads.

Then Lord Buddha appeared on earth and with a heart full of compassion and pity he engaged himself in the task of saving mankind from the ocean of miseries, but unfortunately, like the agnostic *Sāṅkhya* philosopher, hit upon a negative state as the *summum bonum* of life. Cessation of all *Karma* and the collateral mental state of *Nirvāṇa* was his aim and ideal. Through severe penance and deep meditation the great prince Śākyasiṃha became Buddha or the Enlightened, and began to preach among the people

his lofty doctrine of *Nirvāṇa* and converted them by thousands. His object was very noble and there is no doubt that he did a great service to humanity. But the fact cannot be denied that abnegation of *Karma* was his aim, and thereby *Karma* was crushed. He laid emphasis upon Knowledge or Intellect, and the importance of *Bhakti* was not only minimised but even the tradition of it was lost. Now for the first time in the history of religious thought in India there arose a conflict between the different methods of self-realization. The long-standing harmony was broken giving rise to restlessness both in the individual and social minds. The supreme authoritativeness and अपौरुषेय character of the Vedas and the Upaniṣads was denied, the existence of *Ātmā* as an eternal, unchangeable reality was ignored and thereby Hinduism was reduced to a moribund condition.

To save Hinduism from this miserable state of decline Āchārya Śankara appeared a few centuries after this in a very learned Brahman family of the province of Kerala in South India. The tradition goes that the great Deity Śankara Himself was born as a son to Śrī Śivaguru and Subhadra, and so the boy was named Śankara. Consistently with this traditional account, signs of divinity was manifest in this great personality from the very beginning of his life's career. His sole object was to undertake a campaign against the Buddhistic tendencies then prevalent among

the Hindus in the country, to revive Hinduism and to restore the Vedic religion to its pristine glory, and his mission was fulfilled. The real motive underlying all his activities in the sphere of religion was to restore the lost harmony between the above-mentioned methods of *Jñāna*, *Karma* and *Bhakti*. Unlike the great Buddha he never ignored the two methods of *Karma* and *Bhakti*; but his method of treatment and the excessive zeal for establishing his own theory of *Māyā*, required him to accord a most conspicuous place to Knowledge (*Jñāna*) in his system of philosophy. But if the authorship of the Govindaṣṭaka is correctly ascribed to him, it must be recognized that he was an ardent devotee of Bhagavān; but this is not apparent from the nature of his writings in spite of the forced interpretations attempted by some modern Indian scholars. He has unambiguously said in his commentary on the Brahma-sūtras—  
ज्ञानमेकं मुक्त्वा इह कर्मणामनुप्रवेशो नास्ति. In this Matter of *Mukti*, *Karma* has no place but Knowledge (*Jñāna*) alone has a place. The content and character of the state called *Mukti* as expounded by him is more like a negative state than a positive one; and for this reason his theory might be described as akin to Buddhism, and it has been actually stigmatized by some critics as such when they say 'मायावादं असत्छात्रं प्रच्छन्नं बौद्धमेव तत्'. Without entering into further details on the point all that we can say for our present purpose is that though Āchārya Śankara tried his

best to rid Hinduism of the conflict between Intellect and Feeling, yet unfortunately he could not meet with complete success in this noble attempt.

A few centuries after this epoch-making event in the sphere of religion India was blessed once more by the appearance of great saints like Śrī Nimbārkāchārya, Śrī Rāmānujāchārya and Śrī Madhwāchārya. They all professed to be advocates of the cult of *Bhakti* and wrote commentaries on the Vedānta Sūtras from the standpoint of *Bhakti*. In their doctrine about the relation between *Brahma* and *Jīva* as well as about the significance of the *summum bonum* there is, indeed, some difference, but they all seem to have laid the greatest stress on *Bhakti* and described it as the best means of attaining the *summum bonum* of life. But they recognized *Mokṣa* as the highest aim of spiritual life. And by so doing they seem to have leaned more towards Intellect than towards Feeling, notwithstanding the differences in minor details.

From the above short review of the doctrines of thinkers, philosophers and saints that were born in India after the Buddhistic period, it appears that the conflict between Intellect and Feeling that originated at the time of Buddha remained more or less irreconciled for many generations to come. As is natural under the circumstance this conflict between two phases of the mind gave rise to two distinct classes of thinkers in India viz., a class of Dārśanikas (Philosophers)

and a class of poets and rhetoricians. Each tried in his own way to solve the problem of life, its aim and ideal—how to enjoy bliss in consequence of an all-round perfect development and purification of the mental faculties. Biassed as they were by their own particular point of view, these thinkers could not bridge over the gap between Feeling and Intellect. The fact cannot be denied that the real *summum bonum* is not possible of attainment unless the two phases of the mind are equally developed and uplifted. From the Hindu point of view it might be indicated that according to Suśruta, the great authority on the science of human body, the integral organ called Manas is located not only in the मस्तिष्क (cerebrum) but also in the हृदय (heart). Psychologically speaking the cerebrum is regarded as a centre of the mental phenomenon of intellect while the heart that of the phenomenon of feeling. The fullest development of मनः, therefore, is not possible without the simultaneous development in equal proportions of the two phases—Feeling and Intellect. And such an all-round development of मनः alone contributed to the fullness of life, which is connoted by self-realization. Since self-realization is the highest aim of life, and what life aims at is the appreciation of supreme joy, absolutely distinct from the normal pleasures of life,—of that infinite joy called *Brahmānanda*, which is inclusive of all pleasures of paradise and yet transcends them, the true character of self-realization cannot but be a positive state of transcendent joy,

which is identified with fullness of life.

This truth about the much-needed harmony between Intellect and Feeling, *i. e.*, between the two methods of realization as adopted by the philosophers on the one hand, and poets and rhetoricians on the other, was known long ago to Śrī Ānandavardhanāchārya, the greatest rhetorician of India next to Bharata Muni, the father of Indian poetics. He flourished in the latter half of the ninth century A. D. during the reign of King Avantivarma of Kashmere. In his famous treatise *Dhvanyāloka*, so ably commented upon by Abhinava Gupta, the founder of the *Vyaktivāda* school of *Rasa* theory, the following verse occurs:—

या व्यापारवती रसान् रसयितुं कान्तिर्कवीनां नवा  
दृष्टियां परिनिष्ठितार्थविषयोन्मेषा च वैपश्चिती ।  
ते द्वे अग्न्यवलम्ब्य विश्वमनिशं निर्वर्णयन्तो वयं  
श्रान्ता नैनं च लब्धुमभिशायनं त्वद्भक्तितुल्यं सुखम् ॥

The sense of the verse may be thus stated:—

The cryptic formula of the sage Bharata about *Rasa* 'विभावानुभावव्यभिचारि-संयोगाद् रसनिष्पत्तिः' has given rise to four different schools of thought and the *Vyaktivāda* of Abhinava Gupta is one of them. According to this theory, by the correlation of the several factors ( *Vibhāva* ), the *Sthāyibhāva* is brought into existence, *i. e.* it is manifested as the state of *Alowkika* (transcendent) joy and thereby *Rasa* is actualized. Evidently there goes on internally a process beginning with the correlation of the several factors and ending in the actualiza-

tion or manifestation of *Rasa*, and this whole process is described here as व्यापार. Poets and dramatists have recourse to this process in order to actualize the *sthāyibhāva* as *rasa*. Their genius is wholly directed to the appreciation of *alowkika* (transcendent) joy which is thus described as *rasa*. They call upon all human beings to strive for realization of this joy, which is the highest aim of life. They hit upon this method as the right method of *Dharma*, and prescribe it as the only medicine for the purification and uplift of the diseased worldly mind. Since the several factors that go to actualize *rasa* are emotional, it is needless to say that the whole function of rhetoricians has concern with the feeling aspect of the mind.

Besides this, there is another method adopted by philosophers or wise men whereby they try to unravel the mysteries of life—to gauge the meaning of the ultimate realities of things—the realities that underlie the appearances of the world. Their whole genius is directed towards the task of explaining the various concepts centring round the concepts of the Absolute Being, the individual soul and the world and their mutual relations. Their aim, therefore, is the attainment of supreme pleasure through this extraordinary manipulation of the human intellect.

In the verse quoted above the rhetorician Ānandavardhanāchārya says that though he cannot claim to possess the above two kinds of genius, yet like a poor man who

borrowed materials from rich neighbours for the purpose of furnishing his own humble cottage, he has borrowed them from the two types of thinkers and seekers after truth; and thus equipped with the necessary qualifications he has tried his utmost to make people understand thoroughly what is essential and what is non-essential in the whole universe of being. But alas, he has got simply fatigued in the attempt, not to speak of his object being fulfilled; and in this state of utter dejection of the spirit he now approaches God Nārāyaṇa, the Essence of the universe, and prays to Him from the very core of his heart to be favoured with a very small portion of his bliss-potency called *Bhakti*—which alone he says, is capable of affording real pleasure to mankind, which alone can bring to mankind true perfection in life.

From this it appears that about six centuries before the advent of Śrī Chaitanya Mahāprabhu the thought arose in the mind of the great poetic and philosophic genius of Ānandavardhanāchārya that neither philosophic genius nor the genius of a poet and rhetorician is singly sufficient for realizing what is real and what is unreal in the universe of being, that neither of these two great doors of Knowledge can independently lead to perfection in life. He further suggested that a harmonious reconciliation of these two methods is the only path that can lead mankind to perfection of life, which consists in fullness

of life and joy, and that such harmony can be effected by nothing short of *Bhakti*—the essence of the Knowledge and Bliss potencies of God. From a chronological survey we can fairly state that the great philosopher-rhetorician flourished after Āchārya Śankara and before the great religious reformers of the *Bhakti* School mentioned above. From him came the first suggestion that *Bhakti* alone can raise a religious aspirant to the highest plane of spiritual experience, the place of eternal enjoyment of the beatific joy of immortality. The suggestion was, indeed, accepted by the religious reformers of the *Bhakti* School, who in their own inimitable ways preached the gospel of life, but unfortunately met with partial success in the attempt. In their interpretation of the Vedānta Sūtras they no doubt established *Mokṣa* as the *summum bonum* of life and so philosophic speculation reached a sufficiently great height through their efforts. But as they did not make a thorough analysis from the psychological point of view, of the contents and character of the bliss collateral upon *Mokṣa*, it must be said that the development of the feeling aspect was not on a par with that of the Intellect, and the result was that the desired complete harmony between the two phases could not be brought about.

When such was the state of religious thought in India, there appeared Lord Gourāṅga in Bengal with his adherents, and his mission was to revive the cult of *Bhakti* from the then declining state caused



perhaps by the abnormal intellectual activities of the learned society of the time. This he did through the instrumentality of saints like Rupa, Sanatana, Jiva Goswami and Roy Ramananda as already mentioned. A thorough critical exposition of Vedantic doctrines was undertaken specially by Jiva Goswami, and from this it appears that intellectual development did not lag behind that of the preceding philosophers. The special feature, however, of such philosophical speculation was that the concept of *Mokṣa*, so long recognized as the *summum bonum*, was replaced by *Premā Bhakti* (Love), and as will appear later on this theory of *Premā Bhakti* establishes a happy reconciliation between the two aspects of the mind, Intellect and Feeling, for self-realization.

It needs no mention that the Śruti text 'सो वै सः' etc., forms the pivot round which the whole philosophic speculation of the Vaiṣṇava savants of the Chaitanya School moves. Now the concept of *rasa*, which plays such a prominent part in Vaiṣṇava theology, occurs also in poetics inasmuch as *rasa* is regarded as the soul of poetry and dramaturgy. But notwithstanding the similarity of name as well as the fact that *rasa* means an appreciation of joy in all the aspects there is a gulf of difference between the *rasa* of poetics and the *rasa* of Vaiṣṇava theology. To understand the nature of the contribution of Bengal Vaiṣṇavism to

religious thought it is necessary to have an idea of this difference.

Briefly speaking *rasa* from the standpoint of Poetics is to be viewed as a pleasant sentiment as the pleasure involved therein is an impersonalized, i.e., permanent form of joy as contradistinguished from the normal transitory feeling of joy that is experienced in the phenomenal world. In this sense the rhetoricians describe *rasa* as an *alokika* (transcendent) joy. But the question at once arises—can such *alokika* joy come within the sphere of *Kāvyarasa*. The heroes and heroines that play their parts in giving rise to *Kāvyarasa* are all beings of flesh and blood appearing temporarily on the stage of the world. An impermanent exciting cause cannot possibly give rise to a permanent effect. Besides, from the standpoint of rhetorics the locality of *rasa* cannot be unquestionably settled. Although Viśwanātha in his *Śāhitya-Darpaṇa* has rightly determined the locality in the spectator, yet the defect of this view lies in the fact that it cannot explain the reason why the mind attains to the state of imbibing the relish called *rasa*. The pleasure collateral upon the sentiment *rasa* is no doubt supersensuous and transcendental, and to be the fit receiver of such joy the mind which is but a sensuous thing must already have undergone a transformation. Moreover, the fact that *Kāvyarasa* is not a genuine state of relish is indirectly admitted even by a class of theorists in Poetics. Thus the author of the *Rasagangādhara* while quoting the

view of some contemporary writers says:—

“*Rasa*, therefore, is actualized by means of an erroneous notion just as erroneous notion or ignorance gives rise to nacrine silver, and such *rasa* will necessarily disappear with the disappearance of that defect.”

In the face of the above objections the theory of *Kāvyarasa* cannot stand the test of the true significance of *rasa* which as already said consists in the normal state of relishing some supersensible permanent joy. This true character of *rasa* is made if the several excitants, ensuants and accessories that go to constitute the inseparable factors in the actualization of *rasa* are permanent and supersensible. And so we find that Vaiṣṇava theologians have interpreted the term *rasa* of the text ‘रसो वै सः’ etc., in three different senses, viz., that it is the *Hlādinī Śakti* of Bhagavān, that it is the name of Bhagavān, who Himself enjoys supreme bliss and makes others enjoy the same, that it is the state of relish corresponding to the mystical experience “God as an experience”. Here for the first time the Highest Being Bhagavān plays the role of transcendental enjoyer or Supreme *Sāmājika*; and because the finite soul of an individual *Sāmājika* stands related to the infinite as a part to the whole, *rasa* is the eternally innate characteristic of the soul and that not when it resides in a gross or subtle body but when it asserts its own सिद्धे or supersensuous spirit body in which the senses and the mind are all supersensuous.

The Vaiṣṇava theory of *rasa*, therefore, is free from the objections that have been raised against the rhetoricians’ theory of *Kāvyarasa*. Pleasure is no doubt the only object of human desire, and so rhetoricians in order to make people enjoy pleasure of a superior character have chosen *Kāvyarasa* as that sort of pleasure. But, as already remarked, this pleasure cannot be regarded as free from all contact with impurity, for the *dramatis personæ* appearing in the *Kāvyarasa* are in most cases worldly beings and so contaminated with impurities. Besides, the theory of *Kāvyarasa* proper has no philosophical basis and hence cannot aspire to dictate the right method for uplifting man’s mind to a state of permanent bliss. Further it might be added that poetic idealism or realization in any shape is absolutely unconcerned with that method of disinterested action which is so indispensably necessary for purification of the mind. Now all these defects are absent in the Vaiṣṇava theology. The concept of *rasa* here is absolutely uncontaminated by any impurity. It has a deep philosophical basis and philosophical import for the simple reason that the religion of the Vaiṣṇavas is undoubtedly based upon Vedantic doctrines. Besides *Kṛṣṇa rati* as the *Sthāyī-bhāva*, or the basic element of *rasa*, has been developed here very greatly and a classification has been arrived at of various stages culminating in the *Mahābhāva* state of the Gopīs. The limited space in the present article does not, allow

an exhaustive treatment of these stages of divine love. This much, however, can be said that the real motive underlying such classification is to show in how many different ways a released soul after its spirit body is manifested can appreciate divine love in the kingdom of Immortality. Such appreciation flows on eternally in the infinite reservoir of immortal bliss. The highest function of philosophy, again, it is needless to say, lies in the quest after Eternity and Eternal Being. Thus by combining Feeling and Intellect the Vaiṣṇavism of Bengal, as preached

long ago by Śrī Chaitanya, has bridged over the gulf between Intellect and Feeling, which was first created during the Buddhistic period. By such combination, again, Bengal Vaiṣṇavism has indicated a most healthy path for attaining fullness of life and joy. Thereby it has done immense service to mankind; and the service was not lost along with the disappearance of Śrī Chaitanya from the world, but it still persists so as to check the deplorable state of restlessness with which science is threatening the present-day world.\*

## Saint Sathakopa.

~BY V. R. RAMACHANDRA DIKSHITAR, M. A.

In the medieval age of Tamil India, roughly from the sixth century A. D. to the eleventh century, there was a huge religious revival which was well reflected in the religious literature of the period. The revival was in the direction of both Śaiva and Vaiṣṇava. The Śaiva saints went by the name of Śaiva Samayāchāryas who were the authors of the much celebrated work *Tevāram* glorifying the exploits of Śiva. The Vaiṣṇava saints went by the name of Ālvārs as distinguished from Āchāryas who succeeded the Ālvārs and whose con-

tribution to the spread of Vaiṣṇavism in South India was of no mean order. Among the Ālvārs of the Tamil Vaiṣṇava saints, the name of Śaṭhakopa occupies an honoured and honourable place. The Tamil name for this saint is Nammālvār, and he has been regarded by the Tamil Vaiṣṇavites as a born saint.<sup>1</sup>

Among the appellations by which he became universally known are Śaṭhakopan and Māran. The birth of every Ālvār is hedged with divinity. Every Ālvār—Tamil tradition counts with pride the names of twelve

\* This article is to be regarded as a supplement to the writer's article on the same subject published in the Ramakrishna Centenary Memorial Publication, "The Cultural Heritage of India". For some of the ideas expressed in this article the writer acknowledges his indebtedness to his revered Professor Mahamahopadhyaya Pandit Pramatha Nath Tarkabhushana.

1. See Dikshitar's 'Studies in Tamil Literature and History' (second ed.) pp. 104—106.

Ālvārs in all—represented either Hari's weapons or ornaments. But Nammālvār has been regarded, even to-day, as the incarnation of Viṣvaksena. Every chief God is conceived to be the head of a Gaṇa or Gaṇas. We know one attribute of Śiva is Gaṇapati, or master Gaṇapati, as distinguished from Gaṇeśa, the Elephant God. In the same way there were Vaiṣṇava Gaṇas, and their immediate head was Viṣvaksena. What Gaṇeśa is in Śaiva tradition, Viṣvaksena is in Vaiṣṇava tradition. And Nammālvār was regarded then as an Ālvār of the Vaiṣṇava Gaṇanātha.

A short life sketch of this saint would not be without interest even to a lay student. Śaṭhakopa was born as the son of Kāri who held office under the Pandya king and who eventually became the chieftain of Kurugainadu, tributary to the Pandyan. The place of birth seems to have been Tirunagari, a town on the banks of the Tāmbraparṇi in the Tinnevely District. Legend narrates that this child for ten days from the date of his birth did not exhibit signs of hunger and thirst. The parents became anxious and even worried at this. They could not understand the mystery underlying all this. So it was deemed best to take it to the local temple and leave it to its fate. So it was left under a tamarind tree in the local temple. From that moment down to his sixteenth year the boy Nammālvār was engaged in yogic meditation and realization of the great God who goes by the name of Hari. The news of Nammālvār

spread far and wide. A Brahman of Tirukkoilur by name Madura Kavi—who became in his own turn an Ālvār—had heard of Nammālvār's yogic practices and repaired to the place where the saint was meditating on the one Supreme Being Nārāyaṇa. On his request Madura Kavi was accepted as a disciple. Thus there is a tradition that Nammālvār was also an Āchārya in the sense he entertained pupils like Madura Kavi and initiated them into the veritable mysteries of religion and philosophy.

The story goes that when our saint was engrossed in yogic contemplation, the Lord who is full of grace manifested Himself before the boy saint and imparted to him the great *mantra* of the Aṣṭākṣara—Om Namo Nārāyaṇāya. The boy saint had been inspired and from that time he became a great teacher and preacher. It is said that Nammālvār lived to an age of thirty-five years when he is said to have shuffled off the mortal coil. During this period he seems to have given utterance to a number of religious compositions at once inspired and thought-provoking. Some of these are *Tiruviruttam*, *Tiruvāsiriyam*, *Periya Tiruvantāti* and *Tiruvāymoli*. These four works of saint Śaṭhakopa are said to correspond to the four Vedas, Ṛk, Yajus, Sāma and Atharva. All these works belaud the heroic exploits of Hari and are full of ecstatic love to Him. The saint places himself in the position of a Nāyaki or object of love while he represents Hari as Nāyaka or lover. The whole of *Tiruviruttam* is couched in a theme similar

to the one just described. Of all his works the *Tiruvāymoli* or literally, utterances, contains more than a thousand stanzas, and forms one fourth of the *Dīvyappirabandam*, the holy book of the Vaiṣṇavas in South India. Passages from *Tiruvāymoli* are repeated in temple services as well as in other ceremonials. The *Tiruvāymoli* has attained a sanctity all its own and is considered equivalent to learning the Veda and repeating it as it contains the very pith and marrow of the Vedic literature.

Before we close, a word may be said about the age in which this saint flourished. There has been a wordy warfare among scholars as to the date of this Ālvār. One set of scholars assigns him fifth century A. D. and another set takes him to the tenth and even eleventh century A. D. These two theories have no legs to stand on. The late Gopinatha

Rao who examined the Ānamalai inscriptions came to the conclusion that saint Śaṭhakopa lived in the first half of the ninth century A. D. Even this evidence furnished by epigraphy goes to the wall on a critical examination into which we need not enter in a short paper like this. But we would fix him, however, in the latter half of the seventh century. We have already referred to one of his surnames Māran, which was the name of the reigning king of his time. According to the Velvikudi grant Māran was the grandfather of Kocchadaiyan. Another point in favour of this date is the traditional account as preserved in the *Guruparamparas* which places Śaṭhakopa as the predecessor of Tirumangai Mannan, another Ālvār of much repute. The generally accepted date for Tirumangai is the first half of the eighth century. Therefore it is reasonable to assume the latter half of the seventh century for our Saint Śaṭhakopa.

When Time has power to reduce even the Sumeru mountain to dust, to dry the largest ocean and destroy the earth, then what value can it attach to human life which is as fickle as the edge of the elephant's ear.

—*Bhartṛhari.*

The mind flies like a bird in the sky of worldly pleasure as long as it is not pounced upon by the falcon of Knowledge.

—*Kabir Sahab.*

Leaving the Lord, who sustains even the rootless creeper, whom shall we search?

—*Rahim.*

# Vedantic Equality.

BY SWAMI ADWAITANANDA.

Perfect equality is the prime necessity for spiritual perfection. Spiritual perfection means a development out of the lower undivine into a higher divine nature. The Supreme Divine nature has as its basis perfect equality. This is applicable to the Supreme Being in both its aspects—as the pure Silent Self or as the Divine Ruler and the controller of cosmic existence. The pure Silent Self is equal, unmoved and is the impartial witness of all the becomings in the phenomenal world. But the same Self in its affirmative aspects also, as Ruler and controller of all movements has the same equality as its basic foundation. The Divine nature does not partake of ordinary human limitations, of our groupings and our passions. It is not affected by the reaction of things, whether in the silence of the Self or in its action in the cosmos. The Divine is always *Sat-chit-ānanda*, Infinite Existence, Infinite Bliss, Infinite Consciousness. Perfect equality of our spirit and nature, we have to develop, so that through it as a means, we may elevate ourselves to the status of the Divine, by moving back from the troubled outward consciousness into the Inner kingdom of the Self-existent Bliss.

A wise impersonality, quiescent equality, an all-embracing universality which sees the Self in all Beings, all beings in the Self and all beings as

the Self, is not perturbed by the turn taken by the events in the world of becoming but sees the unerring operation of the immutable law—the will of the Supreme. The perfected human soul must always be a channel for the outpouring of the Divine *Śakti*, Knowledge, *Ānanda*. The Divine acts with a mighty and immovable energy but on the basis of the supporting light and force of an imperturbable oneness, freedom, peace and calm. That must be the ideal of perfection a human being should place before his mental vision for a steady and progressive realization.

A perfect equality, therefore, not only of the Self but in the instruments of the Self is indispensable for self-perfection. The first step is the conquest of our emotional and vital being. The greatest trouble is to be found here. Freedom from the urge of vital desire and the domination of the soul by the passions is to have a calm and equal heart and a life governed by the even mindedness of the universal spirit. Desire is a sign of the impurity of the *Prāṇa*, life-principle and is the cause for bondage. A pure life-principle means an ever-content life-soul which meets the contact of the objects without desire and receives them with an equal response. The servile duality of likes and dislikes, of pleasure and pain, of clinging to touches preferred, and of aversion for

contacts disliked must be transcended and the life-soul mastered by the deeper and higher Self in us, must be spiritualized and must work as a noble and clear instrument of the Higher Self. The chief function of *Prāṇa* is enjoyment but the real enjoyment is the inward spiritual *Ānanda* and not the troubled vital, mental or emotional pleasure. Possession is also its function but the real possession is a thing which is inward not dependent on the external grasping which makes us slaves of our possessions. The egoistic possessions, the persistent claim of the ego on God and beings and the world, must be utterly renounced. The *Īśa Upaniṣad* declares in emphatic language that only by renouncing the egoistic sense of desire and possession, the soul divinely enjoys the world and its objects.

Equality of heart similarly means complete deliverance from the shocks of affections and passions, grief, wrath, fear, hatred, the inequalities of love. The ego sense which compels us to act as separate individuals, is responsible for these aberrations. When we begin to live in the basic unity, these imperfections fall away and entirely disappear in the calm and equal strength and delight of the spiritual Existence. There is no room here for a severe ascetic insensibility or indifference. The emotional nature is not to be killed but transformed. Love is not to be rooted out but made perfect, enlarged to its widest capacity and deepened. A large universal love

based on the perception of all things as ourselves replaces the self-regarding, ever changing love of little joys and griefs.

The same equality must be brought into the rest of our instrumental being, our reason, our æsthetic sense, our ethical notions. At present we act under the influence of unequal impulses which is the manifestation of our lower ignorant nature. The result is a tangled strain of right or wrong, a shifting standard of human reason and unreason, virtue and vice, noble and ignoble, honour and dishonour. The seeker of higher perfection must draw away from these dualities, look upon them with an equal eye, and arrive through equality at an impartial and universal action of the dynamic Divine will. The ordinary human motives must be transcended. A perfect equality of the will cuts asunder these knots of the lower impulsions to activity. It depends upon a seeing impulsion from the light above the mind. As the will mounts upwards and deepens inward, it will be transformed and spiritualized like the emotional and the *prāṇic* and develop into oneness with the Supreme will. The equality of the thinking-mind is also quite necessary. Our attachments to intellectual preferences, enjoyments, opinions must be discarded at once and must be replaced by the impartiality of an equal vision. The equal thought-mind will look upon knowledge and ignorance, truth and

error, with an equal eye and await a higher and more luminous transcendence. Ignorance will be regarded as knowledge waiting for delivery, and error, a truth which has lost its way. Perfect equality of the thinking-mind is indispensable because the goal is the light which belongs to the plane of spirit. This equality of reason does not involve an abnegation of the seeking of the cosmic purpose, nor an indifference nor a permanent stilling of all thought in the ineffable silence of the Self. A complete cessation of all mental thought is a necessity, undoubtedly with a view to freeing the mind from its partial workings and converting it into a perfect channel for the outpouring of the Highest Light. But along with this there must be complete transformation of the mental substance. The silence of the Self is a truth of the Divine Being but the word which the Silence brings forth is also a truth and this word can be given a perfect form and shape only if the instrument through which it manifests itself is free from all imperfections born of ignorance.

It must be remembered that all this equalization of the instrumental nature is a mere preparation for the attainment of the Highest spiritual equality. This is the eternal Self-existing equality of *Sat-chit-ānanda*. It is the equality of the infinite Being and into this mould the equality of the instruments should be shaped. The ideal equal peace and calm and wideness of the Self

will be the basis of our perfected nature and the ideal action of the Infinite Self, working on the relations of the universe, will be the outpouring of its power through our being.

This equality has two sides—positive and negative, and the methods of attaining it likewise must be both positive and negative. The latter will liberate us from the action of the lower nature and admit us to the plane of the Divine Being, while the former will enable us to enjoy the full power and freedom of the Divine and the equal poise and universality of the Infinite knowledge and will of action. The negative equality is the equality of reception, which enables us to contact impacts of existence without the dualities of the reactions ordinarily imposed on us. The active or positive equality accepts the phenomena as the manifestations of the one Divine Being and transforms them into the hidden values.

The negative equality lives in the peace of the Silent Self and keeps away the nature of the active ignorance. The other, the positive equality also has its firm root in that ineffable Peace but at the same time it partakes of full force and *Ananda* of the dynamic Divine and imposes on the life of the soul in manifestation, the signs of the Divine knowledge, power and bliss.

A purely passive equality may be attained in three ways, by endurance, submission and indifference. In adopting the method of endurance, we have to rely on the



strength of the spirit within us. The ordinary mind has not got this strength. It meets certain impacts with senses, is able to assimilate them partially or completely and then to that extent it has its reactions of pleasure, etc. The impacts which it finds too strong, or too discordant, produce reactions of pain, dissatisfaction, dislike, etc. Some impacts the normal mind succeeds in keeping at bay and the only reaction is that of indifference or tolerance. The normal human mind offers these three kinds of reactions to things, persons and happenings. The soul striving for mastery must begin by turning upon these reactions the opposite force of a strong and equal endurance. Instead of escaping from the unpleasant impacts, he should confront them and suffer with fortitude, and a progressive equanimity. If this method is adopted it will be found that gradually what was before unbearable becomes easy to bear, the power to suffer increases. This method should be adopted not only towards the unpleasant but towards the pleasant reactions also. The soul should refuse to be carried away by them and should replace the eager and excited movement of the mind by the calm of the spirit.

This result can be attained also by the adoption of the attitude of impartial indifference. The mind must be trained to cultivate towards impacts, pleasant or unpleasant, an attitude of luminous impassivity. This regards these passions of mind as things born

of illusion. It puts away desire, obliterates the ego-sense and replaces desire by an impartial peace and ego by the pure Self which is not troubled and unhinged by the contacts of objects. It replaces all vital and emotional disturbances by the tranquil witnessing will and the impartial intelligence of the sage. As this attitude develops, it is found that the mind is bound voluntarily by the petty joys and troubles of life although in reality they have no hold on it. This attitude if persisted in with perseverance confers an all-pervading power of wide tranquillity and peace. The soul is ultimately freed in the delight of the Self and hunts no more after outward touches and their transient griefs and pleasures. It observes the world only as a detached spectator, as an impartial witness of a play in which it is no longer bound to participate.

The third method is of submission to the will of the Almighty, a complete surrender of the individual to the Supreme Puruṣa. In the method of endurance, predominantly the will is used, in the way of indifference, knowledge or the understanding reason is utilized. So in this way of resignation, use is made primarily of the heart. The tie of the ego is loosened as we begin to find that we are no longer bound to take delight in things pleasant or sorrow over the unpleasant. We refer all impacts to the matter of our being. We care less and less for personal results. This attitude when persisted in, brings the peace and bliss of the union with

he Divine—the peace and bliss which remains untouched by the solicitations of the lower things. In spite of their separate starting points these three ways ultimately coincide and lead to the same result. First by the inhibition of the normal reactions of pleasure, pain and indifference to the impacts of the objective world and then by the separation of the Self from the instruments.

Our perfection, however, must be more complete and more integral. We must develop a more active equality empowering us not only to front the world impacts with a detached calm but to return upon them with a mastering assimilation and to possess them with the wide calm and power of the equal spirit. This is quite possible because God, nature, soul are not separate existences but manifestations of the one self-existing, immovable reality. The reactions of the normal mind are degradation of the Divine values. When we begin to possess the full consciousness of the Self within us, and look upon everything, every event, every object, every person, as the manifestation of the Self, we begin to put a Divine value on things and objects and receive and act on them with the calm, joy and the seeing and controlling will of the spirit. We then begin to have an equal joy in the universe, an equal love for all objects, an equal will dealing with all energies and an equal knowledge which sees the spirit behind all manifestations in the phenomenal world. The approach through a positive and active instead of a negative and

passive equality will lead to a greater and more integral and embracing perfection. This should be based on the knowledge of unity. We must see all things as the Self and in the one Self. Then there must be a will of equal acceptance of all things, events, forces, as masks of the Self and on the basis of this more integral knowledge we must develop the strength to front everything with an untroubled heart and mind. We must identify our Self with the Self of the universe, develop a feeling of oneness with all creatures, a perception of all forces as the movements of energy of this Self—not of the ego but of the greater, transcendental Self. To this equal knowledge and the equal will of acceptance must be added the equal delight in all the cosmic manifestations of the one Self.

To grasp the working of this positive method, it is necessary to have some idea of the three powers of the soul—of knowledge, feeling and action. All emotion is a way of the soul meeting and putting effective values on the touches of things. But the Self within feels nothing but universal delight, *Ananda*. The soul in the lower mind may give it shifting values of pleasure, pain, indifference, but all the time the secret Self within us takes equal delight in all these reactions. This secret delight must be made to descend on the lower instrumental selves and it must learn to take not only partial or perverse but the essential joy of all things. All-pervading is the principle of *Ananda*,

this fact the understanding reason must grasp and the heart must feel. The *Prāṇa* must be free from desire and must turn into pure enjoyment, the *rasa* which the understanding and the aesthetics perceive and feel. The instruments must be made to perceive things in the light of the Spirit and to transform all provisional values into the real and essential spiritual *rasa*. In the matter of knowledge, too, the positive attitude will not attach itself only to the known and try to put everything into this little frame, but will dwell on the known and the unknown with an equal mind. It will attach itself to no opinion, to no book. It will accept, but not limit itself even by ascertained truths; but will always be ready to new knowledge and seek for a more and more integral and embracing wisdom. It will reject nothing and will cling to nothing.

Both the passive and active methods must be adopted, according to the need of our nature. Adherence to the passive way only would lead to individual quietistic salvation. The method of endurance should not stop short with a detached serenity and strength but proceed towards a positive strength and mastery, which when perfectly established will dispense with the capacity of endurance, since the Self then will be in possession of the universal energy and capable of determining all relations in the light of the infinite and all-pervading *Anand*.

In a similar way the attitude of impartial indifference should not be

allowed to end with mere indifference to all things. It must develop into an impartial acceptance of all things of life as a whole and must transform all experience into the supreme value of the Spirit.

Resignation and submission, too, may be temporarily utilized but by full self-surrender, the all-possessing *Ananda* should be acquired along with an all-embracing oneness. The conjoint action of the positive and negative methods will enable the striving soul to live for the Divine—not shunning world-existence, not attached either to heaven or to the supercosmic *Mukti* but to live equally in oneness with the static and dynamic Divine.

The perfect status of equality, therefore, is not mere quiescence and indifference, not a denial of experience but a positive superiority to the normal reactions of the mind and the life. The mental being working in the body tries to conquer life but is compelled by it because it yields to the desire reactions of the vital self. To be equal, not to be swept away by any desire is the first condition of real mastery. But a mere mental equality is not enough, because it is overpowered by the tendency of inactivity. It is only the spirit that is capable of the best and enormous action on the basis of a perfect and wide and equal calmness, because of its detached and yet intimate acceptance. The detachment is there because it is above all happenings, forces, ideas and move-

ments, and it has the intimate acceptance because it is one with all things. This aloof and yet embracing unity is the very basis of the full equality of the Spirit. A sincerely struggling soul—a real *Sādhaka*—must have equality first in the most practical sense of the word, freedom from mental, vital, physical preferences, a ready, willing and impartial acceptance of all happenings within and around him. He must develop a steady peace and absence of all disturbance, and also a positive joy and laughter of the soul embracing all life and existence. Equality is infinity and universality. Limitation of this or that from the mind or body is not equality. Since men in his normal living is subject to mental and vital formations and does not enjoy the freedom of his real nature attachment to them is his normal condition. Further the *Sādhaka* has

to be constantly and persistently on the watch as the witnessing *Puruṣa*. He must repel even the last incidence of trouble, anxiety, grief. He must detect it and discourage it by his will. On no account must he allow these ideas or feelings to find lodgment in the mind. There must be a constant insistence on the one idea, the idea of surrender to the Divine, to God within us and the world, the Supreme Spirit. The *Buddhi* dwelling on this master conception must discourage all lesser insistences and the ego appearing through reason, personal will, heart or the desire must be rooted out mercilessly. The calm thus established in the whole being based on the perception of the Divine energy must remain the same whatever happens in health and disease, pleasure and pain, in good fortune and adverse fortune, in success and failure, honour and dishonour.

## What am I ?

What am I ?—Nothing, a mere speck in the horizon. Born out of vanity or to atone for the wrongs done in the past, I am cradled and fondled in the lap of living beings. They kiss me, wipe my tears, pat me on the back, and teach me their human sounds—papa and mamma. I stammer, tumble and get up, pick up the sweet conversation and penetrate the sunshine of boyhood. Worldly education teaches me how to interpret things and know them to be what they are not. It makes me understand the 'thou' and 'thine' of material objects. If I hesitate, shy like a fresh horse, I am made to stoop low, take up the yoke and march on. Even then some people

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call me a simpleton. I laugh at them—but who cares ? None.

Youth creeps in with all the high hopes. I receive the Cupid's impulse and find myself in a desperate love with a damsel.

Yes, she doth smile, and she does weep,

Like a youthful hermitess.  
Beauteous in wilderness.

I begin to think as if I cannot live without her. A moment's separation is mostly unbearable. Then I enter the life. Children, grandchildren and scores of relatives crop up. I seem to forget everything but my sweet surroundings. At last—

His body was bent double feet and head

Coming together in life's pilgrimage;  
and I review my past career, my  
joys and sorrows in a doubtful mood.

All the world's a stage,  
And all the men and women  
merely players:  
They have their exits and their  
entrances:  
And one man in his time plays  
many parts,  
His acts being seven ages. At first  
the infant,  
Mewling and puking in the nurse's  
arms.  
And then the whining school boy  
with his satchel  
And shining morning face, creeping  
like snail  
Unwilling to school. And then the  
lover,  
Sighing like furnace, with a woeful  
ballad  
Made to his mistress' eyebrow.  
Then a soldier,  
Full of strange oaths, and bearded  
like the pard,  
Jealous in honour, sudden and  
quick in quarrel,  
Seeking the bubble reputation  
Even in the cannon's mouth. And  
then the justice,  
In fair round belly with good  
capon lin'd,  
With eyes severe and beard of  
formal cut,  
Full of wild saws and modern  
instances:  
And so he plays his part. The  
sixth age shifts  
Into the lean and slippered  
pantaloon.  
With spectacles on nose and pouch  
on side,  
His youthful hose well sav'd, a  
world too wide  
For his shrunk shank: and his big  
manly voice

Turning again toward childish  
treble, pipe  
And whistles in his sound. Last  
scene of all  
That ends this strange eventful  
history  
Is second childishness and mere  
oblivion  
Sans teeth, sans eyes, sans taste,  
sans everything

Yet, again, I feel—what am I?  
Something. For who is it that puts  
that question? Who is there that  
has compelled me to write these  
lines? It is the ultimate presupposi-  
tion. It is *I*. If I doubt its existence,  
the very doubt presupposes the  
doubting entity, and thus makes  
conscious of myself—the *Ātmā*, or  
anything you will call it. After this  
realization, which leaves no loophole,  
I cannot nickname '*it*.' For *he*  
dwelleth in me—a conscious, subtle  
and mysterious force whose food is  
the thought of God, whose means of  
subsistence is his bounteous Nature  
and whose devotion is his practical  
working of the world. I am no  
more an atheist: neither am I a  
 *nihilist*. I am a pure being capar-  
of immense spiritual flights  
worthy of His pity and Love.

Our birth is but a sleep and a  
forgetting:  
The soul that rises with us, our  
life's star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
But trailing clouds of glory do we  
come  
From God, who is our home.















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